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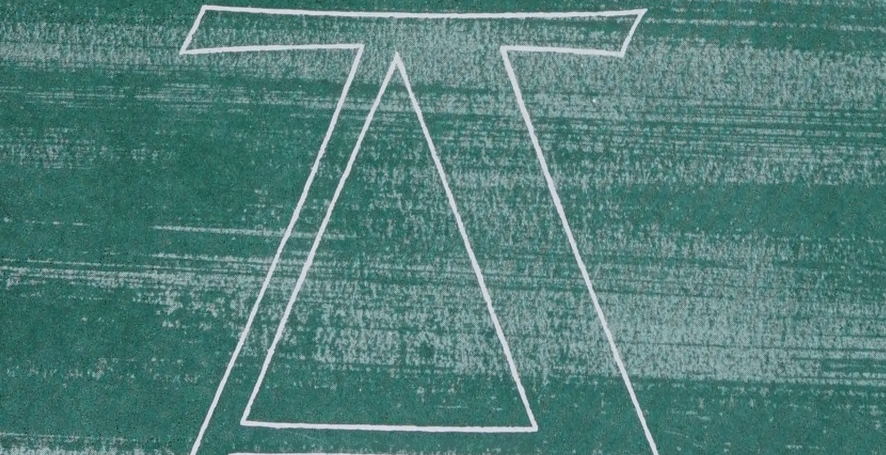

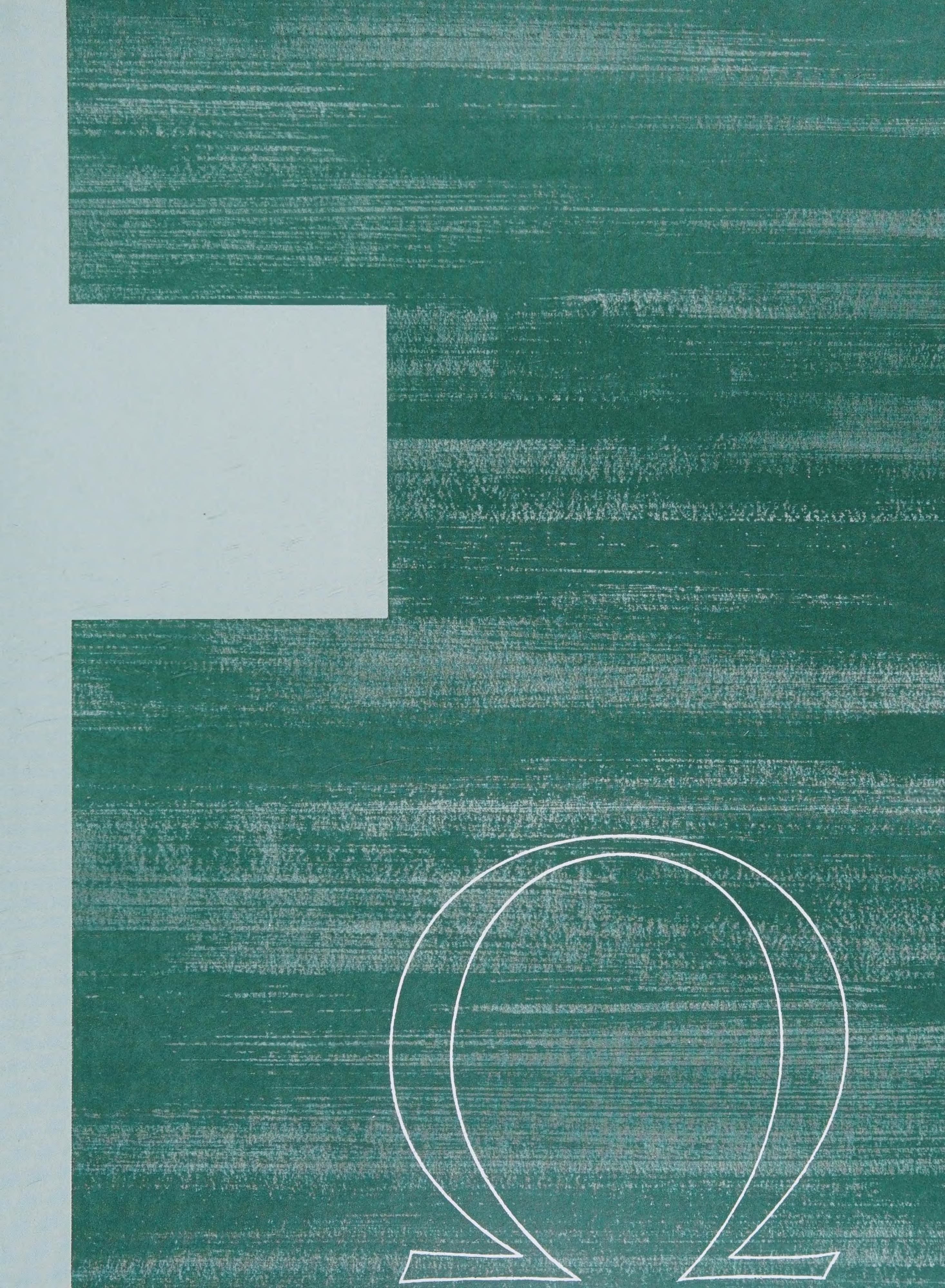

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NEW CATHOLIC ENCYCLOPEDIA

An International Work of Reference
on the Teaching, History, Organization,
and Activities of the Catholic Church,
and on All Institutions, Religions,
Philosophies, and Scientific and Cultural
Developments Affecting the Catholic Church
from Its Beginning to the Present

Prepared by an Editorial Staff at
The Catholic University of America,
Washington, District of Columbia.

JACK HERATY & ASSOCIATES, PALATINE, IL, in association with

Volume XIX
Supplement 1989 – 1995

NEW CATHOLIC ENCYCLOPEDIA

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L'OSSERVATORE ROMANO/A. MARI

Concelebrants, wearing vestments made in Zaire, enter St. Peter's Basilica for the Eucharistic Liturgy that concluded the Special Assembly of the Synod of Bishops for Africa, April 10–May 8, 1994.

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Foreword

It is an honor to introduce Volume 19 of the *New Catholic Encyclopedia*. This supplement makes current and enhances the fifteen volumes of the original set (1967) and the supplements of 1974, 1979, and 1988. The continuing involvement of scholar-professors at The Catholic University of America and their professional colleagues across the country and around the globe is gratifying evidence of the community's intellectual vitality and international interests. It is my hope that the readers over the years can come to realize what a significant gift their scholarly labors have made to an appreciation of the Catholic tradition and of the Church's contribution to civilization and culture.

As an undergraduate, I remember hearing the opinion that the *Catholic Encyclopedia* (1905–14) would have justified the existence of the American Church if it had done nothing else! Discounting the evident hyperbole, much the same can be said of the *New Catholic Encyclopedia*. Standing on the shelves of reference libraries around the world, it has already made the work of research and data retrieval a good deal easier for a generation of scholars, and we expect with the publication of NCE 19 that it will serve scholars into a new millenium.

PATRICK ELLIS, FSC
President
The Catholic University of America

Preface to Volume XIX

The *New Catholic Encyclopedia* continues in the United States as the standard reference work on topics of special interest to Roman Catholics. The original edition, published in 15 volumes, has been expanded and updated by supplements that appeared in 1972, 1978, and 1988. Like the previous supplements volume 19 represents an effort to keep the encyclopedia current.

NCE 19 adds new entries, updates and revises old ones. Among the new entries are articles dealing with such topics of current interest as animal rights, the *Catechism of the Catholic Church*, ecology, New Age Movements, and World Youth Day. Among the updates are the year by year account, begun in NCE 18, of Pope John Paul II's activities and travels, and the catalogue of the principal documents he has issued during his pontificate. The documents are listed in chronological order with references to the *Acta Apostolicae Sedis* and sources where they may be found in English translation.

The revisions were necessitated in large part by developments within the Church since the Second Vatican Council, by international developments that have caused the redrawing of national boundaries in Africa and Asia, and by the political upheaval in the Soviet bloc that transformed governments in Eastern and Central Europe. Within the Church these have resulted in new federations and associations of episcopal conferences. NCE 19 describes the Council of European Episcopal Conferences (CCEE), the Federation of Asian Bishops' Conferences (FABC), CELAM in Latin American countries, SECAM in Africa, and other related groups.

The frontispiece dramatizes a principal theme that runs through NCE 19—the growth in numbers and influence of the Church in Africa. The picture of African bishops, garbed in vestments made in Zaire, filing into St. Peter's Basilica is a portent of things to come. The Synod of African of Bishops, encouraged by Pope John Paul II, whose frequent trips to African countries are chronicled in this volume, radiated vitality and promise. The growth of the Church in Africa raises anew questions about evangelization, inculturation, and liturgical adaptation, all of which are reported in volume 19.

The volume, as is usual with encyclopedias, contains biographies of prominent Catholics who died since 1988. Although most of the biographical entries are about Americans, the account of Pedro Arrupe, SJ, long-time general of Jesuits, provides the occasion to chronicle developments within the Society of Jesus in the years since the Second Vatican Council. NCE 19 continues the practice begun in the previous volume of including a handful of living figures born shortly after 1900. For the most part they are theologians and philosophers like Bernard Häring, CSSR, Godfrey Diekmann, OSB, and Edward Schillebeeckx, OP, who have exercised a major influence on the thought and outlook of the Church in the twentieth century.

Many entries contain cross-references that direct the reader to related articles in other volumes of the NCE. An asterisk before the name of a person or subject (*Santo Domingo) indicates that there is an entry under that heading in NCE 19. When a further aspect of the subject is treated under another title, the reader is directed to it by a *see* reference in the corpus of the article or at the end. Cross-references to earlier volumes are indicated by volume and page number in parentheses, thus the entry Puebla (18:406) refers the reader to page 406 of volume 18 where the main entry on the Puebla meeting of the Latin American Episcopal Conference can be found.

In addition to the network of cross-references inserted in and appended to the articles themselves, the volume has two indices. First, there is a subject index listing the names of significant people, places, and topics mentioned in the articles of NCE 19. (The subject index does not, it should be noted, cite the names of authors listed in the bibliographies.) It is followed by an integrated index listing the entries of all four supplementary volumes, NCE 16 through 19.

The publisher and editor are indebted to the writers and staff who have contributed to NCE 19. The authors, whose full name and identification are given in the back matter of the volume, come from every continent. Many participated in the events they describe, others were firsthand observers, and all are well informed about their subject. A special acknowledgment is due assistant editors Richard McCarron and Morris Pelzel. Without their valuable assistance the volume would not have come to be.

BERARD L. MARTHALER, OFMConv.

A

ABBA

The significance of the term *abba* [*see* NCE 1:4] in the New Testament continues to be a focus of discussion in biblical studies and Christology. The earliest instances of the use of the term in Christian sources, Gal 4:6 and Rom 8:15, depict Christians crying out *abba* during Spirit-inspired prayer to express *their* adoptive relationship with God. The only other occurrence of the term in the New Testament is Mk 14:36, a later witness, where Jesus addresses God as *abba* during his agony in the garden. However, the prayer is witnessed by none, thus raising some uncertainty as to the evangelist's source of the wording (cf. Mk 14:37).

Influence of Joachim Jeremias. Over the centuries a so-called "*abba*-problem" has centered at various times on philological, historical, and theological issues (see Fitzmyer, "*Abba*," 47-50). Scholars have asked whether the *historical Jesus would indeed have used this mode of address (i.e., applied such a familial term to God), from what source(s) the early Christians derived their use of the word, what its relation is to other gospel instances where Jesus used the word "Father," and what the theological implications of the term are for Jesus himself and NT writers (Paul and Mark).

The research of German biblical scholar Joachim Jeremias gave new life to the debate beginning in the 1950s. Jeremias put forth the thesis that in all of pre-Christian Palestinian literature there is no other use of God being addressed as *abba* by an individual Jew in prayer. He interpreted this as indicating a uniqueness in the relationship between Jesus and God, an idea he linked also with a theory that this particular form of the Aramaic word for "father" had its origin in the chatter of small children, e.g., as in the English "Daddy," "Papa" (see the bibliography of Jeremias' main works on this subject in Fitzmyer, "*Abba*," 132, n.1). While Jeremias continued to hold in his later writings that Jesus "spoke to God like a child to its father, simply, inwardly, confidently" (*Prayers,* 62), he also called it "a piece of inadmissible naivety" (*ibid.*) to assume, as he had earlier believed, that Jesus really spoke to his Father like a small child. Nonetheless, popular works and some exegetes and theologians continue to expound Jeremias' original position.

Among the important criticisms leading to various degrees of nuancing, or rejecting, Jeremias' earlier approach (see the summary in Ashton, *ABD* 1:7-8), is evidence from Qumran. There are now known two instances, albeit in Hebrew not Aramaic (4Q372 1:16; 4Q460 5:6), where for the first time an individual Jew is seen in pre-Christian Palestinian texts calling upon God as "my father." This still seems to leave open the question, however, whether Jesus' use of the *Aramaic* term to call upon God was an expression of unique filiation as early in the first century A.D. as he is portrayed as using it.

Some theologians use *abba* as a starting point in their Christology, while others question whether Jesus even voiced the word at all. Feminist theologians, in their concern with the problem of language and imagery applied to God, often focus on what *abba* meant with respect to issues of patriarchy in early Christian communities where it was used.

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[F. M. GILLMAN]

ABORTION, CANONICAL LEGISLATION

The Catholic Church has long considered abortion to be not only a grave moral evil but also a crime punishable by canonical sanctions. Any Latin Catholic who successfully procures an abortion incurs an "automatic" (*latae sententiae*) excommunication (*CIC* c. 1398). A major excommunication can be imposed on an Eastern Catholic who procures an abortion. An Eastern cleric can be subjected to additional penalties, including deposition from the clerical state (*CCEO* c. 1450.2). One who procures or positively cooperates in the procuration of an abortion is irregular or permanently impeded from the reception of orders and the exercise of orders already received (*CIC* cc. 1041.4, 1044.3; *CCEO* cc. 762-763).

The traditional canonical understanding of "abortion" was that it consisted in the intentional and culpable expulsion from the uterus of a living, non-viable fetus. Interpreting the text narrowly, most (but not all) canonists held that the canonical penalty for abortion was not incurred by those who killed a viable fetus *in utero* or allowed such a fetus to die after causing its expulsion from the uterus. In 1988, the Pontifical Council for the Interpretation of Legal Texts authoritatively construed the term "abortion" to mean the intentional and culpable killing of a fetus "in whatever way or whatever time from the moment of conception it may be procured." Thus, penalties for abortion can now be incurred or imposed even for the destruction of a viable fetus.

The current Codes omit the 1917 Code's explicit reference to the mother as one who incurs the censure for abortion. The explicit mention of the mother in the 1917 Code was intended to resolve a controversy among pre-Code authors. Since the 1917 Code definitively resolved this dispute, mention of the mother in the revised Code was seen as superfluous.

The *latae sententiae* excommunication threatened by the Latin Code for procuration of abortion is often referred to as an "automatic" penalty. It should be noted, however, that only Latin-rite Catholics who have completed their eighteenth year can incur *latae sententiae* penalties. Any legally recognized factor that eliminates or diminishes culpability for an offense also relieves one of the burden of an "automatic" penalty for that offense (*CIC* c. 1324.3).

The revised Latin Code subjects to the *latae sententiae* penalty of excommunication only those cooperators in an abortion whose cooperation was necessary for the commission of the offense. In other words, only those without whose efforts a particular abortion would not have occurred incur the "automatic" penalty of excommunication (*CIC* c. 1329.2). Penalties can be imposed on other cooperators in accord with the gravity of their complicity in a "common conspiracy" (*CIC* c. 1329.1; *CCEO* c. 1417). One need not be a necessary cooperator to become irregular for the reception or exercise of orders. Culpable positive cooperation suffices.

Remission of censures incurred or imposed for abortion is reserved in the Latin Church (*CIC* c. 1355) to ordinaries in normal circumstances and in the Eastern Churches (*CCEO* c. 1420.1) to hierarchs. When a penitent of the Latin Church is in danger of death, any priest, even one lacking the faculty to hear confessions, validly absolves from the censure in the act of sacramental confession (*CIC* c. 976). For the faithful of Eastern Churches, penalties forbidding the reception of the sacraments are suspended when the guilty party is in danger of death (*CCEO* c. 1435.1) and any priest can then absolve from the sin of abortion that prompted the penalty (*CCEO* c. 725).

In the Latin Church, as long as the *latae sententiae* censure for abortion has not been declared, all bishops (*CIC* c. 1355.2), canons penitentiary, those appointed to fulfill that role in dioceses that do not have cathedral chapters (*CIC* c. 508), and chaplains in prisons, hospitals, and ocean liners (*CIC* c. 566.2) may remit the censure in the sacramental forum. In hardship situations, ordinary confessors can *temporarily* remit the censure, but the penitent reincurs the censure unless he or she make recourse to one with authority to remit the censure within thirty days (*CIC* c. 1357). Confessors can be given habitual faculties to absolve unconditionally from this censure in sacramental confession.

See also ABORTION III (CANON LAW) 1:29.

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[J.P. BEAL]

ABORTION, LEGAL AND POLITICAL ISSUES

Abortion has been the subject of lawmaking in the United States since the mid-nineteenth century, when most states criminalized most abortions. In the late 1960s several states began to permit abortion in circumstances such as rape, incest, danger to the mother's health, or during the early months of pregnancy. This produced a pro-life reaction in the form of referenda and legislation to reverse permissive abortion laws. The specifically ethical dimensions of abortion are covered in the entry ABORTION (16:1).

The Legalization of Abortion. This democratic process at the state level was halted in 1973. In *Roe v. Wade* and its companion case, *Doe v. Bolton*, the Supreme Court ended the nation's long legal tradition of protecting unborn life. In those cases, the Supreme Court announced that the federal constitution contained a fundamental "privacy right" broad enough to encompass a woman's decision to terminate a pregnancy by abortion. States could not limit this right in the interest of protecting unborn human lives because the federal constitution did not recognize such lives as "persons" with a right to life. No state could value legally the life of the unborn more than the federal constitution did. The Court established rules for state regulation of abortion based upon the trimesters of pregnancy, with the result that states could no longer prohibit any abortion through the entire nine months of pregnancy. So long as a woman could claim that her "health" was at stake, her abortion, at any time during pregnancy, could not be forbidden; "health" was expansively defined as "all factors—physical, emotional, psychological, familial, and the woman's age—relevant to the well-being of the patient."

In response to *Roe*, a movement arose in the 1970s to add a "human life amendment" to the federal constitution. Two versions were proposed. The first declared the unborn a constitutional "person" entitled to the protection of life. A second would allow states to protect the lives of the unborn, removing the bar *Roe* imposed. While a human life amendment remains an ultimate goal of the pro-life movement, the effort has not achieved a level of cultural or political support likely to assure its passage in the near term.

Also in response to *Roe*, state legislators began to pass a variety of laws either to restrict legal abortion based on the circumstances or length of pregnancy, or to regulate the conditions under which abortions could take place. Abortion advocates ordinarily challenged these restrictions up to the United States Supreme Court, which most often interpreted the scope of the "right of privacy" to invalidate such laws. From 1976 to 1986, the Court held, for example: that husbands have no right to protect their unborn children from their wives' abortion decisions (*Planned Parenthood v. Danforth*); that parents have only a limited right to direct their minor daughters' abortion decisions and can be ignored if a judge decides their daughter can bypass parental involvement (*Bellotti v. Baird*); that abortion clinics cannot be subject to safety requirements that may create significant financial obstacles to women seeking abortions (*Akron v. Akron Center for Reproductive Health*); that abortionists could not be required to use the post-viability abortion method most likely to result in a live child (*Colautti v. Franklin*).

The trend to render the abortion right virtually absolute peaked in a decision entitled *Thornburgh vs. American College of Obstetricians and Gynecologists*. In that case, the Court declared a pregnant woman "autonomous" in her decision to have an abortion, so much so that a state could not require abortionists to obtain a woman's informed consent prior to performing an abortion. The *Thornburgh* holding led Chief Justice Warren Burger, a *Roe* supporter, to write in dissent: "We have apparently already passed the point at which abortion is available merely on demand. If the statute at issue here it to be invalidated, the 'demand' will not even have to be the result of an informed choice."

Rulings Allowing Regulations. In 1989, the tone of Supreme Court jurisprudence changed somewhat with *Webster v. Reproductive Health Services*. Although the Court explicitly refused to reconsider *Roe*, a majority of justices indicated that the constitutional status of the abortion right ought to be reduced from a "fundamental" to a "liberty interest." The Court specifically upheld Missouri laws that: (a) permitted state resources to be used for childbirth but not for abortion services; (b) required that unborn lives be tested for viability at and after twenty weeks gestation; and (c) made "findings" that all state laws were to be interpreted to protect unborn children, subject to existing constitutional and court precedents.

Two cases that followed *Webster* held that one or both parents could legally be required to receive notification of an unmarried minor's abortion decision, but only if the daughter also had the legal option of appealing to a judge to grant her the right to go forward with the abortion without notifying her parents (*Hodgson v. Minnesota* and *Ohio v. Akron Center for Reproductive Health*).

Although it was widely expected after 1989 that the Supreme Court would further weaken *Roe*, the opposite occurred in *Planned Parenthood v. Casey*. There, in a plurality opinion authored by the appointees of two anti-abortion presidents, George Bush and Ronald Reagan (Justices Sandra O'Connor, Anthony Kennedy, and David Souter), *Roe* was reaffirmed, albeit with a bimester, not a trimester scheme, and with a new "undue burden" test for adjudicating the constitutionality of laws affecting pre-viability abortions. Before viability, no state abortion laws could stand that created an "undue burden" or "substantial obstacle" to any woman's obtaining any abortion. After viability, no state could forbid abortions for "life or health." Health abortions were still defined by *Roe* and *Doe* standards to encompass abortions on demand. The Court held that *Roe* would not be overturned for two reasons: first, because a reversal would undermine the authority of the Court—which ought not to be seen as bowing to public pressure; and second, because women had come to order their lives based in part on the existence of a right to abortion. Statistics from abortion advocates were showing that, by the mid-1970s, over 90% of abortions were sought for "birth control reasons," i.e., for reasons unrelated to rape, incest, life endangerment, or physical health. The plurality was silent concerning whether *Roe* had been rightly decided. The Court allowed Pennsylvania's informed consent, waiting period (twenty-four hours), and parental consent laws to stand, but struck down its spousal notification requirement on the grounds that it violated the "undue burden" test.

Federal and State Funding. In addition to challenging laws restricting or regulating abortion, abortion advocates have sought since 1973 to pass laws requiring the federal government and states to pay for abortions for women who could not afford them. The efforts have involved primarily the federal health insurance program for the poor, Medicaid. Beginning in 1976, however, the first "Hyde Amendment" (after Congressman Henry Hyde of Illinois) was passed, banning federal funding for Medicaid abortions except in cases of life endangerment. The amendment was altered several times between 1977 and 1980, but from 1981 to 1993 was returned to its original form. In 1993, President Clinton stripped the Hyde amendment from his proposed budget, but Congress reinstated it, adding to the list of exceptions abortions for rape and incest. Abortion advocates lost the federal judicial battle against the Hyde Amendment in 1980; in *Harris v. McRae* the Supreme Court held that a government may choose to support childbirth but not abortions without violating *Roe*. A number of state courts, however, have since interpreted state constitutions to forbid limitations on state Medicaid abortion coverage.

Throughout the 1970s and the 1980s, under both Republican and Democratic administrations, abortion advocates were unsuccessful in their efforts to insert permissive abortion policies into a variety of federal programs: federal employees' health care benefits could not include abortion; the federal government would not fund overseas family planning organizations that also performed abortions; recipients of federal funds for pregnancy prevention programs could not counsel or refer for abortions; U.S. military hospitals abroad could not perform abortions; and federal monies would not support research using fetal tissue from elective abortions.

The Politics of Abortion. After the *Webster* decision, however, the political landscape changed. Abortion advocates mobilized supporters to challenge pro-life political candidates by claiming that abortion rights were severely threatened. Although, in the 1990 elections, all major candidates who abandoned their pro-life position were defeated, some formerly pro-life politicians began to waver. Pro-life policies were often upheld in Congress solely by Congressional inability to muster sufficient votes to overturn threatened or actual presidential vetoes. While the Democratic Party had adopted a pro-abortion plank in its 1976 platform, after *Webster*, some Republicans began to urge their party to become a "big tent" that could encompass both pro-life and abortion-advocacy candidates. At the 1992 Republican platform hearings, pro-life delegates soundly defeated attempts to change the party's pro-life platform. By a few percentage points, being pro-life remained an advantage for candidates through the 1992 elections. The struggle inside the Republican Party continued well after 1992. Vocal pro-life Democrats such as Governor Robert Casey of Pennsylvania continue to promote a pro-life agenda within their party.

The push for the Freedom of Choice Act (FOCA) was a further outcome of the post-*Webster* shake-up. It was introduced in Congress of 1990 and every year thereafter through 1994. Promoted as a legislative reaffirmation of *Roe* in the event that *Roe* was overturned, it actually would have invalidated many state abortion regulations allowed under *Roe*. FOCA has failed for a number of reasons: the *Casey* decision reaffirmed *Roe*; President Bill Clinton, strongly supportive of legal abortion, was elected in 1992, promising to apply a pro-abortion rights litmus test to Supreme Court appointees; and the election of President Clinton prompted a backlash of energetic pro-life activity, including an unprecedented anti-FOCA campaign that generated enough mail to stop the normal operations of the House of Representatives' Post Office. By 1993, abortion advocates displaced FOCA from the top of their agenda and replaced it with the goal of attaining mandatory abortion coverage in health care reform.

In 1992, presidential candidate Bill Clinton announced that reform of the nation's health care system would be a major priority of his administration. Soon after his election, abortion advocates began to lobby for a requirement that every insurance policy offered to Americans under a reform plan include coverage for unrestricted abortion. Abortion advocates like the Planned Parenthood Federation of America compared the significance of attaining this goal to the decision in *Roe v. Wade* itself. Pro-life groups agreed because such a provision could determine whether abortion enters the mainstream of medical practice for the first time in the history of the United States. In the health plan put forward by President Clinton in 1993, and in the majority of competing plans, unlimited abortion services were included in the list of "basic benefits" that every insurance policy must cover. The pro-life movement opposed this on the grounds that abortion is immoral, that Americans ought not to be forced to carry abortion coverage for themselves and their families, and ought not to be forced to subsidize others' abortions with pooled insurance premiums and tax revenues.

Current Legal Issues. Although abortion advocates failed to pass FOCA and face an uphill battle in their campaign to mandate abortion coverage in health care reform, they attained under the Clinton administration a substantial number of objectives that failed them under the Bush and Reagan presidencies: funding of overseas family planning organizations that perform abortions; a requirement that federal pregnancy prevention programs counsel and refer for abortions; a requirement that U.S. military hospitals abroad offer abortion services (although, as of mid-1994, every military doctor refused on conscience grounds to perform abortions); the grant of federal funds to support research using the remains of elective abortions; and aggressive efforts to persuade the European manufacturers of the "abortion pill," RU-486, to allow the drug to be marketed in the United States.

RU-486 makes the womb inhospitable to the development of a fertilized egg through the first nine weeks of pregnancy. The American abortion industry is looking to the abortion pill to solve its shortage of abortionists and the ability of clinic protesters to discourage women from having abortions. The industry claims that the pill will change abortion practice in America by making abortion a more private and more trivial matter. As the pill comes nearer to actual U.S. marketing, however, abortion advocates are increasingly acknowledging its possible health risks as well as the fact that it requires more clinic visits than surgical abortion. As of mid-1994, the European manufacturer of the drug has signed over to the New York Population Council all rights and responsibilities associated with nationwide marketing of the drug. In the spring of 1994, the National Right to Life Committee announced a boycott against selected products of its German manufacturer, hoping to reverse or delay the decision to bring the abortion pill to the United States.

The Clinton administration, in preparation for the 1994 United Nations Conference on population and development in Cairo, mounted an international campaign to make abortion an integral part of family planning programs everywhere, even in countries where laws and moral consensus oppose abortion. Vocal opposition to this policy came from the Vatican and from a growing number of developing countries. The latter particularly resented pressure from wealthy nations to reduce their most precious resource—people—by immoral means. They also pointed to economic arguments demonstrating that development naturally leads to lower population growth, but that the converse is not true. Under the Clinton administration the U.S. funds abortions overseas and supports overseas groups that promote abortions as part of family planning.

Since 1973, the practice of abortion has increasingly been confined to freestanding clinics that perform only abortion. By 1992, 89% of all abortions were performed at clinics. Pro-life advocates have made these clinics the target of frequent and mostly peaceful demonstrations as well as "sidewalk counseling" to offer prospective clients information about alternatives to abortion. Abortionists complained that such demonstrations dissuaded women from seeking abortions and reduced the already small numbers of doctors wishing to become abortionists. In 1994, the abortion industry—assisted by media hype over selected instances of violence at abortion clinics—succeeded in persuading Congress to pass the Freedom of Access to Clinic Entrances Act. This act adds stiff federal fines and jail terms to the myriad of existing state laws already prohibiting illegal protest activity. The FACE bill was immediately challenged as unconstitutional by pro-life organizations and protesters on the grounds that it levies federal penalties based upon the content of protests and is vague regarding forbidden conduct. The challenge will likely continue up to the Supreme Court.

See also ABORTION 16:1; ABORTION (U.S. LAW) 17:1; ABORTION (U.S. LAW AND MORALITY) 17:2.

Bibliography: The texts of all Supreme Court decisions can be found in the official U.S. Supreme Court reports. The legal, political, and social history of abortion in the United States, from the nineteenth century to the present day, is well presented in Marvin Olasky, *Abortion Rites: A Social History of Abortion in America* (Illinois 1992). Statistics concerning abortion practice may be found in the numerous publications of the Alan Guttmacher Institute (New York). Although this institute was founded by abortion advocates, it publishes information of use to both sides of the abortion debate.

[H. ALVARÉ]

AFRICAN SYNOD

A special assembly of the Synod of Bishops for Africa met in Rome 10 April to 8 May 1994. The participants numbered 317, some of whom were assistants. There were 244 members of the synod properly speaking: seventy-seven members *ex officio* (fourteen African cardinals, the patriarch of Alexandria, twenty-four prefects of the congregations of the Roman Curia, thirty-three presidents of episcopal conferences, and the secretary general of the Synod of Bishops); 130 elected delegates; thirty-seven members appointed by the pope; twenty *periti* (three sisters and seventeen priests); forty-six auditors; and seven representatives of other Christian churches. Their discussions focused on the general theme, "The Church in Africa and its Evangelizing Mission toward the Year 2000: *You shall be my witnesses (Acts 1:8)*."

Background to the Synod. A few statistics provide a general overview of the situation of Christianity in Africa. Fifty-three nations constitute the African continent. The general population of Africa is estimated at 650 million, 12% of the world's population. The year 1960 is an important one in the history of the African continent: seventeen African countries became independent. The last African country to achieve independence was the Republic of Namibia in 1990. That year is a significant one as well as it marks the beginning of the democratization process in Africa. In one year (1992-1993) elections were held in twelve African countries. Forty-two percent of the African population are Muslims; 45% Christians; 13% follow African traditional religions. Approximately ninety-five million, which is to say almost 14% of Africans, are Catholics. According to a report given to the Synod of Bishops based on figures provided by the *Annuarium Statisticum Ecclesiae 1991* and the international agency *Fides*, Africa has 497 bishops, including retired ones. Three hundred eighty-four of the bishops are native, and 113 are foreign born. There are 10,903 diocesan priests and 9,865 religious priests, giving a total of 20,768. Sisters number 43,976, of whom 26,321 are foreign and 17,655 native born. There are 246,114 catechists; 290 permanent deacons; 6,073 religious brothers; 1,392 lay missionaries; 9,189 parishes; and 68,754 mission stations. Zaire has the largest Catholic population of Africa: one African Catholic in five is Zairean. Rwanda is the most Catholic of the African nations in terms of percentage (over 80%).

The rapid growth of the Church in Africa was due to the unprecedented missionary activity in East and Central Africa in the 1950s. Minor seminaries

The presentation of the gifts at the opening Mass of the African Synod, St. Peter's Basilica, Rome (Catholic News Service/ A. Mari)

were opened, major seminaries enlarged, and congregations of religious sisters founded. Black Africans were taking more and more initiative. In 1956 a group of young African and Haitian priests published a small book entitled, *Des prêtres noirs s'interrogent.* The book was a plea for an African theology that adapts the gospel to the mentalities and cultures of black peoples. The year 1959 marked the beginning of an important new quarterly, *The African Ecclesiastical Review* (AFER), edited by White Father Joop Geerdes from the seminary of Katigondo, Uganda. In the early years of AFER, despite the efforts of Geerdes, few of the articles were by black Africans, but nonetheless they were important in disseminating the teachings and spirit of Vatican II in the English-speaking countries of Africa.

African bishops confronted the need for cultural adaptation during the Second Vatican Council. The Decree on the Missionary Activity of the Church, *Ad gentes,* reaffirmed that local theologies should emerge in the various geographical and cultural areas of the Church, in order to enable a reexamination and a reappropriation of the revealed datum of faith. Such theological investigations, according to the council, should be conducted according to the philosophical schemes and cultural heritage of each people. *Ad gentes* inspired the African Church's commitment to the *inculturation of the Gospel and is regarded by many as a foundational document in the quest for an African Christianity.

In 1964, before Vatican II adjourned, an International Study Week on pastoral catechesis held in Katigondo, Uganda, emphasized the need to adapt the gospel message and catechetical methods to local cultures. Another step was taken when Pope Paul VI visited Kampala, Uganda, in 1969. In an address to the newly-formed Symposium of the Episcopal Conferences of Africa and Madagascar (SECAM), the pope not only affirmed the right and the obligation to foster an indigenous Christianity, but he also challenged the bishops to become the new artisans of African Christianity. "From now on," he declared, "you, Africans, are missionaries to yourselves."

Even before Pope Paul VI visited Kampala, a transition from a theology of mission to a theology of evangelization was underway. In 1967, the Congregation *De propaganda fidei* changed its name to the Congregation for the Evangelization of Peoples. The 1971 Roman synod that had "justice in the world" as its theme presented the struggle for a just and peaceful society as a constitutive dimension (*ratio constitutiva*) of the Church's evangelizing activity. This option was confirmed and strengthened by the 1974 synod on evangelization. It was at the 1974 synod that the African Churches concluded that the theology of adaptation was outdated and chose to pursue a theology of incarnation whose main focus is inculturation.

History. The African Synod has both a prehistory and a history. The idea for a pan-African synod originated with a layman from Senegal, M. Alioune Diop, a convert to Catholicism from Islam, who at the time was the president of the *Société Africaine de Culture* (SAC) in Paris. A leading light in African literature, Diop was founder and director of the prestigious *Présence Africaine*, a review of the Black cultures, and the editor-in-chief of *Présence Africaine*, a publishing house based in Paris. In 1973 he proposed his idea for an African council to the Episcopal Conference of West Africa, which in turn passed it on to SECAM. Nothing came of the proposal at that time, but Diop was not deterred. In November 1977 a conference organized by the SAC in Abidjan, Ivory Coast, had as its theme, "Black Civilization and the Catholic Church." During the conference, Fabian Eboussi Boulaga, from Cameroon, then a Jesuit, proposed on behalf of the Third Commission of the conference, of which he was a member, the formation of a council of the entire African Church. The assembly welcomed the idea, and a resolution was adopted. Subsequently Diop met with Pope Paul VI, whom he informed about the desire for a council of the whole African Church. The pope encouraged him to pray for the intention.

Meanwhile, the African bishops could not agree among themselves on what route to pursue. In 1978 Cardinal Malula of Kinshasa (Zaire), following up with the proposition adopted by the Catholic theologians and intellectuals in Abidjan, raised the idea of the African Council during the meeting of SECAM in Nairobi, Kenya, but he failed to win support from his fellow bishops. A discussion at an extraordinary session of the permanent committee of SECAM in Ouagadougou, Upper-Volta (now Burkina Faso), in March 1980, showed that even the bishops who favored a meeting of bishops from all of Africa were divided. One camp favored a council, but another camp suggested that the gathering be of the nature of a synod. A council is a deliberative body that has the authority to make binding decisions. A synod, according to the *motu proprio, Apostolica sollicitudo,* of Pope Paul VI (1965), is a consultative assembly that makes recommendations to the pope. In 1981, in Yaoundé, Cameroon, before the opening of the SECAM general assembly some priests and bishops privately urged Cardinal Thiandoum, the president of SECAM, that the issue of the African Council be discussed during the meeting. The cardinal approved. But throughout the session, nobody raised the issue in public. Some African bishops were actually hesitant because they were not sure whether the idea of an "African council" would please the Vatican or not. Therefore, this group preferred not to speak of it at all.

In May 1980, Pope John Paul II joined Catholics in celebrating a hundred years of missionary activity in Central Africa. The bishops of Zaire took the opportunity of the papal visit to express their desire for a meeting of African bishops. Although the Zairean bishops clearly favored a council, they asked for a "council or at least, in a first moment, a particular synod." The pope indicated a certain openness to the proposal but gave no direct answer to the request.

Meanwhile the *Société Africaine de Culture* continued to promote the project. With the help of some western humanitarian organizations, in 1981 SAC sent a delegation of three African theologians to Europe: O. Bimwenyi (Zaire), Jesuit Fathers Hebga and Ossama, both from the Cameroon. They toured France and Belgium in an effort to gain the support of European churches for an African council. They delivered public conferences in several universities and did many interviews for newspapers, radio, and television. The three theologians explained the idea of an African council as being the logical development of Vatican II's teaching on collegiality. According to their interpretation, collegiality requires a state of permanent conciliarity.

In May 1983, during their visit *ad limina,* the Zairean bishops renewed their proposal. Pope John

Paul II agreed in principle that a consultation "under one form or another," was necessary "in order to examine the religious problems facing the entire continent." Without declaring a preference for either a synod or a council, he said it was the prerogative of the bishops to decide for themselves as to what form the meeting would take. The bishops, however, continued to be divided over the issue whether the assembly should be a council or a synod. Some looked to Rome for direction, which gave no clear signal, though one papal nuncio in Africa urged bishops to vote against the project. Vatican authorities who visited Zaire in December 1983 were clearly opposed to the project. One strategy used by opponents of an African council was to pit anglophone and francophone bishops against each other by presenting the project as typical of francophone ambition.

In 1984, Cardinal Gantin, prefect of the Roman congregation for bishops, a native of Benin, was sent to Kinshasa where a meeting of the SECAM was being held. Gantin explained that a council's decisions are binding, and, therefore, a formal consultation of the entire episcopate was required. It was carried out, and the results were announced at the general assembly of SECAM held in Lagos, Nigeria, July 1987. Only one third of the churches consulted favored the idea of a council.

Finally, when the project seemed about to be buried forever, the pope met in December 1988 with the president of SECAM and the presidents of the nine regional episcopal conferences of Africa and Madagascar, the cardinal prefect of the Congregation for the Evangelization of Peoples, and the secretary general of the Synod of Bishops. The meeting led to Pope John Paul II's surprising announcement a month later that told of plans for a special assembly of the Synod of Bishops for Africa. Although the announcement was generally well received in the African Churches, some prelates felt they had been pressured into it. In a letter dated 24 January 1989 the president of SECAM, Gabriel Gonsum Ganaka, bishop of Jos, Nigeria, responded to the papal directive. He reported on the consultation of the African episcopate about the place where the bishops would prefer the synod to take place, either Rome or an African city, the dates, and the participants. On the basis of this consultation, the pope announced in Kampala, Uganda, on 11 February 1993 that the Special Assembly of the Synod of Bishops for Africa would convene in Rome, 10 April-8 May 1994.

Planning and Procedures. The preparation for the African synod followed the general procedures in the *ordo synodi*. The planning committee (*commissio antepreparatoria*) included Francis Cardinal Arinze, president of the Pontifical Council for Inter-Religious Dialogue, Archbishop Albert J. Tsiahoana of Antsiranana, president of the episcopal conference of Madagascar, six other African bishops, and the presidents of the regional conferences of bishops. Pope John Paul II directed that the outline of issues to be discussed (*lineamenta*) be published in July 1990 during the ninth general assembly of SECAM. The *lineamenta* were originally printed in the three official languages of SECAM—French, English, and Portuguese—and later translated into Arabic, Swahili, Malgascio, Spanish, and Italian. The *lineamenta* consisted of eighty-one inquiries divided into two major sections. The first asked about the development of evangelization in Africa. The second examined the general theme of the synod under five headings: the proclamation of the Good News, inculturation, interreligious dialogue, justice and peace, and mass media. Though the preparatory period was not without its critics, especially from those who claimed that the African Synod had been taken over by Rome, the responses to the questionnaire proved an unprecedented degree of participation for any synod of bishops. Thirty-one of the thirty-four African episcopal conferences responded to the questionnaire; the other three were in situations of war. Almost three years later in February 1993, on the basis of the responses to the *lineamenta*, the secretariat of the Synod published the working paper (*instrumentum laboris*) that would be the framework for the discussions at the synod itself.

The Special Assembly of the Synod of Bishops for Africa opened 10 April 1994 with a solemn liturgy in Saint Peter's Basilica. The pope and the synodal fathers wore African liturgical vestments made in Zaire. The songs were in fourteen languages including Latin. For the first time in history, African tam-tams resounded in the house of Peter. The opening eucharistic celebration was a combination of four eucharistic rites: Roman, Zairean, Ethiopian, and Coptic.

Again following the general procedures for assemblies of bishops, the first general congregation on 11 April heard reports by Cardinal Arinze whom the pope delegated to preside over the Synod, and by the *relator generalis* of the Synod, Hyacinthe Cardinal Thiandoum, archbishop of Dakar. They began two weeks of interventions by the bishops addressing the issues outlined in the working paper. Over 200 summary statements were read at the general assembly. Then, for a week, the assembly broke into small groups *(circuli minores)* to discuss the issues raised in the interventions. The fourth and final week was spent in the aula for debate and voting on the resolutions.

The Message of the Synod. The immediate result was that the Synod issued a message addressed to the entire Church and in a special way to the African Churches. The assembly synod also agreed on sixty-four propositions that were submitted as recommendations to the pope. Almost all important questions facing the life and the mission of the Church in Africa were discussed at the synod. The discussions as well as the final message and recommendations echoed the five subthemes into which the general topic of the synod had been divided: proclamation, inculturation, justice and peace, interreligious dialogue, and the means of social communications, but it was the theme of inculturation that was dominant.

The final message of the synod clearly affirmed "the culture which gave its identity to our people is in serious crisis" (15), and baptized persons must, therefore, be able to express the gospel message in "a new dynamic of life which transforms the culture and society" (17). The entire Christian life needs to be inculturated, and "special attention should be paid to liturgical and sacramental inculturation." The Bible should be translated into every African language and read "within the African context and in the spirit of [Catholic] tradition" (18). The synod appealed for dialogue "within the church and among religions" (20). Particular attention should be paid to the traditional religions "insofar as they constitute our cultural heritage" (21), and to "the two great African Churches of Egypt and Ethiopia" as well as "our Anglican and Protestant brethren" (22). The bishops assured their "Muslim brethren" of their desire "to collaborate with them everywhere on the continent in working for the peace and justice which alone can give glory to God" (23).

Because African cultures are in crisis, there is a need for new models of Christian presence and witness. The synod proposed that one such model is the "Family Church." Not only does this model seem to fit more to African's deep sense of relationship, but it was also meant to inspire more people all over the world (24-25). Meeting during the International Year of the Family, the synod spoke of Christian families and the extended African family as "the sacred place where all the riches of our tradition converge" (27). The Final Statement took cognizance of the forthcoming Cairo Conference and condemned the "individualistic and permissive culture which liberalizes abortion," and the pressure put on the poor nations that forces them to choose options "contrary to life and morality" (30). In the name of justice the synod demand more equitable trade between the north and south. The bishops condemned political corruption, and admitted that as pastors "we have not always done what we could in order to form the laity for life in society, to a Christian vision of politics and economics" (31). Pastors are invited to encourage the laity to discover their importance in the Church and the world (57). Justice and the rule of law are the basis of peace. "Democracy should become one of the principal routes along which the church travels with the people" in working for the common good (34). The synod denounced "the lust for power . . . as well as the idolatry of ethnicity, which leads to fratricidal wars" and refugees uprooted from their homes (36).

The African bishops appealed "to our Christian brothers and sisters and all people of Good Will in the Northern Hemisphere" to intervene with their governments and international associations to stop the sale of arms, and to find a solution to the problem of debt that crushes the African continent and "renders futile every effort at economic recovery" (40-41). They ask that African immigrants in the Northern Hemisphere be treated with respect and dignity. For their own part, the bishops propose an "examination of conscience" for the African Churches with regard to lifestyle, self-reliance, and justice in dealing with men and women who are at their service (43-44). Toward the end of the Final Statement the bishops express their determination "to take every measure" to see that the dignity and rights of women are fully respected (65-69).

More to Come. By most accounts the Special Synod of Bishops for Africa was a success, but it has its critics. It is criticized because it focused more on the present than the future. The synod did not explicitly address the horizon that the year 2000 was supposed to represent in the evangelizing process of Africa, at least in the way the general theme of the synod seemed to suggest. The African synod formulated no plan of action, nor did it establish specific goals that the African Churches should try to achieve by the year 2000. A second criticism stems from the fact that the synod did not take place in Africa. Although the African bishops themselves voted to have the assembly in Rome, their decision seemed to reflect unfavorably the ability of African countries to host such a meeting. If indeed the African Churches are to adopt "a simple lifestyle which is in keeping with the poverty, indeed the misery, of our people," as the bishops said in their Final Statement (44), the only appropriate place for African bishops to hold an assembly is in Africa itself.

There is hope that the final report on the synod will be given in Africa when the pope, taking into consideration the recommendations to the bishops, will promulgate an apostolic exhortation that will present a vision of Christianity in Africa for the coming millennium.

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[G. IWELE]

AHERN, BARNABAS MARY

Passionist priest, Old Testament scholar, lecturer, and writer; b. Chicago, IL, 18 February 1915; d.Chicago, IL, 9 January 1995. Barnabas Mary Ahern entered the Passionist Preparatory Seminary at Normandy, MO, in 1928, was clothed as a novice in Louisville in 1932, and simply professed in 1933. After completing his theological studies, he was ordained in Louisville on 7 June 1941. He pursued further theological, biblical, and Semitic studies at the Catholic University of America, where he received the S.T.L. (1942), at the École Biblique in Jerusalem (1947-48), and at the Pontifical Biblical Institute in Rome (1956-58). He received the S.S.D. from the Pontifical Biblical Commission.

Ahern taught scripture in Chicago 1943-1947, again from 1948 to 1956, and in Louisville 1959-1962. For the period 1962-1966 he was called back to Rome to serve as *peritus* at Vatican II. He taught again in the U.S. from 1965 to 1970 (St. Meinrad's and the Catholic Theological Union) and then returned to Rome, where he spent much of the rest of his life involved with various congregations and commissions. Ahern also taught at the Gregorian University and the Regina Mundi Institute. Poor health caused him to return home in 1978. In spite of this he was able to travel to Africa to teach in Kenya 1984-1989.

Such activities tell only part of the story. Ahern was widely known for both his scholarly and popular writings, as well for the many conferences, retreats, and workshops that he conducted. He was loved and esteemed for his gentle and affectionate personality and deep spirituality.

Among other scholarly activities, Ahern was involved in work on the Confraternity of Christian Doctrine's translation of the scriptures (later known as the New American Bible). He was president of the Catholic Biblical Association of America (1964-65), a member of the Pontifical Biblical Commission (1969-75), and member of the *International Theological Commission (1970-85). In addition to his scholarly contributions, Ahern is equally well known for his work on popular publications such as the commentary series *The New Testament Reading Guide*, of which he became editor in 1960, and the periodical *The Bible Today*, which he edited from 1962 to 1975.

Bibliography: A bibliography of Ahern's publications, listing twelve books and sixty-nine articles, can be found in *A Voice Crying out in the Desert: Preparing for Vatican II with Barnabas M. Ahern, C.P.*, ed. C. STUHLMUELLER and S. MACDONALD (Collegeville 1996).

[J. JENSEN]

ALBANIA, THE CATHOLIC CHURCH IN

Albania, located to the north of Greece and across the Adriatic Sea from Italy, was in ancient times subject first to Hellenistic influence and, in the second century B.C., to Roman domination. Albania inherited its Latin tradition from Rome and its Byzantine tradition from its proximity to Greece [*see* NCE 1:246]. From the fifteenth to the twentieth century, during the occupation by the Ottoman Turks, Islam displaced Christianity in most places. Following the proclamation of Albanian independence from the Ottoman Empire in 1912, the religious composition of Albania was customarily estimated as 70% Muslim, 20% Orthodox, and 10% Roman Catholic. The Muslims were present throughout the country, but especially in central and southern Albania (Tiranë, Elbasan, and Vlora). The Orthodox Christians were concentrated mainly in the south around the city of Korçë, while a small but unified Catholic community was centered in the northern city of Shkodër and the surrounding area, including parts of the former Yugoslavia that have Albanian populations: Montenegro, Kosova, and Macedonia.

As of 1994 the geographical landscape remains the same, but the difference in percentage of religious believers has changed significantly, due to many factors, but especially as a result of fifty years of communist religious persecution. According to conservative estimates by Albanian Catholic authorities and political and social scientists, the religious affiliation of the Albanian population is 60% Muslim, 18% Orthodox, and 15% Catholic; the remainder professes no religion.

Religious Persecution. The persecution and isolation of the Catholic Church that began in 1944 under the Communist regime, grew more intense with the passage of time. In 1966 the Albanian government promulgated Decree Number 4337, which extended the 1951 law that empowered the state to control religious activity and annuled the agreement that permitted the Catholic Church to preserve "spiritual ties with the Holy See." The new decree prohibited all public and private religious rites and imposed great penalties on violators. Within a short time, the government seized and closed all churches and mosques in the country. Officials proclaimed Albania "the first atheistic state in the world." Of the two thousand churches and mosques seized, 327 were Catholic churches. Most churches were destroyed while some were converted to secular uses or retained as historical monuments. The Shkodër Cathedral was converted to a sports arena; the Jesuit National Shrine of the Sacred Heart in Tiranë became a concert hall, while the National Shrine of Our Lady of Shkodër was razed.

Catholic bishops and priests courageously resisted the closing and destruction of churches and other religious buildings. In retaliation many of the clergy were publicly humiliated. Priests who spoke out were arrested and, after show trials, condemned to hard labor or executed. In 1968 Bishop Antonin Fishta was arrested for conducting religious services, and soon after he died in a labor camp. Bishop Ernest Çoba was arrested in 1976 and died under torture in prison in 1980. At this point Bishop Nikollë Troshani, who was serving a twenty-five year prison sentence, remained the sole surviving member of the Albanian hierarchy.

In 1975, emboldened by the failure of the world community to act on behalf of Albanian believers, the government took another step to eradicate all religious influence from society. Decree Number 5339 prohibited religious names for newly born children. By 1976 the government judged that it had achieved its goal of eliminating religion. Antireligious policies were written into the new Albanian constitution: article thirty-seven declared, "The State recognizes no religion whatever and supports atheist propaganda"; article fifty-five forbade the formation of any religious organization. Meanwhile, Albanian exiles in the diaspora attempted to counteract this persecution by enlisting the support of Amnesty International, the International Association for the Defense of Religious Freedom, Pax Christi and the United Nations Human Rights Commission.

The Underground Church. Despite the constitutional ban on religion, the Church continued to operate underground. The priests and bishops who had not been arrested secretly ministered to the faithful. The famous fifteenth-century baptismal formula of Pál Engjulli, archbishop of Durrës, was used by parents and elderly Catholics to baptize an infant when a priest could not be found. The formula, the oldest extant written document in the Albanian language, had been used by the faithful during the five centuries of Ottoman rule. The blessings of marriages and prayers for the dead were conducted by elderly Catholics. Devout holy women and men were active in towns and villages. They were indispensable helpers to the few priests who were still free and would dare to officiate in the underground Church.

In April 1985, the Albanian dictator Enver Hoxha, who masterminded the antireligious movement, died. Gradually the faithful began fearlessly to identify themselves as Christians and practice their faith openly. Under international pressure from human rights organizations, the government's total ban on religion weakened. In May 1990 the government announced reforms, among which was the lifting of the ban on religious practice. Religion could be practiced in private. In defiance of the still existing ban on public practice of religion, Simon Jubani, who had spent twenty-six years in prison, illegally celebrated mass in the old cemetery of Shkodër in November 1990. Some fifty thousand faithful, including Orthodox and Muslims, joined in the liturgy, ignoring the security police who surrounded the cemetery grounds.

The first free elections in Albania in over forty years were held in March 1991. The newly elected prime minister, Ylli Bufi, a socialist, visited Pope John Paul II in Rome and apologized to the pontiff for the harmful and unjust policies of the previous government toward the Vatican and Catholic community. Shortly thereafter, diplomatic relations were re-established between Albania and the Vatican. New elections in March 1992 brought the democratic party of Sali Berisha to power. The new government, with the help of a number of Catholics, including the speaker of parliament, Pjetër Arbnori, initiated a new social order based on freedom and democracy, with full religious rights.

New Freedom. With the new freedom, the Catholic Church stirred to life. The Jesuits and Franciscans reopened their seminaries in Shkodër. The Albanian clergy began the re-evangelization of the faithful aided by Albanian priests and sisters from Kosovë in the former Yugoslavia. Clergy, religious and laity from Italy, Malta, other European countries, and the United States arrived to assist. Albanian parishes in New York and Detroit sent help, which was badly needed given that only Bishop Troshani, thirty-one priests, and forty-four sisters had survived the five decades of communist persecution. Many churches that had escaped destruction in 1967 were reopened and those damaged restored.

Albanian-born Mother Teresa opened the first house of her Missionaries of Charity [*see* NCE 18:305] in Albania in 1991. Although she was not directly involved in the movement for religious freedom, Mother Teresa was an ambassador for the Albanian Church throughout the period of persecution. By 1994 there were eleven houses of her congregation in Albania.

In March 1993 the Albanian parliament adopted a Bill of Rights whose article eighteen guaranteed freedom of thought, conscience, and religion; the freedom to change one's religion; and the freedom to manifest it privately and publicly. A month later, Pope John Paul II visited Albania. President Sali Berisha spoke in Tiranë before an enthusiastic gathering of some 250,000 people gathered to greet the pope. The president pledged that the past wrongs inflicted on the Church by the previous government would never be repeated.

Vatican II and Ecumenical Collaboration. During the years of communist domination, the government successfully isolated the Catholic Church from Rome. No Albanian bishops were allowed to participate in the deliberations of the Second Vatican Council. Catholics were prevented from implementing and even knowing about the decrees of the council. The resurrected Catholic Church in Albania, eager to reunite itself with the universal Church, quickly introduced the reforms of Vatican II throughout the country. New missals were translated into Albanian and published by the Congregation for the Evangelization of the People, under whose jurisdiction Albania belongs. Copies of sacramentaries and lectionaries printed in Albanian were a personal gift of Pope John Paul II to the Church, and they are now easily available to Albanian Catholics through their dioceses and parishes. An Albanian translation of all the major documents of Vatican II became available in 1993. The Catholic press in Albania, which enjoyed considerable prestige in the precommunist era, has returned to publishing.

During the period of communist persecution, Catholic prayer books and catechisms were forbidden to be published or circulated in Albania. However, the Albanian Catholic Archdiocese of Bar and the Diocese of Shkup-Prizren, both in the former Yugoslavia, published several pocket catechisms and manuals in Albanian for those preparing for the sacraments. These books were intended not only for the Albanian Catholics in these diocese, but in Albania proper, and some copies were smuggled into communist dominated Albania. These books are now circulating freely in Albania. A translation of the Catechism of the Catholic Church into Albanian is expected to be ready for publication by the end of 1995.

Since the restoration of religious freedom in 1990, the Church has made great progress in reclaiming its place in the national life of Albania. It renewed its traditionally cordial ecumenical ties with the Albanian Orthodox Church and reopened a friendly dialogue with Muslim leaders. Catholics and Orthodox have cooperated with a small Evangelical Christian Brotherhood to make available for the first time an Albanian translation of the entire Bible, the work of a Catholic priest in Montenegro. With the continued flow of new Protestant groups and other religious sects into Albania and the appearance of anti-Christian Muslim groups, religious freedom poses a challenge to the Church to present the true face of Christianity.

The creation of the first Albanian cardinal, Msgr. Mikel Koliqi, by John Paul II in 1994, gave new impetus to evangelization among the Albanian people. Koliqi, a living witness among the Catholics in communist prisons and labor camps for forty-one years, represents for all Albanians not only a symbol of courage and hope in the face of persecution, but also a shining example of the traditional Albanian values of faith and homeland.

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[G. SINISHTA]

AMERICAN ACADEMY OF RELIGION

The American Academy of Religion (AAR) is the major learned society and professional association of research scholars and teachers in the field of religious studies. The Academy serves over 7,500 members, the great majority of whom teach in some 1,500 college and university departments and schools in North America. Its mission is to promote excellence in scholarship and teaching in the field by fostering reflection upon and understanding of religious traditions, issues, questions, and values. Within a context of free inquiry and critical examination, the Academy welcomes all disciplined reflection on religion—from both within and outside of communities of belief and practice—and seeks to enhance its broad public understanding. It is inclusive of the whole range of methodologies and theories used to study religion. The Academy does not endorse or reject any religious tradition or set of religious beliefs or practices. Its commitment is, rather, to the highest standards of scholarship.

The AAR's history is one of development from a small group of biblical scholars to its current status as the largest, most comprehensive association dedicated to promoting the academic study of religion. In 1909 four professors of biblical studies formed the Association of Biblical Instructors in American Colleges and Secondary Schools. Intended as a sister organization to the already-established Society of Biblical Literature, its purpose was to promote excellence in teaching. The group continued to meet under the original name until 1922, when members voted to change the name to the National Association of Biblical Instructors (NABI or "prophet" in Hebrew). Dramatic expansion of the study of religion in the post-World War II period led to NABI's transformation into the American Academy of Religion in 1964 and to the AAR's rapid growth during the succeeding decades.

Activities. The AAR fosters knowledge of religion and religious institutions in all their forms and manifestations through a wide variety of programs and membership services. Among these are an annual scholarly conference, a major publishing program, research grants and book awards, professional services, teaching workshops, and ten annual regional meetings. The annual conference, held jointly with the Society of Biblical Literature (SBL), attracts over 7,500 scholars. *The Journal of the American Academy of Religion* publishes current scholarship across the spectrum of the field. The AAR publishes books in five ongoing Scholars Press series and reference materials in both print and electronic formats. Through the *Spotlight on Teaching* periodical and an ongoing series of teaching workshops, the AAR provides its membership with opportunities to learn more about recent pedagogical innovations and to improve their teaching craft. To inform members about current issues of interest to religionists, AAR and SBL jointly publish *Religious Studies News* quarterly. The two societies also offer a comprehensive Employment Information Services program that helps coordinate the efforts of position-seekers and employers. The Association of Department Chairs offers a range of services at the departmental and institutional levels.

A member of both the American Council of Learned Societies and the National Humanities Alliance, the Academy works to improve support for all the humanities and to foster the role of religious studies as an integral part of the humanities. The Academy's executive offices are located on the campus of Emory University in Atlanta.

[B. DECONCINI]

ANIMALS, RIGHTS OF

Catholic tradition distinguishes between positive or legal rights and natural or moral rights. While the former are properly the concern of jurists, the latter—rights grounded in the natural order—fall within the sphere of moral theology. Human rights are moral rights of this sort: according to the Second Vatican Council, in virtue of their unique nature humans possess "universal and inviolable" rights to everything necessary "for leading a life that is truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and to rightful freedom in matters religious" [*Gaudium et spes* 26].

Proponents of animal rights have prompted consideration of the extent to which similar moral claims might be made on behalf of animals. At issue is the morality of human practices ranging from meat-eating and animal experimentation to recreational hunting, blood sports, and the marketing of furs. From the standpoint of Catholic tradition, the question posed by these practices is, strictly speaking, not so much whether animals have rights *per se*; it is rather what, if any, moral constraints apply to humans in their treatment of animals. This question turns on a deeper issue regarding the nature and ontological basis of the distinction between humans and animals.

Moral philosophers defending strong human obligations toward animals argue that the radical moral distinction traditionally assumed to exist between humans and animals is ultimately without warrant. Inspired by the utilitarianism of Bentham, Peter Singer (1975), a prominent activist on behalf of animals, holds that the capacity of sentient animals to experience suffering and enjoyment entitles them to equal consideration of their interests. Tom Regan (1983), following the lead of H. S. Salt's classic *Animals' Rights* (1894), couches his argument in the language of rights: because some animals possess consciousness, they, like the very young or deranged, should be considered moral "patients" (as distinct from agents) who have inherent value and hence a valid claim, i.e., a right, to respectful treatment. An Aristotelian conception of the good life as one based on the virtue of sharing in the lives of other beings, including animals, is commended by Stephen Clark (1977). These philosophers are united in their endeavor to include at least some animals within the sphere of moral community.

Catholic Teaching. Catholic teaching conjoins an affirmation of the distinctive worth of humans with an endorsement of the need to treat animals with respect. Pope John Paul II's encyclical *Evangelium vitae* (EV) describes the human being as "a manifestation of God in the world, a sign of his presence, a trace of his glory" (34). The Vatican II statement that the human person is endowed with a "spiritual and immortal" soul and is "the only creature on earth that God has willed for its own sake" (GS 23) is echoed in the **Catechism of the Catholic Church* (CCC) number 1703. CCC adds that in the "hierarchy of creatures" humans represent "the summit of the Creator's work" (342-43). Animals, for their part, are "by nature destined for the common good of past, present, and future humanity" (2415). Accordingly, as set forth in Genesis 1:28, humans enjoy "dominion over the earth and over every living creature" (EV 42).

This dominion, however, "is not an absolute power, nor can one speak of a freedom to 'use and misuse,' or to dispose of things as one pleases" [*Sollicitudo rei socialis* 34]. It is limited by a "specific responsibility" toward the "creation which

God has put at the service" of human dignity (EV 42); indeed it "requires a religious respect for the integrity of creation" (CCC 2415). It follows that each animal, as a creature which, "willed in its own being, reflects in its own way a ray of God's infinite wisdom and goodness," deserves kindness and respect (CCC 339). In light of the fact that creatures "exist only in dependence on each other, to complete each other, in the service of each other," humans are enjoined to exercise their dominion in terms of "stewardship" (CCC 340; 2417). This notion allows for the use of animals for food and clothing, for the domestication of animals, and, within limits, for experimentation on animals in the interest of caring for or saving human lives. However, "it is contrary to human dignity to cause animals to suffer or die needlessly" (CCC 2418). By spelling out the obligations of humans toward their fellow creatures in this way, Catholic tradition, without endorsing the notion that animals possess rights, nonetheless provides a basis for moral constraints on the treatment of animals.

See also ECOLOGY.

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[W. A. BARBIERI]

APARTHEID

Apartheid means "separateness" in Afrikaans. The Population Registration Act of 1950, the cornerstone of apartheid in South Africa, assigned persons to racial groups. Apartheid was understood as the systematic attempt to reverse economic integration by legislating social barriers that channeled the inevitable political consequences of black economic advancement to the benefit of the privileged whites. Laws, regulations, and agencies, crudely rationalized by a romantic-nationalist philosophy of separate development, systematically determined a person's rights and privileges based on his or her racial classification.

This policy, initiated by the National Party, composed mainly of Afrikaners, descendants of seventeenth century Dutch, German, and Huguenot settlers, served two major purposes. First, it ensured the continued political dominance of a white oligarchy that constituted about 17% of the total population. An adroit application of the divide and rule strategy often employed by ruling minorities, it served to impede the development of a unified black nationalist movement. Apartheid not only led to an increase in capital formation beneficial to whites, but also to a distinct political structure that was counter to trends in the rest of the world. The greater the number of blacks who became detribalized through permanent rather than temporary stay in the urban areas, the more the system emphasized racially defined barriers.

Restrictive Legislation and Regulation. An important aspect of statutory discrimination in South Africa was the system of security laws, which contained frightening provisions for detentions without trial, house arrests, bannings, deportations, and other punitive measures. These laws allowed no recourse to the courts.

Numerous statutes were enacted to promote apartheid. In 1949 the Prohibition of Mixed Marriages Act banned any marriage or sexual relationship across the color line. In 1950 the Group Areas Act separated the groups into separate residential areas, causing massive removals of people, the breakup of communities, and severe economic loss. The Suppression of Communism Act in the same year gave extensive repressive powers to the government to arrest people who were in any way opposed to its policies. The Bantu Authorities Act of 1951 provided for the establishment of tribal, regional, and territorial authorities, and thereby strengthened the power of tribal authorities in the reserves, as the homeland areas were then known. In 1953 The Reservation of Separate Amenities Act allowed any person in control of public premises to reserve separate and unequal facilities for different racial groups and abolished the power of the courts to nullify such actions. In the same year the Bantu Education Act removed black education from control of the missions and reserved it to the government. In 1956 the so-called coloreds, the mixed-race group, were disenfranchised, and the Riotous Assemblies Act limited public and private meetings. In 1959 the Extension of University Education Act forbade non-whites from attending white universities, providing for separate "university colleges" for each racial group. Also in 1959, the

Bantu Self-Government Act provided for separate homelands for blacks.

When South Africa declared itself a republic in 1961, it withdrew from the British Commonwealth. In 1962 the so-called "Sabotage Act" broadened arbitrary government powers by expanding the concept of sabotage. This statute placed the burden of proof of innocence on the accused; extended bannings of newspapers, organizations, and gatherings; and permitted indefinite imprisonment without due process. In 1963 the General Law Amendment Act permitted repeated detention of persons without legal counsel. In 1964 the Bantu Law Amendment gave the regime legal power to remove any black from any white area at any time.

Following Prime Minister H. Verwoerd's assassination in 1966, 61,000 coloreds were evacuated from District Six, Cape Town, where they had traditionally lived. The regime passed the Terrorism Act in 1967, and in 1968 white representatives of the coloreds were removed from Parliament. Also in 1968 the Prohibition of Political Interference Act banned racially mixed political parties. In 1969 the ultraconservative Herstigte Nasionale Party (HNP) was founded. In 1974 the South African army engaged in operations against the Namibian guerrillas of the South West Africa People's Organization (SWAPO). The Internal Security Act of 1976 greatly extended the powers of the Suppression of Communism Act. In 1976, the South African regime granted independence to the Transkei region, but the Land Acts allotted only about 13% of the country to blacks.

Violent Consequences. To enforce the maze of influx controls that regulated the movement of blacks to the cities, the government required that blacks carry passes indicating, among other things, their current employment status. The South African police devoted a major portion of their time and energy to checking passes and arresting those whose papers were not in order. Blacks who had no credentials or who violated other restrictions on personal freedom might be ordered to return to their native reserves or "homelands," be imprisoned, or be subjected to forced agricultural labor. Many were sent to remote resettlement camps or villages, where they were held until the government decided how to dispose of them.

Unrest had already begun in 1960 when white representatives of black voters were removed from Parliament, and the police massacred blacks in Sharpeville. There was a nationwide black revolt, and the government imposed a state of emergency. Police intervention continued, and in 1976-77 over 600 people died because of police brutality in the Soweto Riots. Many anti-apartheid activists who were arrested died in police custody, such as Steve Biko (d. 1977). In 1979 the Azanian People's Organization (AZAPO) was founded to develop black political and social consciousness and to mobilize the country's oppressed. In 1980 the Senate was abolished and replaced by a multiracial President's Council with no black representatives. In 1982 the Conservative Party was formed. In 1983 the colored and Indian Parliaments were instituted. Riots broke out in black townships and were quelled by the defense forces. Because of the ongoing unrest in the country, the regime declared a state of emergency. The years 1985-94 were characterized by relentless political and at times criminal violence. The unrest was perpetrated by the regime, the police and security forces, and by rival political parties such as the African National Congress (ANC) and the Inkatha Freedom Party. Tens of thousands of people lost their lives. In 1989 President P. W. Botha resigned as leader of the National Party and on 20 September 1989, Frederick W. de Klerk became the state president of South Africa.

Dismantling Apartheid. Reform movements had their activities severely circumscribed by the threat of the laws and the large numbers of police informers who helped enforce them. The various security measures seriously weakened leadership among blacks and in the churches. For many years a climate of fear prevailed, undermining attempts to organize blacks. The three white Dutch Reformed churches supported the policy of apartheid and provided an elaborate theological justification of it. Before the complete dismantling of apartheid, a number of Dutch Reformed ministers resigned from the church in protest against its myopic theologized patriotism, pseudo-religious ideology, and ecclesiological heresy. The ANC, which was founded in 1912, was the major anti-apartheid party in South Africa. In recent years they were in conflict not only with the regime, but with the Zulu Inkatha Freedom Party led by Mangosuthu Buthelezi. Virtual war was waged in the townships between ANC and Zulu Inkatha members.

ANC leader Nelson Mandela was arrested in 1962, continually refusing to renounce violence or to live in his birthplace, the Transkei, or in Zambia, the headquarters of the ANC. At intermittent intervals, rumors of Mandela's release appeared to be wishful thinking. However, in an epochal speech on 2 February 1990, de Klerk announced his intention to legalize the ANC and to release Mandela. On 18 February 1990, Nelson Mandela was released from prison. In November 1993, agreement was reached between Mandela and de Klerk on an interim constitution and nonracial elections. On 10 May 1994, after the historic first multiracial elections, Nelson Mandela became South Africa's president, an event unparalleled in recent history. In his inaugural speech he stated: "Never, never, and never again shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world."

See also SOUTH AFRICA, THE CHURCH IN.

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[N. B. PETERS]

ARGENTINA, THE CATHOLIC CHURCH IN

The Argentine Republic, the second largest country in South America, has a population of 33.5 million (1993), of whom over 90 percent are Roman Catholic. The institutional data show a strong Catholic presence throughout the nation: 13 archdioceses, 44 dioceses, 107 bishops, 5,372 priests, 10,900 sisters, and 2,306 parishes. Eleven Catholic universities and over 4,000 primary and secondary schools enroll hundreds of thousands of students.

The early history of Argentina and the efforts of Spanish missionaries to evangelize the country are described in an earlier volume (1:779). This account centers on the period from the Second Vatican Council (1962-65) to the quincentennial celebration of the European discovery of the New World (1992) and the launching of a new program of evangelization of the Americas called for by Pope John Paul II.

The Eve of the Council. On the eve of the Council, the Catholic Church in Argentina held the spiritual allegiance of the vast majority of the people, despite exhausting and inconclusive battles of more than a hundred years duration with liberalism and secularism and the terrible confrontation with Juan Perón's populist dictatorship in 1954-55. The Catholic hierarchy projected a conservative, sternly authoritarian, and reactionary image presiding over a closed, intolerant, and elitist institution anxious to retain its strong political presence in the country. Religious traditions and rituals survived as major elements in Argentine public and private life. Catholic educational and charitable institutions contributed an indispensable part of the nation's academic and welfare services. Vitality in these areas was due in large measure to the army of clergy and religious personnel who dedicated their lives to Church enterprises with unstinting labor in parishes, schools, hospitals, and a host of other organizations.

The 1960s ushered in a period of strife and turmoil. Ultimately, Argentine Catholicism was transformed, often through brutal pummeling from within and from without, into a more open, flexible, and ecumenical Church in search of a clearer understanding of its proper salvific role in the modern world. Old forms of Church life were dying out. The Argentine Catholic Action (ACA) movement, inspired by papal social teaching, had created a powerful organization in the 1930s and 1940s, but in the 1960s it went into rapid decline as it lost its former youthful energy and purposefulness. The days of truly outstanding lay leadership were over. At the same time, the chronic shortage of priests and religious became more acute; it would reach critical proportions soon after Vatican II.

In 1962 the Frondizi Radical Party government, which had been well disposed toward the Church, fell to a military coup aimed at halting the unchecked resurgence of Peronism. The next year Arturo Illia, with only 25% of the vote, became president and provided honest but weak leadership in a land torn by irreconcilable divisions. Peronist labor leaders refused any compromise or collaboration with the civilian president over whose government the military kept a menacing vigilance. A major development for the Church in 1962 was the promotion of Catholic private education led by Tomás Walsh, FSC (Hermano Septimio). Together with the religious and lay members of the Superior Council of Catholic Education, he spearheaded a successful crusade for equality of rights and privileges with state education throughout Argentina. That same year over 4,000 people attended the First National Catechetical Conference in Buenos Aires that gave a fresh start to religious instruction.

New categories of thought, attitudes, and action were urgently needed for the Church to keep abreast of and relevant to the modern world. Being a Christian was fast becoming more and more a matter of personal choice than of birth and national identity. As the country swung between rudderless civilian governments and repressive military regimes, society was on the verge of a rupture with traditional Catholic institutional uniformity and control over the nation's spiritual and moral life. By 1966, Argentina was a nation in vertiginously rapid change challenged by accelerating secularism. It was a society in the grip of traumatic political conflict and confrontation, of confusion and rebellion set in the context of Latin American revolutions led by Fidel Castro and the Argentine Ernesto "Che" Guevara in Cuba and fast spreading to Brazil, Chile, and the rest of South America.

Political Turmoil and the Catholic Response. In 1966 the military struck once again in an attempt to check and purge the persistent and growing Peronist movement. General Juan Carlos Onganía, an admirer of Franco in Spain, was named president. He established a conservative, pro-Catholic, anti-Communist regime called "The Argentine Revolution," which initially enjoyed a broad base of popular support. Business, industry, and even labor looked to the military to put an end to the economic chaos, crime, and corruption rampant in society and politics. Over a four year period Onganía's government pushed ahead with economic and industrial development, but it could not cope with the emerging guerrilla and urban terrorist movements.

During Onganía's term in office several major events took place in the Church: the 1966 signing of the previously agreed upon end of the *Patronato Regio* (union of church and state) in a bilateral accord between the Argentine government and the Holy See; the 1968 emergence of the Argentine based Priests for the Third World Movement; and later that year the *CELAM (Latin American Bishops Conference) meeting in Medellín, Colombia, for the implementation of Vatican II in Latin America [*see* NCE 17:399]. In 1969 the Argentine Bishops' Conference issued its "Document of San Miguel" calling for sweeping change and reform in the Church based on the conclusions of Medellín and emphasizing the imperative need for lay leadership and active participation in the work of the Church. This document, an often cited and highly praised source of Catholic teaching, bore little practical fruit in a country caught up in a whirlwind of political and economic troubles that culminated in the bloody *Cordobazo* in May 1969, bringing death and destruction on an unheard of scale in labor strikes and rebellion in Argentina.

In 1970 terrorists in Buenos Aires kidnapped and murdered General Pedro Aramburu, the man who had overthrown Perón in 1955. Kidnapping for ransom and political murder soon became hallmark tools in the hands of fanatics bent on driving the country to armed revolution. Onganía's comrades in arms lost faith in his ability to govern, and they replaced him first by General Roberto M. Levingston, then by General Alejandro Agustín Lanusse. Thanks to a policy of compromise and dialogue, Lanusse was able in some measure to create a climate of hope despite the on-going violence and assassinations masterminded and executed by rival groups of radicals such as the *Montoneros*, mostly young guerrillas of Communist or Peronist ideology.

Peron's Return and a Divided Church. In September 1973, Perón and his third wife María Estela "Isabelita" Martínez de Perón had become president and vice-president of Argentina with 62% of the vote. The octogenarian Perón could not deliver on his promises of unity and progress for the nation. When Perón died the next July, he was succeeded by his wife who, inexperienced in politics, suffered from unfavorable comparisons with the glorified memory of Perón's second wife, the beloved Evita who had died in 1952.

The brief presidency of Perón's wife was marked by a profound national crisis in politics and production that gave rise to struggles within the Church, especially between the relatively small number, about 400 priest supporters and 140 active members at most, of Priests for the Third World and the hierarchy. Led by the charismatic Carlos Mugica, their movement ran head-on into conflict with Church and state authorities over the proper mission and role of priests in politics. The movement, whose aim was the rapid and radical application of the teachings of Medellín and the "Document of San Miguel," focused on political means to implement social justice. These priests were mostly Peronists, and they worked for the return of "The Leader" from his long exile in Spain. The Episcopal Conference insisted that priests stay out of politics, that they not promote any specific party or ideology but instead dedicate themselves to their religious and spiritual mission. After the ill and aging Perón returned in 1973, the movement began to split from within over ideological and tactical disputes, and it collapsed entirely within three years.

In May 1974, Mujica was shot down as he left his church in the working class parish of San Francisco Solano in Buenos Aires. His assassins were never identified, but he was instantly transformed into an heroic priest-martyr for the Priests of the Third World and for others who struggled for social justice and the cause of the preferential option for the poor (18:339). The movement as such, however, was censured by the conservative hierarchy and its members were persecuted by the military government that seized power in 1976.

To many the Argentine political scene appeared to be tragically grotesque and set on the path to ruin. Paradoxically, during those years of wrenching political conflicts in the Church, there appeared a strong reaffirmation of the once despised popular religion that has to do with the spontaneous pious practices and individual devotional expressions of faith by the masses in contrast to the more sacramental and structured aspects of spiritual life controlled and regulated by the clergy. In this world of sacramentals, of votive candles, of promises for favors asked of God and the saints, and of pilgrimages to holy places, ordinary folk found a sacred space for inward retreat and spiritual growth and consolation. In 1974 the first organized pilgrimage specifically for Catholic youth to Luján, the national Marian shrine about fifty miles from central Buenos Aires, proved successful. This annual pilgrimage soon grew to become the major expression of popular religious devotion in Argentina, and it provided a sense of community and identity for Catholics throughout the land.

On the political front, however, there was no letup in the wave of violence, conflict, and confrontation. As the economy collapsed, institutional corruption respected no boundaries, and profound alienation took hold of society. The country became ungovernable. The military coup of March 1976 that overthrew the government of Isabelita Perón had been long anticipated by all and welcomed by broad sectors of society. General Jorge Rafael Videla headed the new military regime that resorted to fierce repression in order to blot out insurgency and terror. Many innocent people fell victim to the indiscriminate violence unleashed by the warring factions. According to many responsible sources, the use of excessive force, and of kidnapping, torture, and murder as norms of action in this "dirty war" left a toll of at least 10,000 known dead and "disappeared." Among the victims were three priests in Buenos Aires, two in La Rioja, and one in Bahía Blanca. Of the few bishops who spoke up boldly and publicly against the abuses of the military regime, perhaps the most respected was Enrique Angelelli from the poverty-stricken province of La Rioja. He had been a supporter of the Priests for the Third World. When he died mysteriously in July 1976 in a car accident on a lonely road in his diocese, many believed he too had fallen victim of "The Process," as the military regime called its program.

The Church and the Dirty War. A most thorny controversy arose about the role played by the hierarchy during "The Process." The point at issue was whether or not the Episcopal Conference as an institution and bishops individually lived up to their obligations of Christian witness and protest against violations of human rights during the "dirty war" the government waged in putting down subversion. One thing is clear: the hierarchy was not silent on these issues, as is evident from the documentation published by the Episcopal Conference between 1976 and 1982. The bishops also claimed that they did considerable work in favor of victims through personal contacts and in behind the scenes negotiations with members of the military government. Many critics, however, found the "voice of those who have no voice," as Latin American bishops styled themselves, far too tentative, artful, diplomatic, and conciliatory in Argentina, especially so in comparison with the bishops of Chile and Brazil who, at the same time, were speaking out valiantly under equally repressive military regimes. Many critics claimed that what was said in the documents was not voiced strongly enough and that what was written was not supported by pastoral action on the local level where high sounding principles could have been translated into deeds of justice and Christian service. For example, there was no parallel in Argentina to *Solidaridad* in Chile, the Church organization set up for the defense of political prisoners of the infamous Pinochet regime and for the support of families of the disappeared. Some noted writers went so far as to accuse the Church in Argentina of complicity with the dictatorship. The record does not support such a sweeping judgment, although some bishops, especially the military vicar, and a few reactionary priests publicly supported "The Process." This issue continued to rankle the faithful for many years.

A bright spot in this bleak panorama of torture and oppression under "The Process" was the courageous role of relatively small groups of lay people, nuns, and priests who, in ecumenical efforts with Protestant colleagues, worked tirelessly for the promotion of social justice for the poor and the cause of human rights. They labored for the most part independently of the hierarchy and were inspired by ideas from other Latin American countries concerning liberation theology (17:350 and 18:246) and from *Comunidades Eclesiales de Base* (CEB), which are Christian grass roots communities basing their lives and social action upon reflection on the Bible [*see* NCE 17:34]. These groups disappeared for the most part with the collapse of "The Process" and the continued coldness of the hierarchy towards them. The most outstanding Catholic defender of human rights during "The Process" was Adolfo Pérez Esquivel, a militant critic and prisoner of the military government who won the Nobel Prize for Peace in 1980.

With time, healing took place. The feared conservative counter-attack on liberation theology at the 1979 CELAM conference with John Paul II in Puebla, Mexico, never materialized [*see* NCE 18:406]. Instead, Puebla reaffirmed Medellín and its preferential option for the poor. Meanwhile, the Church in Argentina and Chile gained considerable sympathy and support for its role arbitrating border disputes in the extreme south of the continent that had brought the two countries to the edge of war in late 1978. Pope John Paul II was asked to mediate the issue, and he designated Antonio Cardinal Samoré, an experienced, patient, and skillful Vatican diplomat, as his personal representative in the protracted negotiations. Samoré managed to avoid an outbreak of war by postponing matters until the dispute could be settled peacefully in 1985 following a 1984 plebiscite overwhelmingly in favor of the accords.

By 1981 the military regime in Argentina had lost all popular support, and the nation was ruined economically. In this context the Episcopal Conference published its collective pastoral letter entitled "Church and National Community." In strong and authoritative language the bishops called for the restoration of democracy and immediate steps to promote national reconciliation starting with the government's respect for and protection of the fundamental human rights of all citizens. This document put an end to the hierarchy's policy of delicately phrased admonition in the face of government abuses. Finally they spoke out with gospel courage and Christian conviction voiced prophetically. Unfortunately, such strong statements came too late to save the thousands of innocent victims of the "dirty war" that had ended in a total but inglorious victory for "The Process" by 1978. In April 1982 General Leopoldo Galtieri, the new military president, launched the ill-advised and catastrophic attack on the Falkland Islands (Islas Malvinas) in the South Atlantic. This foolhardy adventure was a desperate ploy by the regime hoping to rally the nation to its support in a war of territorial vindication. In May, a British expeditionary force swept across the islands and handed the Argentines a bitter and ignominious defeat that left the nation in turmoil. In June, Pope John Paul II paid a two-day visit to Buenos Aires, the very first papal visit to Argentina, aimed at promoting peace and reconciliation. The visit was met with massive outpourings of gratitude and religious fervor in support of the pope and his mission.

The Church and Democracy. The defeat in the Falklands brought down the military regime. In October 1982, the Argentine Episcopal Conference published guidelines urging lay people to become actively involved in politics, to form their political opinions on the basis of serious study of the issues, and to vote their conscience enlightened by the moral teaching of the Church. Responsible participation in politics thus became a constant theme in the bishops' statements. After a one year transition period, Raúl Alfonsín won the presidency with 52% of the vote in the first Radical Party victory over the Peronists in an open and free election. Democracy was restored and the major military culprits in the "dirty war" were called to justice by the civilian government.

In 1987 Pope John Paul II returned to Argentina, this time for a six day visit, in which his central theme was once again that of national reconciliation. The survivors and families of the victims of the "dirty war" were not yet prepared to forgive the outrages of the past as the pope asked them to do. The pope also spoke energetically against divorce, abortion, and drug abuse, and in support of social justice, fair wages, and workers rights. The presence of the Holy Father and the emotional fervor of the multitudes bolstered a sense of solidarity with the Church and stimulated the promotion and consolidation of democracy. On balance, the papal visit proved to be very positive and inspirational, but it also provoked polemics especially on the part of those who expected far sterner condemnation of the terrible violations of human rights during "The Process" and of those responsible for them.

Severe economic problems led to the May 1989 Peronist election victory of Carlos Saúl Menem and the resignation of Alfonsín months before the official end of his presidential term. The Church hierarchy worked for harmony and peace with both governments. Menem, a man of enormous charisma, managed to close the door on "dirty war" reprisals and to assure unparalleled freedom of the press. He turned to capitalism and the United States to lift Argentina out of the pit of hyperinflation and economic chaos, and in the process he transformed Peronism into Menemism, in many ways its ideological and practical opposite.

Evangelization and Christian Renewal. In 1990, the Episcopal Conference published an elaborate plan for the "New *Evangelization" of Argentina to be launched in conjunction with the quincentennial celebration of the "First Evangelization" of the Americas begun in 1492. The document emphasized looking forward to a new and creative evangelization with greater lay participation in the spiritual enterprise of preaching the good news of the gospel. Partly in response to the challenge of aggressive anti-Catholic proselytism, a relatively new phenomenon in Argentina, the bishops called for vigorous steps urgently needed just to hold the line on Catholic Church membership. Protestant and sectarian missionary groups, along with national evangelical and Pentecostal churches, were zealously winning over adherents among neglected Catholics, especially the marginalized poor living in the slums and shanty towns surrounding all the major cities.

On the political scene, many adjustments in church-state relations were expected once the 1994 Assembly completed work on a new constitution aimed at allowing the re-election of Menem in 1995. For example, the president of the Republic would no longer have to be a Catholic, and strict anti-abortion laws would be changed. The separation of church and state was being pushed further in fact as well as in theory, just as it had been with the civil divorce laws put through under Alfonsín.

The quincentennial year of 1992 saw the Church alive and well, despite the many challenges and frustrations through which it was passing. Catholic sentiment and cultural identity remained strong. Despite the fact that only about 8% of the population regularly attend mass, Argentinians look to baptism, first communion, confirmation, marriage, and Christian burial to give religious meaning to major moments of their lives. Through all the crises and upheaval, the Church remains the great moral teacher and ethical guide. People find in it a community that respects their personal value and dignity as individuals while giving ultimate meaning to their frequently drab and burdensome existence. The Church is a potent factor in the creation of a sense of national cohesion, identity, and unity in a land constantly passing through jolting adjustments in unending political strife and economic upheavals. Much changed for the better in the thirty years following the Second Vatican Council, but much remains to be done.

The Episcopal Conference, led by the politically astute Antonio Cardinal Guarracino, archbishop of Buenos Aires, was certainly on the right track in 1992 when, after a respectful look back on the five hundred years of evangelization in the Americas, it insisted that the task at hand was to look forward into the third Christian millennium and to prepare for it with a faith that does justice for all Argentines, but especially for the poor who need it most.

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[E. S. SWEENEY]

ARRUPE, PEDRO

Twenty-eighth Superior General (1965-1983) of the Society of Jesus (Jesuits); b. Bilbao, Spain, 14 November 1907; d. Rome, 5 February 1991. Arrupe entered the Society of Jesus in 1927 and was elected superior general in 1965. During his long career as

Pedro Arrupe, SJ greets Pope John Paul II (Catholic News Service)

a Jesuit, almost sixty-four years, he witnessed civil war in his native Spain, the sufferings of World War II at first hand, the atomic attack on Hiroshima, the upheaval in society and the questioning of many traditional values in the years after the Second Vatican Council, including the very basics and future viability of religious life, and unrest and turmoil within the Society of Jesus itself. The account of his life is the story of the Jesuits during a period of change and renewal.

Early Years. Pedro Arrupe was the only son of a well-to-do architect who was also the father of four daughters. Just before completing medical studies in Madrid, he abandoned a promising career in medicine after a pilgrimage to Lourdes. In 1927 he entered the Society of Jesus. After the Spanish Republic expelled all Jesuits in 1932, he continued his studies in Belgium and Holland, was ordained to the priesthood in Belgium in 1936, and finished his studies in the United States. Along the way he learned to speak German, French, Portuguese, and English in addition to his native Spanish and Basque.

In answer to his frequent requests Arrupe was assigned to Japan in 1938. Arrupe put all his energy into learning the language and acquiring a thorough knowledge of Japanese culture. After the attack on Pearl Harbor, he was imprisoned for thirty-three days on false charges of spying. When the first atomic bomb exploded on 6 August 1945, he was director of novices in Nagatsuka, on the outskirts of Hiroshima. Arrupe rushed into the ruins to treat the wounded, turned the Jesuit house into a hospital, and for six months supervised the care of more than 200 survivors.

In 1958 the Japanese mission was raised to a province, and Arrupe was named the first provincial superior for 300 Jesuits from twenty different nations. During those years he began worldwide travels in search of additional personnel and funds. By 1965 he was a familiar figure in most parts of the Jesuit world.

Superior General. On 22 May 1965 Arrupe was elected superior general by the Thirty-first General Congregation, the legislative body of the Society of Jesus. The first Basque to lead the Jesuits since their founder, St. Ignatius of Loyola, he was eminently suited to lead the Society in the era following Vatican Council II. Arrupe was a man of international experience and vision, who could bridge East and West because he had lived and worked in both areas, spoke the languages, and appreciated different cultures. He realized that the center of gravity of worldwide Christianity was moving toward Asia and Africa. As a veteran and well-traveled missionary he had learned to adapt the Christian message and the ways of the Church to different cultures. He practiced *inculturation long before it became popular.

As superior general, Arrupe felt his mandate was to promote the renewal of Jesuit life in accord with the norms set down by Vatican II: a continuous return to the Gospel and the original inspiration of the founder and at the same time an adaptation to the changed conditions of the times. These two processes were at the center of Arrupe's life and action throughout the eighteen years of his generalate. One reason for his tremendous appeal was precisely his ability to combine these two principles to a remarkable degree in his own person. He manifested an exhaustive knowledge and skill when dealing with all that is fundamental in Jesuit life: the Spiritual Exercises, the letters of St. Ignatius, and the Constitutions. At the same time he was keenly aware of contemporary problems and of the needs of the Church, and he was open to change because he could read the signs of the times.

Arrupe was the first Jesuit general to travel extensively. He visited six continents, enabling him to meet and speak with thousands of Jesuits. His simplicity, warmth, vigor, candor, and obvious expertise made him an instant hit with his brother Jesuits, who referred to him affectionately as "Don Pedro." He spoke their language and was at his best when talking freely and animatedly, much more himself than when he read a prepared text. He gave his listeners a concrete picture of what Jesuits were doing all around the world and engendered in them a sense of belonging to a worldwide companionship at the service of the Church. Since he had traveled so extensively and had lived with and met so many people of different cultures and ways of life, he was able to speak movingly and convincingly of the major needs and opportunities of the Church in today's world. He linked the need for adaptation and renewal in religious life to an effective apostolate in a world of unbelief and injustice. Having a radical sense of what is meant by a life of the evangelical vows was one of his constant themes.

Both at home in Rome and on the road visiting his brothers, Arrupe radiated a deep inner serenity that enabled him to move from situation to situation, from crisis to crisis, and from language to language. In any form of transportation he had an enviable ability to catnap and wake up looking utterly refreshed. During the Red Brigade's dreaded attacks in the late 1970s in Italy, his name was found on one of their "hit lists." As a result, he had a police escort car whenever he traveled in Italy, but it never upset his peace of mind. It did result in a new group of friends among the Italian police assigned to his escort.

When Arrupe was in residence in Rome, the Jesuit headquarters was bustling with visitors from all over the world, while the staff did its best to contend with a steady stream of talks and writings on many themes: renewal of religious life, evangelization and the promotion of justice, evangelization and catechesis, inculturation and ecumenism, the intellectual and international apostolates, theological reflection, formal and informal education, the communications media, secularism and unbelief, Marxist analysis, the challenge to youth today, and many others.

Having come face-to-face with the dehumanizing poverty that afflicts a vast part of the human race, Arrupe had by 1970 reached a strong conviction that never left him: religious faith, to be truly evangelical, had to be vigorous in promoting justice and in opposing injustice, oppression, and social evils such as poverty, hunger, and all forms of racial discrimination. One of his earliest letters as superior general was written in 1967 to the Jesuits in the United States on racial discrimination and the interracial apostolate. The letter had wide repercussions and served the Society as a kind of "Magna Carta" for the interracial aspects of it work all over the world.

His influence went far beyond Jesuit circles. He was a member of the Second Vatican Council during its last session from September to December 1965, which brought him into contact with large numbers of bishops and Church leaders. He also spoke twice before the general assembly. In 1967 he was elected president of the Union of Superior Generals, which represented some 300,000 male religious throughout the world. He was elected five consecutive times for three-year terms and served until his illness in 1981. He attended all the international synods of bishops from 1967 to 1980 and spoke at all of them, not only on behalf of men religious but also on behalf of women religious, who did not participate in the synods in those years. Arrupe took part in the great meetings of Latin American bishops in Medellín, Colombia, in 1968 and in Puebla, Mexico, in 1979, and in episcopal symposia in Europe and Africa. It was at Medellín that the Church stated clearly its preferential option for the poor, which was confirmed at Puebla. From the contacts he made at these meetings as well as from all he learned from visiting his Jesuit brothers, Arrupe acquired a firsthand experience of the different aspects of the life and problems of a worldwide Church. He was especially sensitive to the challenges and opportunities presented by inculturation in India, Southeast Asia, and Africa, just as he was quick to sense the magnitude of the refugee problem. He launched a program in 1980 throughout the Society of Jesus to meet the desperate needs of millions of refugees, particularly in Southeast Asia and Africa.

Renewing the Jesuit Mission. Not all agreed with Arrupe's leadership. During the first ten years of his generalate, 1965 to 1975, the number of Jesuits fell from over 35,000 to 29,000. In Spain a small but vocal group within the Society asked Paul VI to be removed from the jurisdiction of Arrupe and to be placed directly under the authority of the pope. Paul VI refused their request.

Arrupe's hopes and dreams were to unite all the spiritual and apostolic strength of the Society in one mission that would serve the Church and the human family. A key theme of the Ignatian charism constantly emphasized by Arrupe was that the Society was mission-centered and oriented, was a body for mission, a body undividedly religious and apostolic. He was delighted when the Thirty-second General Congregation (1975) defined the mission of all Jesuits and of every Jesuit as the service of faith and the promotion of justice in the name of the Gospel. This was confirmed by the Thirty-third General Congregation (1983) as the contemporary expression of the original mission of the Society as expressed in the papal bull of Paul III, approving the Society in 1540, and in that of Julius III, confirming and amplifying his predecessor's approval in 1550. This mission involved a preferential option for the poor and called for an integral evangelization, an ever more effective preaching of the whole Gospel in word, work, and worship.

Articulating the mission was one thing, but implementing it was quite another matter. Some Jesuits working in the social apostolate seized on the promotion of justice as the focus of all their ministry. The men in education found it harder to adapt their ministry to this newly focused mission, especially in incorporating the preferential option for the poor. In fact, a certain opposition grew between those in these two ministries. Arrupe began an intensive campaign of speeches and writings to see that the Society's mission was rightly understood and put into practice. This lasted until he was incapacitated by an illness in 1981.

During the early days of the Thirty-second General Congregation and long before the Congregation had voted on the decree approving its refocused mission, Arrupe had alerted the members that such a mission for the whole Society would result in a loss of friends, misunderstanding on the part of both civil and ecclesiastical authorities, and even persecution and death. The more than thirty-five Jesuits who have suffered violent deaths over the last twenty years bear witness to how right he was. One case that reverberated around the world was the murder of the six Jesuit priests and their two women helpers in San Salvador on 16 November 1989.

Relations with the Holy See. Arrupe confessed that he had three great loves: Jesus Christ, the Church, and the Society of Jesus. For him the central figure in the Church was the pope, to whom he pledged himself and the Society, fostering the special bond of love and service that has linked the Society to the pope since its very beginning. He served under three popes: Paul VI, John Paul I, and John Paul II. Two of his favorite photographs showed him kneeling and receiving the blessings of Paul VI and John Paul II as he pledged the service of the Society to them.

No one outdid Pedro Arrupe in loyalty and dedication to the Holy Father, and any meeting with the pope was a very special moment in his life. That is why moments of tension and of misunderstandings with the popes caused him so much pain. In certain Vatican circles, Arrupe was categorized as somewhat naive, an incurable optimist and more a charismatic and inspirational leader than a strong administrator who could control his men. He did speak of himself as an optimist, but he was not a dreamer far removed from the real world of men and women and their struggles. He had seen people at their best and at their worst, and his optimism was based not on weak and wavering human beings, but on his rockbound belief in God's presence in our lives and his promised fidelity.

During the Thirty-second General Congregation a conflict arose between Paul VI and the participants, with Arrupe in the eye of the storm. The main issue was a possible change in who would be eligible to pronounce the fourth vow of special obedience to the pope. Led by Arrupe's example, the Congregation exercised an act of obedience to the wishes of Paul VI, who was also concerned lest a spirit of social and political activism should undermine the Society's priestly ministries. Peaceful relations were restored and remained warm and friendly until Paul VI's death in 1978.

A more critical period began in April 1980 when Arrupe informed John Paul II of his plans to resign as superior general and to convoke a General Congregation to elect his successor. Disconcerted by this information, John Paul II wrote to Arrupe on 1 May 1980 and asked him, for the good of the Church and of the Society, to postpone this step so that they could dialogue about it and prepare as thoroughly as possible for such a congregation. The pope was concerned about the possible effect of this congregation on other religious orders and congregations. His first dialogue meeting with Arrupe took place in January 1981. The interim period occasioned rumors and reports in the press of a rift between the Holy Father and the Society, and particularly of the Holy See's loss of confidence in Jesuit leadership. A second meeting took place in

April 1981. The discussions were interrupted, first by the attempt to assassinate John Paul II on 13 May 1981, and then by a severe and permanently disabling stroke that Arrupe suffered when he returned 7 August 1981 from a long trip to the Philippines and the refugee camps in Bangkok. After consulting with his doctors, on 10 August Arrupe named one of his assistants vicar general for the duration of his illness, in accord with the Constitutions of the Society.

On 5 October 1981, the pope appointed Paolo Dezza, SJ, as his personal delegate to govern the Society in place of the vicar general appointed by Arrupe. He also appointed Giuseppe Pittau, SJ, as Dezza's coadjutor with the right of succession. Arrupe remained the superior general but was unable to function. John Paul II clarified the unusual situation by stating that, in postponing the General Congregation and naming his own delegate, he had suspended the Jesuit Constitutions on these two points only.

At this very painful and difficult moment for all Jesuits, Arrupe sent word to the Society that he not only accepted this decision with full and filial loyalty, but that he also expected all Jesuits to do the same, which they did. Some ecclesiastics and journalists, especially in Rome and Spain, had predicted a terrible upheaval and fatal split in the Society. Some journals even printed completely false stories about Jesuits leaving the Society in great numbers. Arrupe never doubted the obedience of the Society because he knew his brothers. John Paul II himself later praised the way the Society had accepted his decision.

Dezza and Pittau maintained excellent relations with the Holy See while keeping the Society informed of what was needed during the period of preparation for the next General Congregation. Dezza convoked a meeting in Rome of all the Jesuit provincials and assistants and counsellors of the General Curia from 23 February to 3 March 1982. In a series of conferences Dezza informed the participants of the concerns and hopes of the pope for the Society. The concerns involved four particular areas: the apostolate; fidelity to the Magisterium; religious life; formation of Jesuits. Particular attention was to be given to the priestly character of the apostolate and to the danger of reducing the Church's mission to social, economic, and political activism. Fidelity to the teaching authority of the Church was to be upheld, and the Church's liturgical norms were to be followed. Religious life must show that there is no separation between the interior life and the apostolate, the two essential and constitutive elements of this life that mutually influence and compenetrate each other. Formation must not be watered down and must look to its spiritual, doctrinal, disciplinary, and pastoral aspects.

The highlight of this meeting was the audience with John Paul II and his address to the participants on 27 February 1982. It was preceded by a Mass with Arrupe in the chapel of the Jesuit Generalate at which a homily he had prepared was read for him. Arrupe went with the group to the audience with the pope, who greeted him with great affection: "To Father Arrupe, present here in the eloquent silence of his infirmity, offered to God for the good of the Society, I wish to express, on this occasion particularly solemn for the life and history of your Order, the thanks of the Pope and of the Church!" John Paul II expressed gratitude for the way his decision had been accepted, mentioned the concerns he felt, and then asked the Society to help him and all the bishops implement the Second Vatican Council just as Paul III had asked Ignatius and his companions to help him and the Church to implement the Council of Trent. At the end of his address, the Pope opened the way to the convocation of the next General Congregation.

Final Reflections. The Thirty-third General Congregation assembled in Rome in September 1983. In a warm and generous gesture at its opening, John Paul II celebrated a Eucharistic liturgy in the Jesuit Curia's Chapel. He spoke of Arrupe in warm and affectionate terms. The next day, 3 September, Arrupe offered his resignation as superior general, and it was accepted. When Peter-Hans Kolvenbach was elected superior general on 13 September 1983, Arrupe was brought to the assembly hall where he greeted his successor with a warm embrace. It was a unique event in the Society's history.

After his resignation as superior general, Arrupe's life was one of silent and patient prayer and suffering, of utter dependence on others for daily and devoted care, and of waiting patiently for his Lord. His speech became more and more difficult and limited, but he said a great deal with his eyes and face. He did, however, leave a rich spiritual and apostolic legacy in his addresses and writings. Among these are: *Challenge to Religious Life Today* (1979); *Justice With Faith Today* (1980);

Other Apostolates Today (1981); and *In Him Alone Is Our Hope: Texts On The Heart of Christ* (1984). In these documents there is developed, as the Thirty-third General Congregation said, "a spiritual doctrine at once profoundly rooted in the Gospel and our tradition and yet one which responds to the challenges of our times."

During Arrupe's final illness John Paul II came to visit him in the Jesuit Curia but regretted that Arrupe's condition prevented them from conversing. After several days in a comatose state, Pedro Arrupe died peacefully in the Jesuit infirmary, surrounded by his Jesuit brothers. During the wake there was a steady flow of visitors from all walks of life, including the president and prime minister of Italy, many cardinals and archbishops, but especially many women and men religious, and many ordinary people who had been touched by Arrupe's warm welcome and joyous simplicity.

See also JESUITS 7:898.

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[V. T. O'KEEFE]

ASIAN BISHOPS' CONFERENCES, FEDERATION OF

The Federation of Asian Bishops' Conferences (FABC) is a transnational episcopal structure that brings together the bishops' conferences of the following regions: Bangladesh, Republic of China, India, Indonesia, Japan, Korea, Laos-Kampuchea, Malaysia-Singapore-Brunei, Myanmar (Burma), Pakistan, the Philippines, Thailand, and Vietnam. The ecclesiastical jurisdictions of Nepal, Hong Kong, and Macao have associate membership. West Asia (Middle East) has its own transnational structure and does not form part of FABC. The origin of FABC goes back to a visit of Pope Paul VI to Manila in November 1970, when a large number of bishops of the region gathered together for the first time in history.

Several historical and cultural ties unite the various countries represented by their conferences in the Federation. Practically all the countries have been in some way under the influence of India and China. Buddhism and Confucianism have been strong bonds of unity among the people of these regions with their different cultures. The shift of attention to Asia as a bustling economic center and the political and economic ties being forged in the region, such as the Association of South East Asia Nations (ASEAN) and the South Asian Association of Regional Cooperation (SAARC), are new factors that strengthen the sense of unity.

Structures and Statements. FABC has a simple organizational structure. The supreme body of the Federation is the Plenary Assembly, which convenes once in four years with official delegates from each conference. The assembly makes major decisions and sets policy. The normal work of FABC is directed through three bodies: the Central Committee, composed of the presidents of the conferences represented, puts into effect the decisions and directives of the Plenary Assembly; the Central Secretariat, located in Hong Kong, coordinates the activities of the Federation and assists the functioning of all its levels; and the Standing Committee, composed of five members elected from various parts of FABC region, executes the directives of the central committee and directs the work of the Central Secretariat. FABC has no president; rather, there is a "convenor" from the Standing Committee, a general secretary, and an assistant general secretary who coordinates the work from the Hong Kong office. Past general secretaries include: Francis Hsu (1972-1973), Stanislaus Lokuang (acting 1973-1974), Mariano Gaviola (1974-1984), Henry D'Souza (1984-1993), and Oscar Cruz (1993-). Every four years the official delegates to the Plenary Assembly take up pastorally relevant questions for study and deliberation. It is customary that two Asian theologians each present a major paper addressing the theme of the assembly. Most of the work is done in sectional workshops for which guideline papers are prepared in advance. Themes of the plenary assembly have included: "Evangelization in Modern Asia" (Taipei 1974); "Prayer in the Life of the Church in Asia" (Calcutta 1978); "The Church as a Community of Faith" (Bangkok 1982); "The Vocation and Mission of the Laity" (Tokyo 1986); "Emerging Challenges to the Church in Asia in the 1990s" (Bandung 1990); and "Service of Life: Discipleship of Jesus Christ in Asia" (Manila 1995).

Much of the work between the assemblies is done by the various commissions of FABC. In addition to the Theological Advisory Commission, there are offices for the laity, mission, human development, ecumenical and interreligious affairs, education and student chaplaincy, and social communications. A joint planning meeting that is generally held biennially or more frequently, if needed, encourages fruitful exchange among the offices, and each has taken initiatives to organize a series of workshops for the bishops in its respective field.

Published statements based on the conclusions of these workshops have found echo beyond FABC and contributed to the Church in other continents. The office for ecumenical and interreligious affairs, for example, conducted a series of institutes called "Bishops' Institute for Religious Affairs" (BIRA). The workshops organized by the office for human development since 1974 are known as the Bishops' Institute for Social Action (BISA). The same office is engaged in a new series of workshops entitled, "Faith Encounter in Social Action" (FEISA), through which bishops are exposed to the faith of peoples of other religious traditions and are led to discover how the Church could collaborate together with them in the transformation of society.

The Theological Advisory Commission responds to the pastoral situation of the region by taking up deeper study of certain crucial themes. Composed of theologians nominated by each bishops' conference, the commission has issued three significant documents: *Theses on Interreligious Dialogue* [FABC Papers 48]; *Theses on Local Church* [FABC Papers 60]; *Asian Perspectives on Church and Politics* [FABC Papers 63]. In April 1994, the commission brought together some of the distinguished theologians of Asia and representatives from other continents for a colloquium in Pattaya, Thailand, "Being Church in Asia in the Twenty-first Century."

Influence. In the first twenty-five years of existence, FABC played a significant role among the Churches of Asia. It strengthened the bonds of communion among the bishops in the region and contributed to the development of a shared vision about the Church and its mission in Asia. Its influence on the Church throughout the world is witnessed to by the ever-growing interest in the documents it has published.

The deliberations of the bishops at the plenary assemblies, shaped by their experience in the various countries and sustained by the work of the offices, led to the emergence of a certain theological orientation. Major theological contributions of FABC have been: to develop a theology of religion from an Asian perspective; to explore the relationship of Church and reign of God in a multi-religious context; to understand the local Church with particular emphasis on the cultural and socio-political aspects; to explore the meaning and significance of dialogue; to offer new perspectives on evangelization.

Initial impetus for this theological orientation was given by the plenary assembly held in Tapei (1974), which spoke of three dialogues: with the religions of Asia, with the cultures of Asia, and with the poor of Asia. Following developments in the Church and in the region during the 1970s and 1980s, new avenues were explored in the spirit of dialogue. One such initiative was to forge closer understanding and cooperation with the ecumenical organization Christian Conference of Asia (CCA), representing most of the Protestant and Orthodox Churches in Asia. A step in this direction was the conference held in Singapore in July 1987, where participants from FABC and CCA came together to reflect on "Living and Working Together with Sisters and Brothers of Other Faiths." At a colloquium in Hua Hin, Thailand, in 1993, both organizations agreed to undertake a single and unified strucutre of collaboration.

The FABC has actively responded to many pastoral areas, but there are still other issues that require greater attention on its part. Work that remains to be done includes: the relationship between Church and state in several countries; the Church in mainland China, Myanmar, Vietnam, and Cambodia whose voices are not adequately heard within FABC because of difficult political circumstances; the growing ethnic conflicts in some parts of the region; and the new economic surge in the region with its implications in all areas of people's lives. Further, most countries lack necessary personnel and means to be able to realize the inspiring vision of FABC. One of the important tasks of FABC would be to prepare people—laity and clergy—who would animate and guide their communities in the spirit of FABC's vision and realize its growing list of pastoral recommendations.

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[F. WILFRED]

ASSOCIATION OF MEMBER EPISCOPAL CONFERENCES IN EASTERN AFRICA (AMECEA)

The Association of Member Episcopal Conferences in Eastern Africa (AMECEA) is the first association of episcopal conferences on African soil, preceding the Second Vatican Council. Founded in 1961 in Dar es Salaam, Tanzania, it later moved to Lusaka, Zambia. In 1964, the General Secretariat of AMECEA moved to Nairobi. AMECEA members include the Episcopal Conferences of Eritrea (1993), Ethiopia (1979), Kenya (1961), Malawi (1961), Sudan (1979), Tanzania (1961), Uganda (1961), Zambia (1961), for a total of ninety-nine dioceses. AMECEA has departments for pastoral work, pastoral research, social communications, religious education, and documentation.

The AMECEA Pastoral Institute, founded in September 1967 in Gaba, Uganda, moved to Eldoret, Kenya, in 1976. The aims of its curriculum are: to foster the study of religion, to develop ways of communicating the riches of Christianity to the peoples of Africa, and to update and renew people who have been committed to pastoral and catechetical work in Africa. AMECEA Gaba Publications (Eldoret) was also established in 1967 as part of the Pastoral Institute. It publishes *African Ecclesiastical Review (AFER)*, a bimonthly theological journal, and *Spearhead*, monograph papers on pastoral issues. More than one hundred thirty monographs have already been published.

The Catholic University of Eastern Africa is also under the auspices of AMECEA. The University started as a graduate school of theology known as the Catholic Higher Institute of Eastern Africa (CHIEA) and was formally inaugurated by Pope John Paul II on 18 August 1985. The pope outlined the high standards the Church expects from the University: "This Institute is called to assist the local Churches in the challenging dialogue between faith and culture, between the Church and human society, between the kingdom of God and the temporal realities through which the human family moves towards its final destiny." In 1992 CHIEA was accredited by the Government of Kenya as the Catholic University of Eastern Africa (CUEA). The faculties of CUEA include theology, philosophy, and social sciences. By 1995 the student population was 802. Due to the high number of applicants, there are plans to expand the university with the goal of reaching a student population of four thousand by the year 2000. *African Christian Studies* is the quarterly journal of CUEA.

The AMECEA Accountancy Course started in 1975, and it is attached to the Nyegezi Social Training Institute, Mwanza, Tanzania. The aim is to train accountants to work in church-related institutions.

Addressing the AMECEA bishops in 1976, the first president of Kenya, Jomo Kenyatta, said, "One of the services you can give to others is that of keeping them on the right way. The Church is the conscience of society, and today society needs a conscience. You must not be afraid to speak up. If we err while you keep silent, one day you will be responsible for our mistakes." Nicodemus Kirima, archbishop of Nyeri, Kenya, represented AMECEA at the special Synod Assembly for Africa in 1994.

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[R. K. SESANA]

ASSOCIATION OF THEOLOGICAL SCHOOLS

The Association of Theological Schools in the United States and Canada (ATS) is a voluntary association of graduate level theological schools committed to promoting the improvement of theological education. Membership is open to schools that offer graduate theological degrees, that are demonstratively engaged in educating professional leadership for communities of the Jewish and Christian faiths, that meet the standards and criteria of the Association, and that have been elected in accordance with stipulated procedures.

Origins. ATS has its origins in the Conference of Theological Seminaries and Colleges that met biannually to address the special needs of churches for ministry after World War I. In 1936 it became a formal association and adopted standards and procedures for judging quality. In 1938 it adopted the name of the American Association of Theological Schools and established a list of accredited schools. In 1956 it incorporated and secured full-time staff and offices in Dayton, OH, before moving to Pittsburgh, PA, in 1990. In the early 1970s the name was changed to the Association of Theological Schools in the United States and Canada to emphasize its original binational character.

Until 1966, the membership was composed entirely of Protestant schools. In 1966 four Roman Catholic Schools were admitted: Maryknoll School of Theology, Weston Jesuit School of Theology, Mount Saint Alphonsus Seminary, and *Woodstock College. Within a decade most of the Catholic theological schools had joined, expanding the base of the Association and the scope of the dialogue among them. Roman Catholic schools were moved to seek membership by the statement in the original edition of the *Program of Priestly Formation* (1971) of the National Conference of Catholic Bishops, which encouraged theological schools to seek accreditation from appropriate accrediting agencies [no. 92]. Other groups whose membership developed at the same time were the Evangelical schools, the Eastern Orthodox schools, and some Jewish theological schools. With this ATS became representative of the full range of theological schools in the U.S. and Canada. In accordance with the guidelines of ATS, Roman Catholics are represented on all major commissions and committees as well on the professional staff. The first Catholic to serve as ATS president was Vincent Cushing, OFM, (1980-84), president of the *Washington Theological Union. At present fifty-five Roman Catholic schools in the U.S. and Canada have been admitted to membership, fifty of which are accredited. This constitutes close to one quarter of the total membership of 226 schools of which 192 are accredited. The total membership represents schools with a combined enrollment of over 63,000.

Policy. ATS respects the denominational differences and relations of its member schools and does not address doctrinal isues proper to any tradition. In 1990 the members approved a Policy Statement that described as clearly as possible the relationship between theological schools and the churches ["The Accreditation of Theological Schools and Ecclesiastical Assessment of Schools," *ATS Bulletin* 41 (1994) 45-49]. The purposes of ATS as stated in the ATS Constitution are:

> 1. To provide a continuing forum and entity for its members to confer concerning matters of common interest in the area of theological education;
>
> 2. To consider issues that may arise as to the relations of such institutions to one another, to other educational institutions or associations, or to ecclesiastical or governmental authorities;
>
> 3. To establish standards of theological education and to maintain a list of institutions on the basis of such standards;
>
> 4. In general, without limitation as to the foregoing, to promote the improvement of theological education in such ways as it may deem appropriate.

The third purpose was added in 1936 to accommodate accreditation as the principal means for supporting and monitoring the quality of degree programs.

The Association is recognized by the Commission on Recognition of Post Secondary Accreditation for the accreditation of graduate professional theological education. It is also a recognized accrediting agency for the U.S. Department of Education and works cooperatively with regional accrediting associations, other professional associations, state departments of education, the National Catholic Education Association, and other allied organizations in Canada and the United States. The Association also maintains relationships with various ecclesiastical boards and committees dealing with ministry and higher education.

The several sections of the *ATS Bulletin* published biannually provide detailed information about the Association, its requirements for membership, its members and officers, its constitutional structures, its policy statements about the work of theological education and its list of accredited institutions.

See also ACCREDITATION, EDUCATIONAL 1:81d.

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[W. BAUMGAERTNER]

AUSTRALIA, THE CHURCH IN

The Catholic Church in Australia has undergone great internal changes in the years since the Second Vatican Council. Three factors account for these changes: 1) demographic and cultural changes caused by immigration; 2) the Council's program of renewal; and 3) the appropriation of an emerging national awareness coinciding with the bicentenary of white settlement in 1988.

Demographic Changes. Since World War II the Australian population has grown from 7.5 to 17 million. Recent decades have seen an accelerated immigration that, in relative terms, has no parallel in the contemporary world apart from the state of Israel. In 1981 one fifth of the population was born overseas, constituting with its offspring a significant segment of the population. While the immigration policy failed to attract significant numbers from the British Isles and northern Europe, larger numbers came from Mediterranean countries, from the Middle East, and from Asia. In the 1980s, 3.6% of the population of Sydney was of Asian extraction. The success with which these peoples have been integrated into the nation's multicultural society owes more to the attitudes of ordinary Australians than to official policies.

Migration has contributed significantly to the emergence of the Catholic Church as Australia's largest religious denomination. In the prewar period, migration patterns had led to a diminution of the Catholic percentage, from 22.96% in 1911 to 19.44% in 1933. Post-war development brought an increase, from 20.9% in 1947 to 27.3% in 1991, with Catholics now outnumbering Anglicans (39% in 1947; 23.8% in 1991).

In 1933, 46.87% of Australia's population and 46.05% of the Catholic population resided in the two largest cities, Sydney and Melbourne. A 1988 study found that these figures have held fairly steady with continued migration. As post-war migration called for policy decisions, the Australian hierarchy set its face against the establishment of national parishes after the earlier U.S. model. The main burden of caring for immigrant Catholics fell to a dedicated corps of migrant chaplains, most of them from overseas. Early evidence would seem to indicate that integration into the local church has been relatively successful.

Vatican II and Renewal. By far the most significant factor in the developments of recent decades is the renewal initiated by Vatican II. Three of the basic concerns of this renewal provide a framework within which to describe and evaluate the present situation of the Australian Church: a renewed self-understanding on the part of the Church; ecumenical relationships; and a reappraisal of the relationship between the Church and the broader world of human history and culture.

The renewed understanding of the Church's mystery and mission articulated by the council illustrates the strength of the institutional emphasis in the life of the Australian Church prior to Vatican II. While Catholics were very much at home in the Australian society they had helped to create, they lived at the same time in a world apart. If they were no longer disadvantaged by a Protestant establishment, grievances of the past, real and imaginary, colored their sense of sharing a distinctive Catholic subculture. For the most part, this Church had been ministered to in its formative period by Irish clergy; from them it derived the mood of the Counter-Reformation revival that took place in Ireland in the nineteenth century under the leadership of Paul Cullen, the highly influential ultramontane cardinal archbishop of Dublin (1852-1878).

At the time Vatican II was convoked, the Australian Church was in the midst of a period of building and expansion made possible by postwar prosperity. It was not easy for Australian Catholics and their leaders to appreciate the imperatives presupposed in the council reforms. It proved to be difficult to make the transition from a self-confident institutional emphasis to one reflecting the council's call to discipleship within a communion of local churches. As in other parts of the world, few of the Church's leaders appreciated the sociological upheaval that was inevitable with the questioning of attitudes that had been taken for granted for generations.

It was especially in the reform of the liturgy that Australian Catholics experienced the impact of the Vatican Council. The catechesis and reflective evaluation that accompanied this immense transition were inadequate. Having announced the introduction of the vernacular in the liturgy, Norman Cardinal Gilroy, archbishop of Sydney (the nation's largest diocese) and the president of the conference of Catholic bishops, assured his clergy that he had voted against it. If the present outcome may be criticized in the words of one Australian theologian as too often degenerating to a "verbose routine," this is not a problem peculiar to the Australian Church. By and large, Australian parishes have been relatively successful in their efforts to renew liturgical life. Showing an adaptability and resourcefulness that are characteristically Australian, they have produced a liturgy that combines broad participation and local self-expression with the dignity of the Church's liturgical tradition.

One consequence of the climate created by liturgical change was the demise of popular devotions, which had played an important part in the life of Australian Catholics before the council. A more critical attitude to the art work adorning the churches has often left them comparatively bare. Locally composed Church music of the "folk" genre has contributed to liturgical renewal, but impressive hymns of a more traditional kind composed in the years immediately preceding the council are rarely heard.

Grass Roots Renewal. A greater familiarity with the scriptures and a liturgy that elicits a more active participation in the Church's life have fostered a number of grassroots renewal movements that would have been out of place in the institutionalized Catholicism of previous decades and that have contributed to the vitality of the local church at all levels: parish faith sharing groups, the Cursillo Movement, Marriage Encounter, groups concerned with issues of social justice, etc. Among these, *charismatic renewal has proved a help to many sincere Catholics who sensed the need to embark upon a more personalized faith journey. After initial hesitations, the Catholic Church in Australia had less difficulty than other denominations in accepting this movement as a legitimate form of Christian life. Many dioceses appointed members of the clergy to care for those involved, and the Bishops' Conference set up a special committee to act as a liaison with the movement. The charismatic renewal provided a valuable service in a time of transition.

Other trends in the Australian Church are consistent with patterns in Western Europe and North America. An increasing number of Catholic women concerned with the rights of women in society and in the Church have kept these issues before Church membership and women have made many creative contributions to the life of the Australian Church. The Rite of Christian Initiation for Adults, in which baptized Catholics play a fundamental part in preparing candidates for reception into full communion with the Church, has come to be accepted as an important part of the life of the local church. As in other parts of the world, conservative groups critical of postconciliar developments have also formed. Though small in number, they have established influential networks in Australia and maintain contact with similar organizations in other countries.

Involvement in these movements of renewal has brought a new outlook to their participants. If Catholics previously identified with the homogenized Catholicism of the Counter-Reformation, more and more it is in the local community that they relate to the Church and its call to mission. This growing awareness has two sides: if it opens the way to a clearer appreciation of the essential mystery of the Church found in the Savior's presence in a communion of local churches, it also means that Catholics ask more of their local parish and diocesan community and are more prepared to express their criticism of it. Still, the changed Catholic ethos has brought a decrease in the numbers actively participating in parochial life: from as many as two thirds or more prior to the council to about one third in recent years.

Ministry and Ministries. As the diminishing number of clergy and religious makes it necessary for the laity, both men and women, to assume a more active role in the life of the Church, one of the most pressing challenges facing the Australian Church is that of finding an appropriate collaboration between clergy and laity. While there is a widespread recognition that a collaborative style of leadership is called for, the clerical model of Counter-Reformation Catholicism is still very influential, even among some of the younger clergy. Symptomatic of this situation is the existence of two associations for the clergy. The National Council of Priests seeks to provide inspiration and support in accord with the Church's program of renewal. A more recent association, the Australian Confraternity of Catholic Clergy has taken a more conservative, even reactionary, stance. In many parishes, religious women who have left the school apostolate are assisting in parish ministry. In the light of problems that were emerging in the United States with the introduction of the permanent deaconate, Australian dioceses have been slow to adopt it as part of their ministerial structure. In some dioceses a number of deacons are now ministering; in others, none have been ordained. Similarly, the establishment of the ministries of acolyte and lector has not been uniform throughout Australian dioceses, and some prefer to make use of the services of "extraordinary ministers" of the Eucharist of both genders.

Corresponding to the development of new forms of ministry, various changes in diocesan structures have been made, particularly in the enormous dioceses of Sydney and Melbourne. Auxiliary bishops have been entrusted with regional responsibilities; ultimately, the archdiocese of Sydney was divided into three separate dioceses: Sydney archdiocese, Parramatta, and Broken Bay. In addition, the vicariate of the Kimberleys has become the diocese

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of Broome. At two extended meetings each year, the Australian Catholic Bishops' Conference reflects a growing sense of responsibility for Australia's local church in its seventeen committees and fifteen commissions.

Catholic Education and Intellectual Life. The emergence of a new sense of the Church's identity and mission has challenged the anti-intellectualism often commented upon as a characteristic of the Australian Church. There were important exceptions. Studies of the submissions made by Australian bishops during the consultations that prepared for the council show that some of them were already attuned to the theological developments that were to provide the main elements of the council's program. Such organizations as the Newman Graduate Association and the Campion Society, and various Catholic Action organizations modelled on the Jocist movement in Europe, sought to give expression to a Catholic vision. Their efforts, for the most part, reflected Counter-Reformation Catholicism's tendency to identify evangelization with apologetics. Other visions of evangelization were stirring, however, as is demonstrated by a collection of papers presented by Catholic university students, published in 1957 under the title *The Incarnation in the University* by Vincent Buckley, who was to become one of Australia's leading poets.

Vatican II transformed Australia's theological landscape. Australia's theological faculties are centers of creative development. Diocesan seminaries have all entered into some form of integration with an existing university or with an interdenominational "College of Divinity" empowered to grant state-recognized degrees. The religious orders have either thrown in their lot with these developments or pooled their resources to establish united faculties of a standard that has enabled their students to obtain recognized degrees. In 1991, the Australian Catholic University, an independent institution funded by the Australian government, was established through the amalgamation of four colleges of advanced education occupying eight campuses originally established as training colleges for teachers and nurses, in the Australian Capital Territory, New South Wales, Queensland, and Victoria. In 1994 this university was in the process of establishing a faculty of theology. Notre Dame University Australia, affiliated with the famous university of the same name in Indiana, was established in West Australia in 1992.

Flourishing professional associations have developed, bringing together for extended annual meetings Catholic biblical scholars, systematic theologians, moralists, and canonists. They give expression to a theological culture that is peculiarly Australian. The discussion of issues is no longer simply an echo of conversations taking place in Europe and North America; theologians have begun to reflect upon the manner in which the peculiar context of Australian culture and experience brings to light the implications of Christian faith. The quality of this theological culture is evidenced in the fact that two Australians have been appointed to the International Theological Commission; one has been appointed to the Biblical Commission; and two Australian Catholics have been members of the Anglican-Roman Catholic International Commission (ARCIC). Catholic publications have greatly increased in number and quality: the long established *Australasian Catholic Record* has been revitalized, and other journals have appeared: *Word in Life* (1952), *Compass* (1967), and *Pacifica* (1988). In 1994 four publishing houses handle what are in large part works by Catholic writers.

Lay students, the majority women, now far outnumber clerical students attending Catholic theological faculties. In the past Catholicism's institutionalized subculture fostered a remarkable number of priestly and religious vocations. This has greatly changed. A sharp decline in vocations to the ordained ministry and to the religious life will pose a considerable challenge to the Australian Church in the near future. In 1994 there were 287 candidates preparing for ordination; in 1963 there were 1,463. The mean age of the clergy has increased by twenty years in these decades. Some religious institutes are receiving practically no vocations. Their most talented personnel are often engaged in individual apostolates that make witness to the shared charism and spirit of their foundation almost impossible. Though there are notable exceptions, religious have rapidly disappeared from the Catholic school system and lay administration has become the norm.

Parish Schools. The generosity of Australia's Catholics established impressive parish plants throughout the length and breadth of the country. Denied financial assistance when state governments adopted a policy of "free and secular" education in the late nineteenth century, Catholics had by the 1930s practically achieved the task of providing a

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Catholic school for every Catholic child. This effort brought into existence a veritable army of religious sisters and brothers. In 1966 the Catholic population had passed the three million mark; nonclerical religious at this high-point in their development numbered 16,785.

Since 1964, substantial funding has been provided by the government to maintain a Catholic schools system in danger of being overwhelmed by the growth of the nation's population. A study made in the early 1980s, however, found that only 55% of Catholic students were then attending Catholic schools. The Australian Church has been slow to deal effectively with this situation; it is as if the immense effort involved in successfully establishing an all-embracing Catholic school system made Catholics incapable of contemplating the possibility that it was no longer proving effective. Despite the fact that education receives a large part of the Church's financial resources, it is clear that Catholic educators face a daunting task in the future. They are no longer supported by the institutional loyalties of yesterday's subculture. The pluralism of Australia's value systems makes it increasingly difficult to find effective ways of maintaining the distinctive ethos for which Catholic schools were brought into existence.

Ecumenical Relations. The ecumenical spirit advocated by Vatican II brought revolutionary changes to Australian Catholicism. Sectarian antagonism had long been part of Australian history, involving both English-Irish and Protestant-Catholic confrontations. The official policies of the Catholic Church discouraged mixed marriages by imposing demanding and rigorous conditions; attendance at non-Catholic worship was severely prohibited. The changed attitudes sanctioned by the council were welcomed by the majority of Catholics. Thirty years after the council many are somewhat disappointed and puzzled that more progress has not been made along the road to Christian unity, despite the cordial relations that now exist. Certainly, the slowness with which theological differences have been explored by the various churches has meant that on various occasions when the churches have spoken with a common voice on moral and social issues, the need to find a neutral common rationale has tended to mute the specifically Christian implications of what they have had to say. Cynical observers suggest that it is the falloff in support for institutionalized religion that is forcing the churches to find common cause. An important step forward was the formation in 1994 of the National Council of Churches in Australia, an ecumenical association that replaced the Australian Council of Churches and that now includes the Catholic Church in full membership.

Theological education in Australia has an increasingly ecumenical context, with some Catholic institutes being fully integrated into an ecumenical program. The most successful ecumenical dialogue has been the Lutheran-Roman Catholic Dialogue, which has produced substantial statements on the Eucharist (1985) and on ordained ministry (1989). These statements, which reflect a significant convergence, were positively evaluated by the authorities of both communions.

Migration has brought a sharp increase in the number of Orthodox Christians (2.8% of the population in 1991). As they find their identity within the pluralism of Australian society, it is understandable that their concerns are other than those of ecumenism. The coexistence in Australia's multicultural society of all the world's great religious traditions is seen by some as providing a promising setting for the dialogue that must take place between them.

Church and Culture. The emergence of a clearer sense of identity within the local church has brought with it a recognition of the importance of appreciating the characteristics of the culture in which that local church becomes incarnated. This new awareness has come at a time when—in the mood of reflectiveness engendered by the bicentenary of white settlement—the nation as a whole ponders the question of national and cultural identity. Inculturation and the Australian context are recurring themes in theological discussions. Australian theologians look back in amazement at the manner in which those who established the Christian churches in their country were completely oblivious of the issue of inculturation.

Although they inhabited a distinctive subculture, Catholics played a large part in shaping Australia's political life. At the turn of the century, Patrick Moran, who had become Australia's first cardinal, exerted an important influence upon the future shape of Australian politics by contributing to the direction taken by the nascent labor movement's moderate policies. The largely working-class Catholic population gave strong support to the Australian Labor Party (ALP). This traditional association of Catholics with the ALP was a key element in the development of a split in that party in 1955 which, because it kept the ALP out of government for over two decades, had a profound effect upon Australia's political life.

Australian culture has often been described as the "most secularized" in the world. This judgment needs to be qualified. If contemporary secularization is interpreted as the reversal of the sacralization that has been a basic element of so many of the world's cultures, Australia is certainly very secular: its culture is remarkably free of any elements of sacralization. However, there is an innocence to the secularity of Australians: sacralization is absent, not because it has been rejected, but because it has never been present. This makes the secular mood of Australia very different from the painful disengagement that for a long time has been taking place in contemporary European culture. The Australian ethos is also very different from the ambiguities brought to the culture of the United States by the subtle sacralization instilled into the national psyche through the theme of manifest destiny.

One of the great paradoxes of Australian culture is the fact that, while 98% of the white population declared themselves to be Christian at the time the separate colonies formed the Commonwealth of Australia (1901), religion has always been marginalized in Australia's public life. In the words of a leading historian, the Christian faith has become for most Australians "a whisper in the mind and a shy hope in the heart." In the 1991 census, 12.9% of the population described themselves as having "no religion." The formative period of Australia's history dreamt of a society in which the quarrels and divisions of the old world would have no place; this outlook was disturbed by the sectarian disputes of the Christian denominations. In the contemporary period, when the national ethos is becoming more reflective, a growing recognition of the importance of inculturation brings a new climate as Australian theologians initiate a dialogue between the Christian gospel and Australian experience.

Heightened National Awareness. It is being recognized that the reluctance of Australians to speak of religious things may indicate something more than a lack of spiritual depth. Perhaps there is a desire for a language more appropriate than the glib language that is showing its inadequacies in a today's secularized culture. From its convict origins, this culture has been deflected from the way of self-aggrandizement. The one in whom Australians recognize their best selves is the "battler" who has maintained his or her dignity: "a sympathetic humorist, with the sadness of the bush deep in his eyes and a brave grin for the worst of times," as one of Australia's popular writers put it. Australia has a remarkable collection of heroes who met mostly with failure. European expectations had to learn hard lessons and know bitter disappointment in this old and fragile continent, in contrast with other new world cultures, for the typical Australian the prize was not triumph but survival. From its origins the Australian ethos has been committed to a spirit of egalitarianism that rejected inherited inequality and privilege. As Australian theologians come to recognize how this experience resonates with the gospel truth, future developments promise to be of interest and value.

Mention has been made of "the bush." It is the land, the place of shared experiences, that has become a symbol that is loved in a remarkable if unsentimental way by Australians. It is to this relationship with the land that a growing number of Australians look as providing the basis of that reconciliation that must take place between black and white Australians, making good a history of injustice and outrage. As ecological awareness challenges white Australians to leave behind the exploitative attitude they brought to these shores, they recognize that they have much to learn from the outlook of the remarkable archaic culture of black Australians, particularly its reverence for the continent's austere but beautiful environment. Those who sought to evangelize the original inhabitants of the land made many mistakes in their neglect of inculturation and in their failure to recognize the depth of spirituality in Aboriginal culture.

As Christian theology explores the neglected cosmic dimensions of Christian faith, there is a growing appreciation of the profound accord that is possible between the wisdom of the traditional ways of Australia's Aboriginal people and the truth of Christian faith. Speaking to black Australians in Alice Springs in 1986 of the "dreaming" of their traditional mythologies, John Paul II told them:

> For thousands of years you have lived in this land and fashioned a culture that endures to this day. And during all this time, the Spirit of God has been with you. Your 'Dreaming', which influences your lives so strongly that, no matter what happens, you remain forever people of your culture, is your own way of touching the mystery of God's Spirit in you and in creation.

The openness to the contemporary world to which the Church is invited by Vatican Council II has brought its pain and tensions. When the Australian Church lived in its world apart, its dealings with the broader society were more easily managed. The Church's Social Justice Statements, issued annually from 1940 to 1962, made an important contribution at the level of principles relevant to current social issues. Catholic Action organizations sent zealous Catholics forth to influence the world. The council's vision of a world that has not been abandoned by God and in which the mysterious ways of God can be discerned in the "signs of the times" called for a different set of attitudes. In the words of one Australian theologian, "A Catholicism of ethnic or even doctrinal form is now being challenged to be a catholicity of the heart and conscience, something more alive to the common situation of crisis, and more collaborative with good will and inspired action, wherever it is to be found." There is a greater appreciation of the importance of a Christian praxis as the expression of faith. A growing number of Catholics associate themselves with initiatives to redress the imbalances of society and to assist the marginalized, to achieve justice for Aboriginal people and to preserve the environment; they give generously to the numerous appeals made for these and similar causes.

The Australian Church, however, seeks the institutional forms through which it can make this aspect of its mission a more effective reality. A national Catholic Commission for Justice and Peace was established in 1972; from 1976 to 1980 it revived the practice of issuing annual social justice statements. The work of this commission, as it endeavored to set itself within a new perspective, led to disagreements as to whether the political options it advocated were appropriate for an agency acting in the name of the Church. In the end the commission was reconstituted, with a greater measure of episcopal control, as the Bishops' Committee for Justice, Development and Peace, which has since undertaken an inquiry into the distribution of wealth in Australia.

As the Australian Church negotiates the renewal initiated by the Vatican Council and Australian culture demonstrates a more reflective appreciation of the peculiar characteristics it has developed in the relative isolation of most of its history, some observers, such as Les Murray, one of Australia's leading poets and a convert to Catholicism, judge that the Australian Church may be able to make a contribution to the life of the world-wide Catholic Church: "a new vision, a new style, a new tune for the world to enjoy and maybe whistle."

See also AUSTRALIA 1:1083; KNOX, JAMES ROBERT 18:237.

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[J. THORNHILL]

AUSTRIA, CATHOLIC CHURCH IN

In 1991 the Republic of Austria had a population of 7,795,786, most of whom speak German. Its present 83,849 sq. km. (32,374 sq. mi.) territory is a remnant of the Austro-Hungarian empire that was dissolved after World War I. Vienna is the capital. Because of its location along the Danube, Austria has long been at the crossroads of Europe. It is bordered on the south by Italy and Slovenia, on the west by Switzerland and Liechtenstein, on the north by Germany and the Czech Republic, and on the east by Hungary. From the Middle Ages onwards, it history was dominated by the house of Hapsburg [*see* NCE 1:1095]. After World War I, the country suffered economic depression and political instability. In 1938, when occupied by German troops, it became a province (Ostmark) of the Third Reich. After World War II, it was divided into four zones and occupied by the Allies. The present state dates from the 1955 when the four allied powers agreed to leave Austria in exchange for a promise of perpetual neutrality. In the 1960s Austria regained a sense of identity and enjoyed growing prosperity. Politically, it was ruled by a succession of coalition governments dominated now by the conservative People's Party, the descendant of the Catholic-conservative (i.e., the aristocratic-agricultural party), and by the Socialist Party supported by the working and middle classes. The Liberal Party, with whom the other parties must contend, draws its support from the far right. In 1986, Kurt Waldheim, the former secretary general

Former archbishop of Vienna, Franz Cardinal König (Catholic News Service/KNA-Bild)

of the United Nations, was elected president despite evidence that seemed to link him to Nazi war crimes. Again because of its location adjacent to many Communist bloc countries, Austria was, until the end of the Cold War, the first stop for many political and economic refugees seeking asylum in the West, and later for refugees from the wars in the former Yugoslavia.

Religious Profile and Catholic Structures. In 1991 78% of the Austrian population identified themselves as Roman Catholic (down from 89% in 1961). Protestants comprise 5.6%, and 6% have no religious affiliation. In 1938 there were 200,000 Jews in Austria. In 1945, there were 4,000, a number that has increased only slightly. Religion in Austria is supported by taxes collected by the state on the basis of one's religious affiliation. Individuals who officially declare "no denomination" are not taxed, but they forgo their right to a church marriage, a church burial, and the baptism of their children in a church.

According to a 1980 survey, 79% of Austrians believe in the existence of God, and 58% believe in life after death. Twenty-eight percent of Roman Catholics claimed regular attendance at Sunday Mass (higher in rural areas, lower in urban centers, especially Vienna). One in four young adults thought the Church could help in finding meaning to life. Fifty-four percent of Austrians (71% of Viennese) favored abortion as a legitimate method to terminate an unwanted pregnancy.

Austria has two metropolitan sees. The ecclesiastical province of Vienna includes the archdiocese of Vienna (established 1469), the dioceses of St. Pölten and Linz (both established in 1785) and the diocese of Eisenstadt (est. 1960). The ecclesiastical province of Salzburg includes the archdiocese of Salzburg (est. 700), the dioceses of Gurk (est. 1071), Graz-Sechau (est. 1218), Innsbruck (est. 1964), and Feldkirch (est. 1968). In 1984 there were 3,189 parishes in Austria and 5,398 diocesan and religious priests. Statistics indicate a dramatic decrease in the number of ordinations to the priesthood from over 100 per year at the time of Vatican II to fewer than 50 per year in the 1990s. Approximately 10% of the priests in the active ministry in Austria are foreigners.

Issues of Church and State. The concordat negotiated between the Vatican and the Dolfuss government in 1933, abrogated when the Nazis seized power in 1938, was recognized in principle by the Republic in 1957. It is this concordat that instituted a state tax to support the Church. In 1960 the government agreed to indemnify the Church for loss of property during the Nazi era, and in turn the Church abandoned its claims to properties confiscated by the state in the eighteenth century.

Areas of tension and conflict between church and state revolve chiefly around sexual ethics, marriage, and education. Despite opposition of the bishops and a petition signed by almost a million people, in 1974 the Austrian Parliament, under control of the Socialist party, enacted legislation that allows abortion on demand during the first trimester of pregnancy. In the Socialist era (1970-83) the government, ignoring the protests of the Church, instituted a law that required a civil ceremony for all marriages. Church weddings are celebrated in a second ceremony. In addition, the Socialist government passed a law that permitted divorce after three years of separation or upon mutual consent. The government also eased the penalties for homosexual acts and adultery.

Most Austrians receive their education in state schools. They provide courses in religious education that are obligatory, but parents can request exemptions for the their children.

Franz Cardinal König. For almost thirty years the Church in Austria profited from the able leadership of Franz König (b. 1905), archbishop of Vienna (1956-85) and head of the Austrian Episcopal Conference. Named a cardinal in 1958, he played a leading role at the Second Vatican Council. Before being named coadjutor bishop in St. Pölten in 1952, König had taught moral theology at the University of Salzburg and published a three-volume work on comparative religion. At the Council, he strongly supported the schemata calling for the liturgical renewal and opposed the schema on revelation submitted by the Preparatory Commission. In one of his more memorable interventions he addressed the schema on the Church, criticizing its length and the absence of any mention of freedom of conscience. He asked that instead of speaking of the Church's rights, the schema should say more about its duties and its obligation to preach the Gospel so that people could realize that humanity and not merely individuals had been redeemed by Christ. His interventions were also important in shaping *Gaudium et spes,* the Constitution on the Church in the Modern World.

Even while the council was still in session, König pioneered the Church's *Ostpolitik.* In 1963 he began a series of visits to Cardinal Mindszenty, confined in the American Embassy in Budapest, that resulted in Mindszenty's departure from Hungary. In 1964, Cardinal König established *Pro Oriente*, a foundation that became a center that brought together Roman Catholics, Orthodox, non-Chalcedonian Christians, and Nestorians. When in 1965 Pope Paul VI established the Secretariat for Non-Believers to find a "basis for accommodation" with communists, atheists, and other non-believers. König agreed to become its first president on the condition that he could continue to reside in Vienna. He remained its head until 1980. Interested in the dialogue between faith and science, König organized numerous conferences on nuclear energy and nuclear armaments, and the strong antinuclear movement in Austria owes much to König's early work in the area. König also worked to heal the rift between the Catholic Church and the Austrian Socialist party.

Austrian Catholics and Vatican II. The Austrian Church welcomed the advent of the Second Vatican Council and quickly embraced many of its reforms. The liturgical movement had long been promoted in Austria by Pius Parsch (10:1040) of Klosterneuburg. Austrians Karl Rahner (18:411), Josef Andreas Jungmann (17:312), and Ferdinand Klostermann played important roles at the Council as *periti.* After the Council, the bishops organized diocesan and national synods to discuss its teachings and implement its directives. Most dioceses encouraged the ordination of permanent deacons. Dioceses and parishes formed advisory councils that encouraged the laity to take an active role in decision making and Church ministry. One of the most notable features of lay involvement has been the dramatic increase in the number of women working as pastoral assistants in parishes.

National Bishops' Conference. After the Second Vatican Council, dioceses organized a series of synods to implement the conciliar directives. Rome gave special permission for the laity to participate in these meetings as voting members. The Austrian Episcopal Conference, which dates back to 1849, worked closely with the German and Swiss episcopal conferences on reform in the liturgy. At their meeting in 1968, the Austrian Bishops's Conference issued a statement in support of Pope Paul VI's encyclical *Humanae vitae*, but indicated that individual couples had to make their own decisions in the matter of family planning. In the years since Vatican II the Austrian bishops have issued statements on education, the Church in society, economics, the role of women, and the treatment of *Gastarbeiter* ("guest workers") and have been active in the support of refugees and worldwide mission activity.

In the post-Vatican II period, Cardinal König headed the Austrian Episcopal Conference until 1985. He was succeeded by Karl Cardinal Berg of Salzburg who in turn was succeeded by Hans Hermann Cardinal Groer, König's successor as archbishop of Vienna. Groer was elected to a second six-year term in 1995, but stepped down in the face of accusations of sexual misconduct. The position was filled by Bishop Johann Weber of Graz-Seckau.

"Live Hope, Give Hope." It is widely reported that Cardinal König was an early and strong promoter of Polish Cardinal Karol Wojtyla for the papacy. Since his election, Pope John Paul II has shown a special concern for the Church in Austria. He visited the country in 1983 and 1988 drawing large and enthusiastic crowds. His first visit in 1983 had as its theme, *Hoffnung Leben, Hoffnung Geben* ("Live Hope, Give Hope"). It coincided with the commemoration of the of the three hundredth anniversary of the freeing of Vienna from Turkish siege through the heroism of the Polish King John Sobieski. His second visit in 1988, included stops in Vienna, Innsbruck, and Mauthausen where John Paul visited the site of a former Nazi concentration camp. Despite the high regard of Austrians for Pope John Paul II, his special concern has been a cause of some tension. His direct intervention in the appointment of bishops in some cases seemed to ignore ancient privileges and established procedures of local churches.

There are several challenges facing the Church in Austria. One of them is the large number of Catholics who are officially leaving the Church in order to stop paying the Church tax. Some dioceses have allowed the laity to designate how their tax monies are to be spent within the Church and that has stemmed the tide a bit. But the overall number of those leaving is on the increase. These numbers will have a broad economic effect on a Church structure used to regular infusions of money whether or not members attend services. This is further complicated by a decline in Austrians entering the priesthood and religious life. Furthermore, the challenge faced in the English-speaking world concerning sexual abuse by clergy and its handling by the hierarchy is beginning to surface in the German-speaking world. In the case of Cardinal Groer, Rome did move quickly to appoint Bishop Christoph Schönborn coadjutor with the right of succession.

Despite the difficulties there is much that gives hope. Church leaders in Austria recognize that the Church is living in an environment indifferent to religion even when 90% of the Catholic families have their children baptized and participate in compulsory religious education. Lay groups such as Catholic Action, the Austrian Laity Council, Catholic Family Action, the Catholic Women's Movement, and the Catholic Federation of Families remain active with Church financial support. These groups strive to spread the model of the modern, Christian family. A variety of youth organizations also try to do specific outreach to the young. The Church has organized many formal training programs for laity working in these areas. Intellectual groups such as the Vienna Catholic Academy and the Federation of Catholic Intellectuals are designed to open dialogue between Roman Catholicism and modern science. The Catholic Bible Work is active in producing popular works based on modern historical critical scholarship. Campus ministry teams are emerging, and adult education is receiving more of a focus. There are over 300 various Catholic publications in Austria each year. The Catholic Center for Media Education and Training was founded in 1978. The Catholic Center for Mass Communication deals with the image of the Church in the media. The Austrian television and radio regularly broadcast programs of a religious nature. Austria's cultural heritage, deeply rooted in Catholicism, continues as a witness to the Christian tradition and gives hope of renewed religious vitality.

See also AUSTRIAN LITERATURE 1:1105.

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[A. BUNNELL]

B

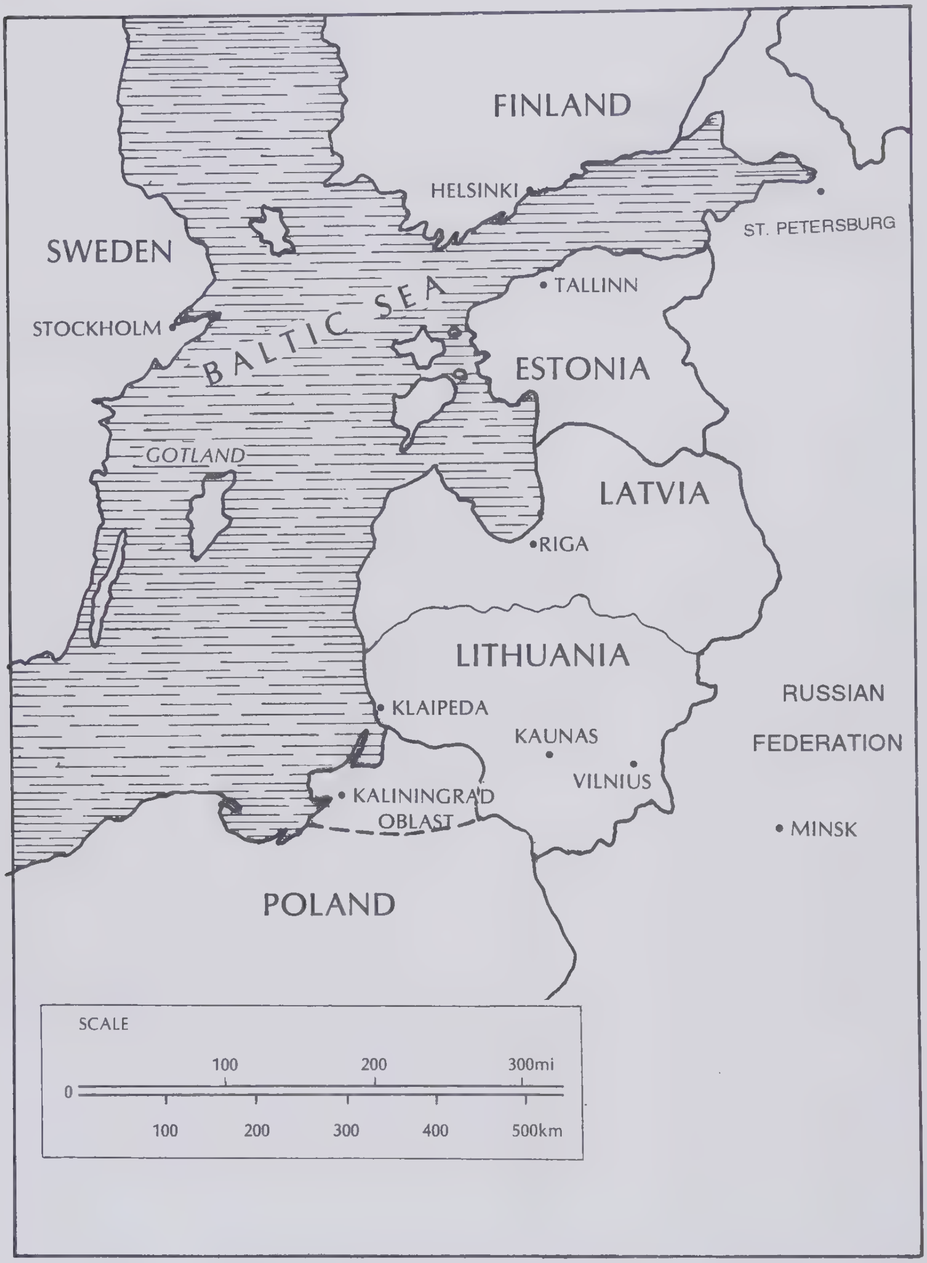
BALTIC STATES, THE CATHOLIC CHURCH IN THE

The restoration of the independence of Lithuania, Latvia, and Estonia was recognized by the international community in 1991. Between 1940 and 1991, except for the German occupation of 1941-1944, the three Baltic countries were de facto constituent Soviet republics, although the United States and the major Western powers never recognized the Soviet annexation of these states. While the three nations share the eastern Baltic coast between the Gulf of Finland and the Russian enclave of Kaliningrad, they differ considerably in their historical and cultural development. The Estonians are a Finno-Ugric people, while Lithuanian and Latvian are the only surviving members of the Baltic branch of the Indo-European language family. The majority of the Christian population in Estonia and Latvia are members of the Lutheran Evangelical Church, while Catholics form a majority in Lithuania and parts of eastern Latvia. The Orthodox Church is also present in the Baltic States. Only the Lithuanians were able to establish a viable independent state before the twentieth century. Previous entries recount the origins of Christianity, its development, and the experience of the Church up to the early twentieth century in the three countries: Estonia (5:558), Latvia (8:527), and Lithuania (8:841).

Lithuania, the largest of the Baltic States, has an area of 26,173 square miles (65,200 sq. km.) and a population estimated at 3,850,00 in 1995. The 1992 *Annuarium Statisticum Ecclesiae* recorded 2,992,000 Catholics. Latvia has an area of 24,600 square miles (64,589 sq. km.) and a population of 2,600,000 (520,000 Catholics), while Estonia, the smallest of the Baltic countries, has an area of 18,086 square miles (45,226 sq. km.) and a population of 1,610,000 (5,000 Catholics). The Baltic States have an ethnically diverse population, due largely to the influx of Russians and other Slavs during the years of Soviet rule. Lithuania is the most nationally homogenous Baltic state: 80% of the population is Lithuanian, while 8% is Russian and 7% is Polish. In Estonia, about 62% of the people are Estonian, with a large Russian minority estimated at 30%. Ethnic Latvians constitute barely 52% of the country's population, while Russian speakers made up about a third of the total in the mid-1990s. The Catholics in Estonia are ministered to by an apostolic administrator. Latvia has an archdiocese, Riga, and a diocese, Liepaja. In Lithuania, there are two metropolitan sees: Kaunas, with the suffragan dioceses of Tešiai and Vilkauiškis; and Vilnius, with the suffragan dioceses of Kaišiadorys and Panevėžys.

Occupation and Soviet Rule. Soviet troops occupied all three Baltic States 14-17 June 1940. The local Communist Parties, supported by Moscow, quickly dismantled the independent governments and established so-called People's regimes controlled by the Party that arranged for the forced incorporation of Lithuania, Latvia, and Estonia into the USSR. The United States and virtually all the Western powers refused to recognize this seizure of territory by force.

Lithuania became the first Roman Catholic country to come under Soviet rule. The new Soviet regime carried out secularization measures, including the abolition of religious instruction in public schools and the end of government support for religious institutions. It also instituted civil marriage,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legalized divorce, and abolished religious holidays. The government closed down the Catholic press and outlawed Catholic societies. The NKVD began to recruit priests to work for the political police. During the first months of Soviet rule, the Church avoided public confrontation with the Communists. Bishop Vincentas Brizgys (1903-1991), the auxiliary bishop of Kaunas, took over much of the Church's administrative work from the aging metropolitan Juozas Skvireckas (1873-1959). Communist repression of religion intensified during 1940-1941 as the regime closed virtually all Catholic institutions and took over the Theological Seminary in Kaunas. In Latvia and Estonia the Lutheran Church's educational functions were also curtailed and most theological institutes were closed. In Tartu University, religious studies were abolished, and thousands of volumes of theological writings were destroyed.

In general, the political situation in the Baltic countries deteriorated sharply during the spring of

1941; by then tens of thousands of persons had been arrested or deported for political reasons, including much of the most active clergy. From 14 to 18 June 1941 Soviet authorities carried out mass deportations of Baltic citizens in an attempt to root out allegedly "unreliable elements," including Catholic, Lutheran, and Orthodox clergy. This operation plunged the Baltic republics into turmoil on the eve of the German invasion of the USSR and is a major reason why much of the Baltic population welcomed the invading German forces on 22 June 1941.

Nazi Invasion. The Nazi invasion was accompanied by a large-scale spontaneous anti-Soviet uprising in Lithuania and similar outbreaks in Latvia and Estonia. Initially, the Lithuanian Church hierarchy welcomed the departure of the Communists, urging the people to remain calm and carry on under the new occupation. Since the Nazis showed relatively little interest in purely religious matters, some seminaries were reopened, and religion was allowed back into the schools. In March 1942 the Germans deported Archbishop Romuald Jałbrzykowski (1876-1955) of Vilnius and a number of Polish religious. Archbishop Mečislovas Reinys (1884-1953) replaced Jałbrzykowski, and this marked the end of Polish control of this historic diocese.

Nazi genocidal policy posed a moral challenge to the Baltic peoples and the Church. By the end

Pope John Paul II visits Latvia, September 1993 (Catholic News Service/A. Mari) of 1941, the Nazis and local collaborators had slaughtered the majority of the Jews living in the Baltic states, most of them (nearly a quarter million) in Lithuania, which had one of the largest and most culturally vibrant Jewish communities in Europe. In July 1941 the archdiocese of Kaunas requested the German and Lithuanian military commandants to intercede on behalf of the Jews. In early August 1941 the Lithuanian bishops' conference proposed to address the authorities on the Jewish issue but Nazi officials refused to receive their representatives. The bishops also protested Nazi forced resettlement policies and in 1943 successfully opposed the planned killing of the disabled and mentally impaired. Hundreds of Lithuanians, many of them Catholic laymen and religious, assisted the persecuted Jews in many ways. However, in the end only several thousand Jews survived the war in Lithuania. As elsewhere in Europe, the attitude of Lithuania's society as well as that of the Church during the Holocaust has been a subject of controversy on whether collaboration, resistance, or indifference was the characteristic response. The accounts of survivors themselves tell that many of those who risked their lives to save Jews were motivated by a desire to do what they perceived as their Christian duty; on the other hand, some clergy did not escape the prevailing anti-Semitic attitudes partly motivated by the widespread belief that Jews had been active supporters of the Soviet regime.

Return of the Soviets. The Baltic Churches, like most of the population, viewed the return of the Soviet armies in 1944 with alarm. Lithuania's metropolitan Skvireckas, Bishop Brizgys, Bishop Vincentas Padolskis, as well as hundreds of religious fled or were evacuated westward. In the Baltic States the formal end of hostilities in Europe did not bring peace. Mass deportations between 1945 and 1953 sent hundreds of thousands of Baltic citizens to Siberia and other remote regions of the USSR. Collectivization and a particularly bitter anti-Soviet guerrilla war raged in Lithuania during the late 1940s and early 1950s. Prohibitive taxes were levied against the Church, and in 1948 religious instruction in churches was banned by the Soviets. At the same time all Church properties were nationalized, and the buildings were "leased" to the religious communities. A new system of supposedly self-governing religious communities responsible to the government was introduced in an attempt to subvert the traditional Catholic parish system and undermine the clergy's leadership of the faithful. In February 1946 the NKVD arrested and executed Bishop Vincentas Borisevičius (1887-1946) of Telšiai, deported his auxiliary, exiled Archbishop Reinys, and then imprisoned the most outspoken opponent of the regime, Bishop Teofilis Matulionis (1873-1962) of Kaišiadorys. By the middle of 1947 Lithuania's only active bishop was Kazimieras Paltarokas (1875-1958). In all, about a third of Lithuania's Catholic clergy were imprisoned or deported during the late 1940s.

The Lutheran and, to a lesser extent, Orthodox Churches in Latvia and Estonia also suffered from repression and flight to the West. By the end of World War II about a hundred Latvian pastors and nearly 100,000 Latvian laymen fled the return of the Soviet forces. In Estonia only 77 of 250 Lutheran pastors remained in Estonia; an estimated one-third of the Orthodox clergy also emigrated.

The immediate postwar period witnessed a dramatic rise in atheistic and anticlerical propaganda in the Baltic States. Numerous publications depicted the Catholic Church in particular as a handmaiden of fascism, an organizer of the nationalist underground and an agent of Western intelligence services. However, the regime's attempts to cut the Lithuanian Church's links with the Vatican were unsuccessful. The spiritual oppression was compounded by huge population and economic losses as well as society's violent integration into a totalitarian system alien to the religious traditions and political culture of the region. The horrors of Stalin's rule represented a nadir in the modern history of the Baltic peoples and their Churches.

Shift in Policy. The policies of Stalin's successor Nikita Khrushchev (ruled 1953-1964) signaled an abandonment of mass terror and a temporary relaxation of controls. About a third of deported priests and two bishops, Matulionis and Ramanauskas, returned from exile. In 1955 two new bishops, Petras Maželis (1894-1966) and Julijonas Steponavičius (1911-1992) were ordained and assigned to Telšiai and Vilnius respectively. For the first time since the war, limited official contact with the Holy See was permitted, and some Lithuanian clergy were allowed to attend the Second Vatican Council. Khrushchev's "thaw," as it was known, was short-lived, and repressive policies were activated by the late 1950s without, however, reverting to the mass terror of the Stalin years. By 1961 Bishops Matulionis, Vincentas Sladkevičius (b. 1920) and Steponavičius were exiled from their dioceses, and a number of priests were arrested. Atheist propaganda was reactivated. Even as the Soviet government sought to normalize relations with the Vatican, and the Holy See sought an "opening to the east," the Lithuanian Soviet regime launched an anti-Catholic campaign which reached its height in the 1960s and 1970s.

Catholic Resistance. In response to Soviet repression, there emerged a Catholic dissident movement that gained strength in the 1970s. Its main vehicle was the *Lietuvos Katalikų Bažnyčios Kronika* ("The Chronicle of the Lithuanian Catholic Church"), which began to circulate in 1972. The Chronicle was one of the most important samizdat publications in the Soviet Union until the late 1980s. Along with the Catholic Committee for the Defense of the Rights of Believers organized in 1978, it detailed abuses of religious freedom, as well as the violation of human and national rights in Lithuania. Despite arrests, imprisonment, and harassment of Catholic activists by the KGB, Soviet authorities were unable to eliminate the dissident movement. Catholic resistance to Soviet religious policy also opened up a split within the Lithuanian Church between elements in the hierarchy and clergy favoring accommodation with the Soviet regime and the Catholic dissident movement, which was closely allied to the growing Lithuanian movement to restore national sovereignty.

The Soviet regime was somewhat less active in controlling the Lutheran Church in Estonia and Latvia, which lacked the well-organized national-religious dissident movement that had emerged in Lithuania. Nonetheless the regime intensified antireligious propaganda here after 1957 and claimed success: some sources estimate that in Estonia only 25% of ethnic Estonians were church members. Still, the number of congregations in Estonia remained well over three hundred during the 1960s and 1970s. In 1967 Archbishop A. Tooming headed the Estonian Evangelical Lutheran Church with an estimated membership of 350,000 in the USSR.

Church Under Gorbachev. The upheavals of the Gorbachev era (1985-1991) in the Soviet Union transformed the public role of religion in the Baltic States. The most egregious restrictions on religion were lifted in the late 1980s and effectively eliminated by 1990. In Lithuania imprisoned Catholic activists and exiled prelates were released and allowed to resume their work. In June 1988 Bishop Vincentas Sladkevičius was named Lithuania's first modern cardinal and actively supported the movement for greater religious and national rights embodied in the Lithuanian reform movement *Sąjūdis*, which campaigned on a platform of religious as well as political rights. In October 1988 the Cathedral of Vilnius, which had been turned into an art gallery by the Soviets, was returned to the Church. By 1989 virtually all legal restrictions on the Church were removed. After independence was proclaimed in March 1990, the Lithuanian government has continued the process of restoring Church property seized under the Soviets. The Theological Seminary in Kaunas has been expanded, and a new one has opened in Telšiai. The Holy See opened its nunciature in Vilnius in 1992. In September 1993 Pope John Paul II visited Lithuania. Optional Catholic and other religious instruction has been permitted in public schools, and a number of private Catholic primary and secondary schools have opened during the early 1990s. The Catholic press now publishes several popular periodicals, the largest being *Katalikų pasaulis* (Catholic World). In 1992 the Vatican appointed a career Vatican diplomat, Audrius Bačkis, the archbishop of Vilnius, who was also elected the president of Lithuania's bishops' conference of nine members (in 1995). With the restoration of Lithuania's independence and the re-establishment of diplomatic relations, the Vatican also recognized the Archdiocese of Vilnius as part of the Lithuanian ecclesiastical province.

The collapse of Communist control and the restoration of independence in the Baltic States has also led to an increase in the activities of evangelical Protestant and fundamentalist groups, which have achieved a certain following among the youth and have raised concern among Lithuania's Catholic hierarchy. The remnants of Lithuania's historical non-Christian faiths have also experienced a revival: a new Jewish synagogue opened in Vilnius in 1990, and the government has assisted the tiny Muslim Tatar minority in restoring old mosques.

See also ESTONIAN LITERATURE 5:560; LATVIAN LITERATURE 8:529; LITHUANIAN LITERATURE 8:845; LITHUANIANS IN THE U.S. 8:850.

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[S. A. SUŽIEDĖLIS]

BANGALDESH, THE CATHOLIC CHURCH IN

Bangladesh gained its independence in 1971. Prior to that, during the British colonial period, together with West Bengal, it formed the province of East Pakistan. In 1947 when the subcontinent was partitioned between India and Pakistan, Bangladesh was one of the five provinces of Pakistan, but separated from the other four by 1,800 kilometers of Indian territory. Located on the delta of Ganges and Brahmaputra rivers in the northeastern part of the Indian subcontinent, it has an area of almost 144,000 square kilometers and a population of more than 100 million.

The people of Bangladesh belong to a number of ethno-linguistic groups that migrated into the area over the centuries. More than 85 percent are Muslims; Hindus about 10 percent; Buddhists, less than 1 percent. Most Christians, a small fraction of the total population, belong mostly to the Lushai tribe.

Missionary Activity. The early history of the Catholic Church in Bangladesh is closely linked to Portugese missionary activity in the rest of the Indian subcontinent. The first missionaries who came into the area in 1517 made their headquarters at Hoogly in West Bengal. Meanwhile, a large community of Portugese traders settled in East Bengal in the port city of Chittagong. In 1599 four Jesuit missionaries arrived in Chittagon to minister to this community, one of whom went on to Chandecan, near the present town of Sathkhira in the southwest of the country. The first church was dedicated 1 January 1600 in Satkhira as the Church of Jesus. The second church, established at Chittagong in 1601, was dedicated to St. John the Baptist.

When the Mughals made Dhaka the capital city of Bengal in 1608, it grew in trade and prominence. Many Portuguese had settled in Dhaka by the bank of the river Buriganga with other foreign traders. In 1612 the Portuguese Augustinian missionaries first introduced Christianity in Dhaka, and in 1628 they built the first church at Narinda, the downtown area of Dhaka, the Church of the Assumption.

Development of the Catholic Church in Eastern Bengal. The first Catholic parish in Eastern Bengal, Holy Rosary Church, was established in 1677 at Tejgaon in Dhaka. In 1695 the second parish was set up at Nagari, twenty miles northeast of Dhaka, named after St. Nicholas of Tolentino. The third church at Barisal, dedicated to Our Lady of Guidance, was built in 1764 in the present diocese of Chittagong. Other parishes were established in the nineteenth and twentieth centuries in response to the gradual increase of the Christian population and migration the of families from one part of the country to another.

In 1606, when Mylapore (Madras State, India) became a diocese, all the mission centers of undivided Bengal were brought under its jurisdiction. In 1834 Rome created the vicariate apostolic of Bengal under the jurisdiction of the Congregation for the Propagation of the Faith and in 1850 subdivided it into the vicariates apostolic of Western Bengal and Eastern Bengal. Two years later the vicariate of Eastern Bengal, with headquarters at Dhaka, was entrusted to the newly-founded Congregation of the Holy Cross. The first vicar apostolic was Thomas Oliffe, who held the office from 1852 to 1853. The first Holy Cross Missionaries arrived in May 1853. From 1855 to 1859 the pro-vicar apostolic was Louis Verite, CSC. In 1860 Pierre Dufal, CSC, was named vicar apostolic and was ordained in France as the titular bishop of Delcon. In 1861 he arrived in Dhaka and ministered until 1876. From 1876 to 1889, when the Holy Cross missionaries were called back to France, the Vicariate was administered by Benedictine monks of the Anglo-Belgian province. In a decree *Ad futuram Ragni memoriam* Pope Leo XIII appointed Cuthbert Downey, OSB, the pro-vicar apostolic of Eastern Bengal on 4 August 1876. Gregory de Groote, OSB, later succeeded him as administrator.

Catholic Diocese in Eastern Bengal. On 1 September 1886 Leo XIII gave Dhaka the status of a diocese, the first in Eastern Bengal. The new diocese included the territories of the present-day diocese of Chittagong (Bangladesh), Silchar (Assam, India), and Prome (Burma). However, there was no bishop in Dhaka until 1891, the administration of the Dhaka diocese being entrusted to de Groote.

In 1889 five Holy Cross missionaries returned to Eastern Bengal from the Indiana and Canadian provinces under Michael Fallize, CSC, as superior. In the same year Michael Fallize, CSC, replaced de Groote and became the new administrator of the Dhaka diocese. On 12 November 1890 the secretary of the Congregation for the Propagation of the Faith announced the selection of Augustine Joseph Louage, CSC, as the first bishop of Dhaka. On 11 January 1891 Louage was ordained bishop in Neuilly, France, and arrived in Dhaka on 10 March.

In 1947, British colonial power granted the Indian subcontinent independence, but Dhaka, the capital city of East Pakistan, remained a suffragan of the archdiocese of Calcutta, West Bengal, India, until 1950. On 25 May 1927 the dioceses of Chittagong and Dinajpur were created as new dioceses for better administration. In July 1950, a new ecclesiastical province was created with Dhaka raised to an archdiocese, and the dioceses of Chittagong and Dinajpur became suffragans of Dhaka. Lawrence Leo Graner, CSC, was selected as the first archbishop of Dhaka. On 3 January 1952 Khulna Diocese, until 1956 called Jessore Diocese, became the fourth diocese in East Pakistan. At first the new diocese of Chittagong was entrusted to the Holy Cross missionaries of the Canadian Province. Later, in 1952, a portion of the diocese of Chittagong in the Indian territory of Assam was detached to form the separate diocese of Silchar in India. In 1994 the bishop of the Chittagong Diocese was Joachim Rozario, CSC. Five years after independence and the partition of the Indian subcontinent in 1952 a major resettlement was called for. The diocese of Dinajpur had undergone a major amputation. The present dioceses of Domka, Raigonj, and part of Jalpaiguri, were detached from the diocese of Dinajpur to become a part of the Indian dioceses. Dinajpur Diocese was given to care of the Italian PIME Society. The present bishop, Theotonius Gomes, CSC, is the second local bishop of the diocese. Khulna Diocese was given to the St. Francis Xavier Foreign Mission Society (SX), popularly known as the Xaverian Fathers. The present bishop is Michael Atul D'Rozario, CSC.

In September 1960, Pope John XXIII named Theotonius Amol Ganguly, CSC, auxiliary bishop of Dhaka. Bengalis were delighted at the appointment of a native bishop. After the departure of Archbishop Graner in 1965, Ganguly became the archbishop of Dhaka in 1967. After Ganguly's death in 1977, Michael Rozario of Dinajpur Diocese became the third archbishop of Dhaka.

Catholic Church after the Independence of Bangladesh. In December 1971, after a nine-month war of independence, West Pakistan and East Pakistan were separated; East Pakistan is now the independent state of Bangladesh. Dhaka became the metropolitan see of this new country and grew in importance and greater responsibility. The ancient political capital has become also the spiritual capital of the Catholics of Bangladesh.

After the independence of Bangladesh in 1971, two more dioceses were created. On 15 May 1987 John Paul II, one year after visting Bangladesh, created the diocese of Mymensingh and named Francis Anthony Gomes as the first bishop. Moreover, on 21 May 1990, the diocese of Rajshahi was canonically created, incorporating into its territory the southern portion of the greater diocese of Dinajpur. Patrick D'Rozario, CSC, was appointed as the first bishop of the new diocese. At present there are six dioceses, seventy-two parishes and six native Bengalee bishops in Bangladesh. The total Catholic population is about 200,000.

Church-Oriented Service Institutions. As a consequence of independence, Bangladesh needed a major house of formation. Thus, a national major seminary was formally established in Dhaka in 1975, especially for the candidates for priesthood, but also for the formation of sisters, brothers, and lay persons. Though there are still a sizeable number of foreign missionary priests and nuns in the country, local vocations are promising. The number of local priests has grown steadily with 139 local priests in 1994, the majority of whom were trained in the national major seminary. The presence of ninety-seven foreign priests is still gratefully acknowledged.

The Church has been successful in the field of education. The Church oversees 2 colleges, 42 high schools, 190 primary schools and coaching centers, and 4 technical schools. In addition, the Church ministers to the poor and destitute with 3 hospitals, 2 leprosaria, 44 dispensaries, 8 orphanages, 2 homes for abandoned children, 2 homes for the dying destitutes, and a home for disabled children. In addition, Caritas Bangladesh has gained national and international recognition for Catholic involvement and interest in human development.

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[S. D. ROZARIO]

BARRY, COLMAN JAMES

Church historian, college president; b. Lake City, MN, 29 May 1921; d. Collegeville, MN, 7 January 1994. Colman Barry entered the Order of St. Benedict of St. John's Abbey, Collegeville, Minnesota, in 1943 and was ordained a priest in 1947. A student of John Tracy Ellis at the Catholic University of America, he received his Ph.D. in 1953. His dissertation, *The Catholic Church and German Americans*, was later published; it was widely received and is a standard work in that vital area of American Catholic history. At St. John's he taught history from 1951 to 1966 and served as president from 1964 to 1971. As president of St. John's, Barry oversaw an extensive building program, gained the first local affiliate for Minnesota Public Radio, and opened the Center for Ecumenical and Cultural Research and the Hill Monastic Library, a microfilm collection of manuscripts from monasteries throughout the world.

As a Church historian Barry's publications were wide-ranging, and include *American Nuncio: Cardinal Aloisius Muench* (1969); *Upon These Rocks: Catholics in the Bahamas* (1973); *Worship and Work. The Centennial History of St. John's Abbey and University* (1956; revised 1980, 1993); and three volumes of *Readings in Church History*. He was president of the American Catholic Historical Association (1977) and served as editor of *Benedictine Studies* and the *American Benedictine Review*.

Indicative of the widespread respect for his scholarship, he was appointed visiting professor of Church History at Yale University in 1973. His administrative leadership was evident during his four-year tenure as the first dean of the School of Religious Studies at the Catholic University of America. It was a challenging position, one that entailed incorporating constitutive departments into a new school and brokering a consensus on other foundational policy issues.

When he returned to St. John's in 1977, Barry became the first executive director of the Institute of Spirituality, well-known for its creative conferences in an ecumenical context. Concurrently, he was president of the Hill Monastic Library. Barry's richly diverse life marks him as an excellent teacher, a highly regarded historian, a creative administrator, a dynamic fund raiser, and a committed monk.

[C. J. KAUFFMAN]

BELGIUM, THE CHURCH IN

The history of the Church in Belgium from the origins of Christianity to the early 1960s is recounted in NCE 2:239-248. In 1993-94 Belgium was restructured into a federal system with three regions, Flanders, Wallonia, and Brussels; three communities, Flemish, French, and German; and four linguistic areas, Dutch-, French-, German-speaking, and bilingual (Dutch-French) Brussels. In 1990 Flanders had a population of 5.7 million, Wallonia 3.2 million, Brussels about one million, and the German-speaking eastern region, part of the diocese of Liège, 65,000. Gradually the Church, too, followed the trend toward confederation. As had happened in the case of a number of religious orders before World War II, most orders, *Caritas Catholica*, the National Secretariat for Catholic Education, the Justice and Peace Commission, the Third World Lenten Campaigns (*Broederlijk Delen* and *Entraide et Fraternité*), the Advent Campaign for the underprivileged in the country (*Welzijnszorg* and *Vivre Ensemble*) and Pax Christi split along language lines. The Federation of Catholic Businessmen (UNIAPAC-Belgium) divided into the influential Flemish VKW (4,000 members) and the much smaller French-speaking ADIC. In 1967, the vast diocese of Liège was divided into the Dutch-speaking diocese of Hasselt and the French-speaking diocese of Liège. In 1982, the archdiocese of Mechelen-Brussels was subdivided along linguistic lines into three vicariates, Flemish Brabant, Walloon Brabant, and bilingual Brussels, with four auxiliary bishops, one for each linguistic area, plus an auxiliary for French speakers and one for Dutch speakers in Brussels. The ecclesiastical province has not, however, been split, but the bishops generally meet according to language group, with the cardinal presiding over both groups.

Ecumenism. Protestants comprise one percent of the population in Belgium in 1994, of which 50%

belonged to the United Protestant Church in Belgium; the rest were members of Free Churches. The bilingual Protestant Faculty of Theology in Brussels had 150 students. Jews represent about 0.4% of the population and are mainly concentrated in Brussels and Antwerp. About 0.5% of Belgians belong to some of the many sects or new religious movements. The various Orthodox churches cooperate well and, through the metropolitan responsible for the Benelux area, are related to the Ecumenical Patriarchate of Constantinople. The most important religious minority is Islam, with close to 300,000 members, and since 1974 it has gradually been recognized by the state as an official religion. Since 1985, the Orthodox churches have also acquired state recognition.

In 1967 the Bishops' Conference set up a national Catholic Ecumenical Commission with subsections for Anglicans, Orthodox, Protestants, Jews, and an interdiocesan commission for relations with Islam. *Irénikon*, published by the Eastern rite Benedictine Abbey of Chevetogne, is considered the best ecumenical review world wide. The dioceses of Bruges and Mechelen-Brussels have links with Anglican dioceses of Lincoln and York in Great Britain.

Role at Vatican II. The vitality and organization of Church life in Belgium was reflected in the contribution Belgian bishops and theologians made to the Second Vatican Council and in the openness of the faithful to the call for reform and renewal. During the Second Vatican Council Belgian bishops were among the most active participants: Leo Cardinal Suenens (18:492) was one of the four "moderators"; E. De Smedt, bishop of Bruges, the main defender of the Decree on Religious Freedom; A. Charue, bishop of Namur, one of the authors of *Dei Verbum*; and J. Heuschen, auxiliary bishop of Liège and later first bishop of Hasselt, vice-chairman of the Theological Commission. Professors from Louvain University, in particular G. Philips, L. Cerfaux, and G. Thils, had a decisive influence on the most important constitutions, *Lumen gentium* and *Gaudium et spes*.

Reception of Vatican II. Since there was a widely-felt need for renewal, the vast majority of Belgian Catholics had little difficulty in receiving the Council. After the Council other professors from Louvain played central roles in the implementation of Vatican II: P. Delhaye served as secretary of the *International Theological Commission; A. Descamps as secretary of the *Pontifical Biblical Commission; J. Onclin as vice-secretary of the commission responsible for the preparation of the new *Code of Canon Law*; C. Moeller as first rector of the Centre for Ecumenical Studies in Jerusalem, vice-secretary of the Congregation for the Doctrine of the Faith (CDF) and later of the Secretariat for Promoting Christian Unity. Among other leading Belgians mention should be made of J. Hamer, OP, who after having been secretary of CDF, became prefect of the Congregation for Religious; and J. *Jadot who, after a long career as nuncio and apostolic delegate in the U.S., became propresident of the Secretariat for Non-Christians. E. *Schillebeeckx, OP, a Fleming teaching at the University of Nijmegen, was one of the four main founders of the international theological review *Concilium*, which organized two world conferences of theologians in 1970 (Brussels) and 1990 (Leuven).

Between 1967 and 1972, diocesan pastoral councils and priestly senates were created in all dioceses. The majority of parishes set up parish councils, promoting the participation of the laity. In a steadily growing number of parishes, schools, and hospitals, pastoral teams composed of priests and lay people took charge of pastoral work, often as a response to the first signs of a shortage of priests. Despite the increased involvement of the laity, some feared a return to a preconciliar style of church leadership. Suenens published *Co-responsibility in the Church* (1968), which was followed by a long and very critical interview, "Unity in the Church in the line of Vatican II," [*Informations Catholiques Internationales* (May 1969)]. In the interview, he accused the Roman Curia of imposing uniformity. According to some, it was the Curia's subsequent reaction that denied the cardinal the pontificate.

Interdiocesan Pastoral Council. With the blessing of the Flemish bishops, the *Interdiocesaan Pastoraal Beraad* (IPB), an interdiocesan pastoral council, was set up in 1970 for the Flemish part of the country. As a consultative body for dialogue with the bishops, its influence was often impressive, and its status as a permanent consultative church parliament is still unique in Europe. The IPB dealt with a whole range of issues: prayer life, economic crisis, priestly ministry and celibacy, cooperation of women and men in the Church and society, adult catechesis, immigration, Europe, co-responsibility, care of the sick and the dying, and youth. After

1980, however, there was growing disillusionment as many resolutions failed to be implemented. When the Belgian bishops took a nuanced position with regard to *Humanae vitae* in 1968, Christian women's organizations accepted the use of contraceptives. A debate on this standpoint at one of the IPB general assemblies led to a violent clash between Bishops De Smedt and L. Van Peteghem (Ghent), the spokesperson for the conservative wing within the Belgian church. As a result the latter resigned from the IPB in 1974; and the IPB, together with Suenens and later Godfried Cardinal Danneels, became the *bête noire* of right-wing Catholics. After each Roman synod of bishops the Belgian delegate had to render an account of the conclusions in the presence of an appointed critic. The only open crisis between the IPB and the bishops occurred in 1994 after the publication of *Ordinatio sacerdotalis*. The vast majority of people refused to accept the closing of dialogue with regard to the ordination of women. Agnes Pas, IPB chairperson, obtained an assurance from the bishops that the debate would be re-opened, while Danneels was obliged to promise to visit the pope about the issue. The bishops felt that the general dismay after the pope's letter represented a very serious threat to their leadership. Protests came not only from the three Christian women's organizations, the rector of the University of Leuven and its faculties, and Flemish Christian political leaders, but also from the Walloon *Conseil Général de l'Apostolat des Laïcs* (CGAL), a consultative body similar to the IPB set up by the French-speaking dioceses in 1956, but with less influence. IPB delegates attend CGAL assemblies and vice versa. Both organizations are members of the European Laity Forum, a partner in dialogue with the *Council of European Bishops' Conferences (CCEE).

From Linguistic Tension to Growing Cooperation. Between 1962 and 1970 the whole country was caught up in the issue of the splitting of the Catholic University of Louvain along linguistic lines. The situation became explosive after the bishops' decision on 13 May 1966 that the oldest and most prestigious university in the country, already bilingual at faculty level, should remain a unified institution. On the French-speaking side there was a strong conviction that, given the university's international role, it should remain bilingual. It was their wish that the city of Leuven, with all the surrounding countryside, be integrated into the bilingual region of Brussels. The consequence would have been its loss to the Flemish community. Thus, for many, Louvain University became a symbol and a lever for the new "Frenchification" of Flanders. Flemish public opinion saw this policy as an attack on the long and painful process of the emancipation of Flemish culture and was fiercely opposed to the move. Intra-ecclesial anticlericalism increased tremendously. Even the Catholic youth movements organized mass meetings. All the political parties became involved, and the government fell. The Flemish bishops had to give way and breach their solidarity with the Walloon bishops. In 1968, the Flemish bishops admitted they had erred, and in 1970 the Catholic University (founded in 1425) was divided into the Katholieke Universiteit Leuven (KUL) and the Université Catholique de Louvain (UCL). UCL built on a new campus south of Brussels called Louvain-la-Neuve. The wounds of that struggle were slow to heal. In 1994, each university had about 25,000 students, and cooperation steadily increased. The theological faculty of the KUL far outnumbers its UCL equivalent, and in addition to a Dutch-speaking section, it has established an English-speaking one, attracting students from all parts of the world. Since 1970 the faculty of theology of the UCL has published the *Revue théologique de Louvain*. As a result, Belgium developed into two ecclesiastical regions, each with its own style, which was accentuated by a gradual process of national federation.

The Process of Secularization. The most important religious phenomenon of the postconciliar period is, as in the rest of Europe, increasing secularization. In Belgium it has specific characteristics. On the one hand, the influence of Christian organizations has remained very strong and often increased. In Flanders, these organizations have more members than their non-Christian counterparts, particularly youth movements and cultural organizations. Subscribers to Christian-inspired daily newspapers outnumber the other ones: in Flanders 63% of people subscribe to Christian-inspired dailies while only 30% do in French-speaking Belgium. Catholic youth movements have some 277,000 members in Flanders and 140,000 in the French-speaking part of the country. The three main Catholic women's organizations, KAV for working-class women, KVLV for women in rural areas, and

Table 1
Beliefs (1981-1990, in percent)

BELIEF	1981	1990	1990 (18-24 Yrs)
God	77	63	45
Soul	52	52	45
Life after Death	37	37	34
Heaven	33	30	22
Resurrection		27	19
Reincarnation	13	13	18
Devil	20	18	9
Hell	18	15	6
Personal God	39	29	15
Great Deal/Quite a lot of Confidence in Church	60	49	34

CMBV for women from the middle classes and the professions, have together about 550,000 members in Flanders. The Christian trade unions ACV/CSC in 1991 had 988,326 members in Flanders, 303,638 in Wallonia, and 169,916 in Brussels. By comparison, the other main union, socialist, has 470,768, 442,100, and 165,407 members respectively.

The *Landsbond van Christelijke Mutualiteiten*, a vast Christian insurance company, covers 49% of all those involved in an insurance program. With regard to health care, *Caritas Catholica* Flanders controls 45% of all institutions (90% of the psychiatric hospitals) while French-speaking *Caritas Catholica* has 20% of the institutions (but 48% of beds) in 1994. From 1991 to 1993 the Catholic school system educated around 68% of school-age children in Flanders, 40% in Wallonia, and 51% in Brussels. "Christendom" as a socio-cultural reality thus remains much stronger than in all the neighboring countries. The Christian Democratic Party (CVP/PSC) is still the leading political party, and for the last decades the national prime minister has been drawn from its ranks.

On the other hand, "Christianity" as a community of believers has entered a period of crisis and disarray. According to the Belgian results of the European Values Study, church membership is declining steadily: in 1981 72% of the population considered themselves Catholics, but by 1990 figures had dropped to 65% (70% in Flanders; 63% in Wallonia, 49% in Brussels). In the 18-24 age group, 45% of young people call themselves "unchurched." In 1981, 60% of people stated that they had a great deal or quite a lot of confidence in the church, compared with 49% in 1990 (59% in Wallonia, 45% in Brussels, and 44% in Flanders). Though Flemings still practice their religion to a greater extent than the Walloons, their anticlerical feelings are stronger. In 1990, 61% of the people claimed to be "religious" (68% in Flanders, 55% in Wallonia), and only 7% declared themselves "convinced atheists" (5% in Flanders, 9% in Wallonia, 15% in Brussels). Only 20% of people find that the Church provides adequate answers to the social problems facing the country, 27% to the problems of family life, 30% to the moral problems and needs of the individual, and 42% to people's spiritual needs. A majority think it is right for the Church to speak out on Third World problems and on racial discrimination, but only 41% feel it has a right to discuss euthanasia, 39% abortion, 24% homosexuality, and 15% government policy.

Adherence to traditional Christian beliefs is waning steadily, particularly among the younger age groups (see table 1), while all the surveys show a rapid increase in moral permissiveness (premarital sex, extramarital affairs, divorce, tax evasion, lying in one's own interest). Regular churchgoers are far more concerned about ethical standards, but they are a small minority; it is expected that by the end of the century they will represent only 10% of the population. As in the rest of Western Europe, religious practice has declined continuously, while Sunday practice has mainly become a characteristic of the elderly (table 2).

Religious Life. Meanwhile, the number of priests and religious has been shrinking uninterruptedly. The number of diocesan priests has decreased from 10,450 (1961) to 7,785 (1980), with 6,832 in 1990 while the number of religious priests has declined from 12,725 (1947) to 6,819 (1980) and 3,722 (1993). Between 1990 and 1993 there has been a decrease of 9.5% in the number of male religious (see table 3). In 1993, 57% were over the age of

Table 2
Church Practice in Belgian Dioceses 1967 vs. 1990 (in approx. percent)

Practice	Flemish		Walloon		Brussels		Total Belgium	
Sunday Mass	53	21	34	15		9	43	18
Baptism[a]	96	65	93	74		34	94	75
Wedding[b]	92	65	83	58		28	86	59
Funeral[c]	91	89	79	77		60	84	81

[a] Per total number of births
[b] Per total number of weddings
[c] Per total number of funerals

65. Between 1988-1993 there was a 50% decline in the number of men entering novitiates. There are no up-to-date statistics for women religious. Between 1967 and 1984, however, their number decreased 31% from 37,998 to 26,352. In Flanders the number of apostolic women religious decreased from 23,371 (1971) to 15,377 (1990), and contemplatives from 1,642 to 1,103. The aging process continues, and hundreds of houses have been closed. The number of permanent deacons slowly increased to 212 (Flanders) and 170 (Wallonia) in 1990. The Flemish and Walloon pastoral councils have frequently pleaded for the ordination of married men to the priesthood and of women to the diaconate, with a majority of people even supporting women's ordination to the priesthood. Since about 1970 an increasing number of laity have been trained for pastoral responsibilities as volunteers, catechists, or part- and full-time pastoral workers.

The decline in the number of priests has had dramatic consequences. There has been a drastic reduction in the number of Sunday celebrations of the Eucharist, and parishes have become "confederated" with small teams of priests. In 1991 about 50% of the parishes in Wallonia had no resident priest. In Flanders, too, the number of such parishes is rapidly increasing: in 1986 there were 4 parishes in the diocese of Antwerp without a resident priest; by 1992 the number had increased to 60; and by 1994 it was 106. The diocese of Hasselt had 360 priests for 320 parishes in 1986 and only 300 in 1991; it is estimated that by 2010 there will be only 100 priests, whose average age will be close to 70. Opinion polls among several thousand pastorally-committed Walloons show that the vast majority favor the ordination of married men and women, as proposed by the IPB and in the course of many colloquia at the KUL. Meanwhile the renewal of the liturgy, fostered by an Interdiocesan Commission on Liturgical Apostolate, resulted in the growing involvement of the laity in liturgical committees and in preparations for baptisms, weddings, and funerals. The annual *Liturgische Dagen* are attended by about one thousand people, and the proceedings are published in *Tijdschrift voor Liturgie* by the Benedictine Abbey of Affligem. The Benedictine Abbey Keizersberg, together with the Faculty of Theology of the KUL, publishes *Questions liturgiques.*

Pastoral Letters and Church Publications. While prior to the Council bishops often took a stand with regard to party political issues, after it they began to concentrate on religious and ethical matters. Pastoral letters published include: *Our Faith in Jesus Christ* (1967), *Evangelization of the Peoples* (1970), *On Problems of Development* (1970), *Conversion and Penance* (1973), *Letter to the Immigrants* (1973), *On the Occasion of the Year on Justice* (1973), *For a Vigorous Europe* (1976), *Disarmament in Order to Survive* (1978), *To the Children* (1978), *On the Elections to the European Parliament* (1979), and *Jesus, Broken Bread for a New World* (1981). In preparation for the visit of Pope John Paul II (1985), the Belgian bishops published a meditation on the Lord's Prayer, and after the pope's call for a new evangelization they issued a modern catechism for adults, *Geloofsboek/Livre de la Foi* (1987) [English translation, *Belief and Belonging: Living and Celebrating the Faith* (Collegeville 1990)]. With the help of experts and Christian social organizations, they prepared a long document, *Christians and the Crisis*, at the time of the 1981 economic crisis. In defense of the unborn they published statements condemning abortion except when a choice had to be made between the life of the mother or the life of the child in 1973, 1977, 1982, and 1990. In a letter of 1986, the Bishops' Conference supported economic sanctions against South Africa, and they backed the Basel conference on "Justice, Peace and the Integrity of

Table 3
Male Religious in Belgium (1993)

CATEGORY	FLEMISH	FRENCH	TOTAL
Monastic Orders	581	241	822
Apostolic Orders	1,883	938	2,821
Missionary Institutes	631	193	824
Institutes of Brothers	888	282	1,170
TOTAL	**3,983**	**1,654**	**5,637**

Creation" (1989) to the extent of sending two bishops as delegates. In 1993, in Antwerp, the Flemish bishops organized "Flemish Church Days," inspired by the German *Katholikentage*, intended to promote a joyful and celebrating Church. Danneels, bishop of Antwerp from 1977 to 1979, succeeded Suenens as archbishop of Mechelen-Brussels in January 1980; twice a year he publishes lively pastoral booklets that are often translated into four languages.

In 1967, National Flemish- and French-speaking Councils for the Family Apostolate were created to promote, in a spirit of openness, ethical guidelines for family life and sex education. The Flemish Council publishes a quarterly, *Rondom het Gezin*. Two other organizations are also involved in the family apostolate: the *Gelovige Gezinsgroepen* and Marriage Encounter, although much of the work is done by the three Catholic women's organizations and their publications. Two interdiocesan weeklies keep parishioners informed about Church life at the international, diocesan, and local level: the Flemish *Kerk en Leven* (900,000 copies) and the French *Dimanche* (600,000 copies). The Flemish dioceses publish a theological and pastoral quarterly, *Collationes*; the French-speaking ones a bimonthly, *La Foi et le Temps*. Catholic Christians also publish cultural monthly reviews: *Streven* (Jesuits and laity); *Kultuurleven* (Dominicans and laity); and *La Revue Nouvelle* (laity). *De Vlaamse Bijbelstichting* promotes the study of Holy Scripture.

On the International Scene. Though the number of Belgian missionaries abroad has decreased drastically, the traditional international openness has remained. The missionary apostolate is coordinated by two national missionary councils, a Flemish- and a French-speaking one, composed of representatives of the Pontifical Missionary Works and of the Committee of the Missionary Institutes. Most Flemish missionary institutes work together in the monthly *Wereldwijd*, while the Walloon White Fathers publish *Vivant Univers*. Leuven has two centers related to KUL, the *Collegium Pro America Latina* and the *Verbiest Centrum*, which promotes dialogue with Chinese culture.

The growing internationalization of Brussels has increased the influence of Catholic and Christian European and international centers in the capital. For example, the following have centers in Brussels: the secretariat of the *Commission of Bishops' Conferences of the European Community (COMECE), the European Information Center directed by the Jesuits (OCIPE), the Secretariat of the European Union of Conferences of Major Superiors (UCESM), the European Ecumenical Commission for Church and Society (EECCS), Pax Christi International, JOC International, *Union Catholique Internationale de Service Social* (UCISS), *Office Catholique International du Cinéma* (OCIC), International Catholic Association for Radio and Television (UNDA), *Office International de l'Enseignement Catholique* (OIEC), International Christian Union of Business Executives (UNIAPAC), World Confederation of Labor (WCL), and *Lumen Vitae* (*Centre International d'Etudes de la Formation religieuse*). The international study and information *Centre Pro Mundi Vita* (Brussels 1963) ceased its activities in 1991 [*see* PRO MUNDI VITA].

Toward Increasing Polarization? Unlike the neighboring Netherlands, the Church in Belgium has not experienced explicit polarization for many years, thanks to prudent leadership. However, new facts have brought hidden tensions into the open. During the 1985 papal visit Professor De Somer, the first lay rector of KUL, made a strong plea for academic freedom, as did his successor, R. Dillemans. A group of professors from the faculties of theology at KUL and UCL, supported by seminary professors, signed the *Cologne Declaration in defense of the rights of theologians and set up local sections for dialogue among theologians. The Commission Justice and Peace (1987) and members of the faculties of theology and of Canon Law at KUL (1994) published books on human rights in the Church. The publication of a pamphlet-style book, *The Last Dictatorship*, by a Flemish priest, R. Devillé, criticizing the pope, has revealed the tension that exists in many base communities. The appointment of A. Léonard to the diocese of Namur (1991) was not accepted by a major section of the diocesan clergy and was openly criticized by CGAL. The widespread negative reaction after the publication of *Ordinatio sacerdotalis* expressed the disenchantment of many committed Catholics at the exercise of authority without participation. More people than the bishops imagined refused to accept what they saw as a process of restoration running counter to the spirit of Vatican II. More profound, however, is the lassitude, or even fatalism that has set in and has characterized the general climate over the last decade. Active believers are conscious of being a "minority Church" in an atmosphere of religious indifference, which is revealed most clearly in the growing difficulty of transmitting the faith in a new language to the younger generations. The efforts of the *charismatic movement, Christian Life Communities, *Focolare*, etc., reach only small numbers of young people. Nevertheless, a pastoral strategy focussing increasingly on pastoral teams, base communities, and Bible and prayer groups, differs greatly from the triumphalistic mentality of the prewar period. A substantial proportion of Belgians still look to the Church to defend the major human values in society and turn to it for spiritual guidance amidst the spiritual void. An important witness was the funeral of King Baudouin in Brussels' Cathedral (August 1993), which was followed on television by millions of people throughout Europe. A Christian who strongly opposed a law decriminalizing abortion, Baudouin was honored as a leader in matters ethical and a man of faith.

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[J. KERKHOFS]

BERRY, THOMAS MARY

Cultural historian, recognized leader in the field of ecology and religion; b. Greensboro, NC, 9 November 1914. Thomas Berry entered the Monastery of the Passionist Community (New England Province) in 1934 and was professed 15 August 1935. He was ordained to the priesthood 30 May 1942. From 1943-1947, Berry pursued graduate studies in history at the Catholic University of America, Washington, DC. He spent 1947-1948 in Peiping, China, where he began a study of the Chinese language, a study he continued in the United States. He also studied Sanskrit from 1961-1963. His public professional roles included professor of Asian Studies, Center for Asian Studies, St. John's University, Jamaica, NY, 1960-1966; professor of World Religions, Department of Theology, Fordham University, 1966-1979; and president of the American Teilhard Association, 1975-1987. In 1970 he established the Riverdale Center for Religious Studies in Riverdale, NY, and was its director until 1995.

Thomas M. Berry, C.P. (G. McHugh)

Berry's principal writings include his dissertation, *The Historical Theory of Giambattista Vico* (1949), *Buddhism* (1967), *The Religions of India* (1971), *The New Story* (1978), *The Dream of the Earth* (1988), *The Universe Story* (co-authored with Brian Swimme) (1992), and many journal articles.

Religion and Ecology. Berry is most renowned for his work in religion and *ecology. He began to turn his academic skills in that direction in the early 1970s. As a cultural historian, he understood the ecological crisis to be indicative of a modern cultural crisis. Berry associated the intensity of the human instrumentalization of nature in the modern West with the breakdown of a unifying story out of which former generations of Christians had lived. This story was a blend of the biblical story and Greek cosmology. It existed until approximately the end of the Middle Ages and gradually disintegrated in the face of the Black Death in the eleventh century and later of the scientific revolution. While this amalgam has its shortcomings and distortions, it provided a functional basis for life. Furthermore, it was a cosmological story in which the nature of the universe had constitutive meaning for society. Cosmology, Berry felt, must again become a functional part of human history.

The contemporary scientific cosmology provided Berry with the basis for a story in which the evolution of the physical universe could be seen as a history of nature. *The Universe Story* was an attempt to create such a story. As an extension of human history, this story located the human species in integral relationship with the rest of nature. In its religious interpretation of the evolution of the universe as a mediation of divine activity (analogous to that in human history), it sought to ground a normative spirituality and praxis in relationship to nature.

Berry attributed to Augustine's *City of God* his idea of story as a vehicle of reform. Dante's *Divine Comedy* and the works of Thomas Aquinas and Teilhard de Chardin also received privileged mention. These thinkers, he said, had achieved a creative integration of the biblical story with the vital insights that seemed to be going forward in their time.

There are also many references in Berry's work to such groups as the Cambridge Platonists, alchemists, romantics, transcendentalists, natural history writers, and North American Natives, as well as to Chinese and Indian sacred texts and contemporary scientific theories. He identified with the countercultural stance of some of these traditions and saw them all as potential sources of alternative ideas to the hegemonous culture of the West. While Berry has been considered a romantic and naive primitivist by some, it is difficult to support such an interpretation of his work in light of his own statements to the contrary and his insistence on the necessity of maintaining a sense of history and the critical insights of the modern sciences.

Berry's sense of the sacramentality, purposeful order, and the graciousness of creation is preeminently Catholic. The idea of a history of nature is reminiscent of efforts by Augustine, Hugh of St. Victor, and others to maintain the biblical notion of creation over time. However, critics have often drawn attention to his inadequate treatment of doctrines of redemption, the transcendence of God, and social justice themes. While these criticism are justified to some degree in the articulation of his proposal, they are more easily met when Berry's work is located methodologically as a descriptive rhetoric, a performative speech, intentionally focussed on the ecological crisis. In the light of that crisis, the authentic performance engendered by Berry's rhetoric and story itself mediate redemption. Furthermore, he was not engaged in the explanatory task of theology, but in the description of a new spiritual experience of the natural world made possible by the insights of modern science.

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[A. M. DALTON]

BOLIVIA, THE CHURCH IN

Bolivia, one of two landlocked countries in South America, is also the poorest. The east is dominated by tropical rain forests; the west by the Andes mountains with the high plateau of Altiplano, the population center of the country. Sucre is the official capital, but La Paz is the administrative capital and seat of government. In 1994 the population numbered seven million, 50% under twenty-one years of age. The population includes more than thirty ethnic groups, but 60% of the people are descendants of the pre-Columban inhabitants. According to religious preference polls, Catholics comprise 87% of the population, Protestants 10%; the other 3% express no preference. As of 1994, the Church in Bolivia was administered by four archdioceses, six dioceses, two prelatures, five vicariates, and one military vicariate. Of the thirty-five bishops, thirteen were native and twenty-two foreign. The clergy numbered 920 priests, 612 of whom were religious, 308 diocesan; 60% were missionaries. Ninety percent of the thirty-seven permanent deacons were natives. The figures for religious total 1,473 sisters (50% missionaries) and 143 brothers (60% missionaries).

The early history and the story of the evangelization of Bolivia is told in NCE 2:643. In 1952 the National Revolutionary Movement (MNR) gained control of the government, nationalized the mines, and initiated a program of agrian reform. After the MNR was overthrown in 1964 by the military, Bolivia resumed its history of political strife and upheaval that continued until 1982 when a civilian government headed by President Hernán Siles Zuazo restored democracy and brought stability. The pressure for change and social justice in Bolivia and throughout Latin America from 1965 onwards coincided with efforts to implement reforms called for by the Second Vatican Council. The conciliar awakening among Catholics heightened the sense of responsibility of service to the poor and the native peoples and gave direction to social reform.

Missionary Resurgence. Missionaries from North America and Europe had a significant role in the postconciliar renewal. Maryknoll priests and sisters from the United States had begun their first mission to Bolivia in 1942. In 1956, the archdiocese of St. Louis, MO, sent missionaries to Latin America through their diocesan mission program in La Paz. In the early 1960s, Kansas City-St. Joseph, MO, Rochester, NY, Buffalo, NY, and other dioceses sent priests and women religious and supported in their work. Similarly missionaries from Bergamo, Italy, and other places in Europe began to assist the Bolivian Church in its postconciliar renewal. Lay men and women joined in the mission efforts through such programs as the Papal Volunteers. In the 1970s Maryknoll began a systematic program for lay missionaries. In all, over thirty countries and dozens of religious communities sent missionaries to Bolivia in the years after Vatican II.

At one point during the post-Vatican II missionary resurgence, almost 75% of the priests, 60% of the women religious, and 67% of the bishops serving the Bolivian people were from foreign lands. The 1980s, however, saw the gradual reduction of these missionary numbers as the reforms took root in the Bolivian Church and new theologies of mission began to develop. The *CELAM meeting at *Santo Domingo in 1992 signaled a new direction for Latin America and Bolivia with its emphasis on relating the faith to local cultures and ending missionary colonialism.

Church Structure and Life. Although Bolivia does not have a concordat with the Vatican, the third article of the 1967 Constitution recognizes the Catholic Church as the "official Church." The *Patronato,* which allows the government to pass on episcopal candidates, has not been exercised since 1961. This privileged position of the Catholic Church is questioned by the Pentecostals, Mormons, Assemblies of God, Jehovah's Witnesses, and others. Their growing numbers and influence make a national debate on the constitution and the separation of church and state inevitable.

The bishops of Bolivia began their episcopal conference with periodic meetings in the 1950s. With Vatican II they formalized these structures and have exerted an active leadership in the national pastoral initiatives as detailed for Latin American Churches in the CELAM meetings of Medellín (1968) [*see* NCE 17:399], Puebla (1979) [*see* NCE 18:406], and *Santo Domingo (1992). Because of their pastoral emphasis, they avoided the doctrinal and theological conflicts that beset other Latin America countries. The Bolivian Bishops' Conference stressed renewal through various pastoral planning guidelines that emphasize the development of Basic Christian Communities (17:34), the preferential option for the poor (18:339) (especially the indigenous ethnic groups with respect and protection for their lands and their cultures), lay formation programs, family life programs, and the promotion of vocations to the priesthood and religious life. The new vitality, strength, and influence brought by the forces for social change and Vatican II's renewal of Catholicism to the Bolivian Church were evidenced in 1992 by the national consultation of Bolivian Catholics by their bishops that resulted in a highly-praised study of pastoral priorities presented to the bishops of Latin America in preparation for Santo Domingo.

Because of repression, persecution, and martyrdom, the Church in Bolivia has seen a huge increase in vocations to the priesthood and religious life. Indigenous catechist programs have multiplied. Many lay movements, such as the Focolare, Christian Family Movement, Schoenstatt, Cursillos de Cristianidad, and Lumen 2000 are active.

Diocesan and parish renewal programs bring a permanent and systematic advance to formation and participation from base communities to postgraduate professionals. Retreat centers and centers of lay formation are multiplying in dioceses to respond to the increasing demands of lay people and Church leadership. These new formation resources are also including more positive attitudes regarding the intimate relationship between the faith and Bolivia's many cultures.

Media and Education. In 1952, a group of lay Catholics began *Presencia*, first as a weekly and then as a daily secular newspaper. *Presencia*, published in La Paz, is the preemminent paper in the country and played an invaluable role as the Church's voice against the excesses of torture, exile, and human rights abuses of successive military dictators. More recently it has been an influential voice of concern for the poor and indigenous peoples in the different regions of the country. Catholic radio stations have also grown in numbers and prestige since the 1960s and broadcast regionally in all of Bolivia's variety of native languages. The bishops' conference also began a production unit for television programming.

In 1966 the Catholic University was founded by the Bishops' Conference; previous colonial Catholic universities had been integrated into the national system of state universities by various liberal governments who severed their ties with the Church and closed the faculties of theology and canon law. The Catholic University has its center in La Paz and branches in Cochabamba and Santa Cruz. It opened a department of religious studies to offer graduate and postgraduate degrees not previously available in the country. The archdiocese of La Paz and the archdiocese of Santa Cruz have recently begun campus ministry programs at the state universities and teacher colleges that instruct the vast majority of Catholic students in higher education.

The Church runs 714 schools with 9,494 teachers (680 religious), attended by about 225,000 students, 14% of the national student population. Because of the constitutional relationship to the Catholic Church, the government pays the salaries of teachers in the *Fe y Alegria* system (begun in 1966 by the Jesuits), the *Escuelas de Cristo* program of the Franciscans, and of the religion teachers in public grammar and high schools. The Church oversees 317 hospitals, clinics, and parish health centers, mostly in poor or rural areas. Because of the national extension of these Church programs, there are many projects of technical and financial collaboration between church and state. In many poor rural and urban areas the Church is the principal agent for social programs and projects that are subsidized by the government. Most Church pastoral, educational, and social programs, however, are funded by Church sources with a continued heavy dependence on mission collections from other countries.

National Reform. Bolivian democracy has endured without interruption since 1982. Since 1985, successive Bolivian governments embarked on a planned program of modernization in the country's economic, social, and political life. The reforms emphasized free markets and a relinquishing of government ownership of many national resources, e.g., mines, transportation, and communication as these are sold to national or foreign private investors. The reforms' desired effect was to redistribute the national wealth justly and equitably. Because this ideal is far from being realized, the Bolivian economy since 1970 has become increasingly dependent on the sale of cocaine, derived from the traditional cultivation of the Andean coca plant. Drug money corrupts successive military and civilian governments as the annual financial gains from cocaine, about five hundred million dollars, almost equal all other Bolivian exports.

In 1990 and again in 1994, thousands of native peoples marched on La Paz seeking to reclaim their rights to land, language, and culture. The Church supported their demands and mediated the conflicts with peaceful results, although not always with significant legal changes. Since 1960 such social and religious ferment has inspired thousands of young Catholics across Central and South America to call for reform and, in some cases, revolution. Some gave their life for the cause of social reform. In Bolivia, Nestor Paz, a medical student and brother of Jaime Paz, the former president of Bolivia 1989-1993, was killed with a group of student guerrillas in Teoponte in 1970. His spiritual dairy explaining his religious roots of revolution, *My Life for My Friends*, was published in various languages.

In 1978, a small group of miners' wives, protesting their poverty and the military repression, which had caused hundreds to be killed, exiled, or disappeared, went on a hunger strike to restore democracy. Luis Espinal, SJ, joined them, as did a thousand other priests, religious, and lay people. The military president, Hugo Banzer, relented and called for free elections. On 22 March 1980, Espinal was brutally murdered by paramilitary forces. Seventy thousand people of all walks of life attended his funeral. His death had a tremendous influence on young people; and many schools, institutes, libraries, and youth centers bear his name. The Church was the target of particular repression in the July 1980 coup of General Louis Garcia Meza when over fifty priests, women religious, and lay missionaries were put in prison, exiled, or expelled from the country. Nonetheless the continuing economic, political, and social tensions casts the Church in a leadership role mediating disputes about land reform, workers' rights, indigenous people's rights to their territories and their culture, education, health care, and welfare reforms required by the modernization process. Reform is inevitable, and the Church will be called upon frequently to mediate pacifically the resulting social tensions. The Bolivian Church is well placed to face the new century confidently with a new generation of lay leadership that can give direction to the profound ecclesial and social changes needed by Bolivia.

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[M. GILLGANNON]

BOWMAN, THEA

Religious sister, educator, lecturer, vocalist, evangelist; b. Bertha Bowman in Yazoo City, Mississippi, 29 December 1937; d. Canton, Mississippi, 30 March 1990. Thea Bowman was the daughter of Theon Edward Bowman and Mary Esther Coleman Bowman. Her father, a physician, established a practice in Canton, Mississippi. She began her education in the public school, but her parents later enrolled her in the Catholic school conducted by the Franciscan Sisters of Perpetual Adoration. At the age of nine, she was baptized a Catholic. In August 1953, at the age of fifteen, Bowman entered the formation program of the Franciscan Sisters of Perpetual Adoration in La Crosse, Wisconsin. She graduated from Viterbo College in La Crosse and then pursued graduate studies in English literature and linguistics at the Catholic University of America in Washington, DC. She wrote her dissertation on St. Thomas More's *Dialogue of Comfort* and received her doctorate in 1972.

Sister Thea Bowman, FSPA (Franciscan Sisters of Perpetual Adoration Archives)

Sister Thea taught in elementary schools in La Crosse and Canton; from 1971 to 1978 she taught English literature at Viterbo College. During this period, when Black awareness was a growing phenomenon, she began giving programs and workshops to foster cultural and racial awareness and openness, working especially with international students and the Winnebago Native American people. In 1978, the bishop of Jackson, Mississippi, Joseph Brunini, asked her to return to Mississippi and work with the diocesan intercultural program.

In 1980 Sister Thea helped establish the Institute for Black Catholic Studies at Xavier University in New Orleans. The first of its kind, the summer graduate institute sought to meld the Catholic tradition with the burgeoning scholarship of the African-American community. Sister Thea brought to the institute her expertise in linguistics and aesthetics as well as a profound knowledge of African-American culture and tradition. As a faculty member she created a series of courses and liturical celebrations that helped form numerous pastors, pastoral ministers, religious education directors, and theology students from diverse ethnic and cultural groups.

For almost a decade before being incapacitated by the cancer that would kill her, she traveled throughout the country, preaching and singing, giving workshops, lectures, and programs, and urging people to celebrate their own heritage, their own gifts, their own beauty. Turning to African-Americans of all ages but especially to children, she stressed the need for them to celebrate their blackness, their ancestors, their faith. She in turn celebrated her Catholic faith and made her contributions to the emerging consciousness of Black Catholics by calling them to be both authentically Black and truly Catholic. A high point was the address she delivered from her wheelchair to the United States bishops assembled at Seton Hall University in June 1989, in which she spoke to them of their need to reach out to all peoples but especially to African-Americans, and to value the distinctive cultural gifts of all peoples.

A recipient of numerous awards and honorary degrees, Thea Bowman refused to be defeated by her illness. Two years before her death she made her second and last trip to Africa. She continued to travel, to speak, and to sing, despite her exhaustion and frailty, finding at the last moment reserves of strength and joy, giving a testimony of courage in the face of death and love in the face of divisions. Vocalist as well as lecturer, she was extremely ill when she made two audiocassette recordings: *Sister Thea: Songs of My People* (1988), and *'Round the Glory Manger* (1989) (Krystal Records, Daughters of St. Paul). At the time of her death in the season of Lent in 1990, she had become one of the best known Black Catholic leaders in the country. She was posthumously awarded the Laetare Medal by the University of Notre Dame in the spring of 1990.

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[C. DAVIS]

BRAZIL, THE CATHOLIC CHURCH IN

Situated along the Atlantic coast, Brazil occupies nearly half of the South American continent. It covers an area of 8,511,965 sq. km. (approximately 3,288,240 sq. mi.). It is a federation of twenty-two states, four territories, and the district surrounding Brasilia, which became the capital in 1960. The population, an amalgam of Indian, African, and Europeans strains, numbered 146,154,502 in 1990. The traditionally rural profile of the country underwent a drastic transformation after World War II so that in 1994 more than 75% of the population lived in large or medium size cities. São Paulo ranks as the second largest metropolitan area in the world with over eighteen million inhabitants. Portuguese is the official language.

In 1990 it was estimated that 80% of the population were Roman Catholic (down from 90% in 1960). Fifteen percent of the population are Protestant, 85% of whom belong to Pentecostal churches and movements, such as the Assembly of God, Christian Congregation of Brazil, Brazil for Christ, God is Love, and Universal Church of the Kingdom of God. Some 5% belong to Kardecist spiritism and various Afro-Brazilian religions (Candomble, Xango, Macumba), syncretistic cults (Umbanda) or to one of the oriental religions (Islam, Buddhism, Shintoism, Seicho-no-ei, Perfect Liberty, the Messianic Church of Japan, and Hare Krishna among others). Exotic national religious movements, such as Santo Daime and *Vale do Amanhecer*, have a small number of adherents.

According to data of the Center for Religious Statistics and Social Research (CERIS), an agency affiliated with the National Conference of Brazilian Bishops (CNBB), in 1993 the Catholic Church in Brazil was composed of 254 ecclesiastical jurisdictions (37 archdioceses; 197 dioceses; 13 prelatures; 3 eparchates; 2 abbeys; 1 exarchate; and 1 military ordinariate). The hierarchy included 375 bishops (7 cardinals; 47 archbishops; 321 bishops). Priests numbered 14,826 of which 7,286 were diocesan and 7,540 religious. Of the diocesan priests 6,360 were Brazilian and 924 foreigners; of the religious, 4,806 were Brazilian and 2,734 of foreign birth. The Church also counted 35,475 women religious and 3,653 religious brothers. CERIS counted 7,616 parishes in the country with an average of 19,190 Catholics per parish and 9,935 Catholics per priest.

Social and Political Developments. The history of the Church in Brazil is closely tied to social and political developments in the country. The discovery of Brazil and the early evangelization of the country under Portuguese rule were described in NCE 2:762. Brazil declared its independence in 1822, and by the time of World War II, it had become a world power and was governed by a democratic constitution. Economic chaos and political discord, however, led to a coup in 1964 that brought a rightist military regime to power. At the end of 1968 a group of hard-line generals assumed power in a "coup within the coup." They suspended all constitutional guarantees and confirmed the military dictatorship. Rural and urban guerilla movements spread rapidly in various parts of the country followed by a period of violent repression, arbitrary arrests, torture, assassination, and exile of many who opposed the regime, including student leaders, union organizers, and several priests. After a political amnesty was declared in 1979, thousands of activists and intellectuals returned from exile. New political parties were formed, a civilian president was elected, and in 1988 a new constitution was promulgated.

Meanwhile, on the outskirts of the large cities, grass roots social movements organized as early as 1972. They called the attention of local authorities to the appalling conditions that existed in the areas of housing, health care, education, public transportation, and public security. In the years 1978-80, a vigorous workers' movement centered in the heavily industrialized greater São Paulo area, led massive strikes that transformed the union structure by gaining autonomy from government control. This led to the formation of the Workers' Party (PT) in 1980 and the combative national Confederation of Workers' Unions (CUT) in 1983. Rural unions were also reorganized motivated by the struggle for land. During the 1980s some important conquests were made especially among the sugar cane cutters of the Northeast.

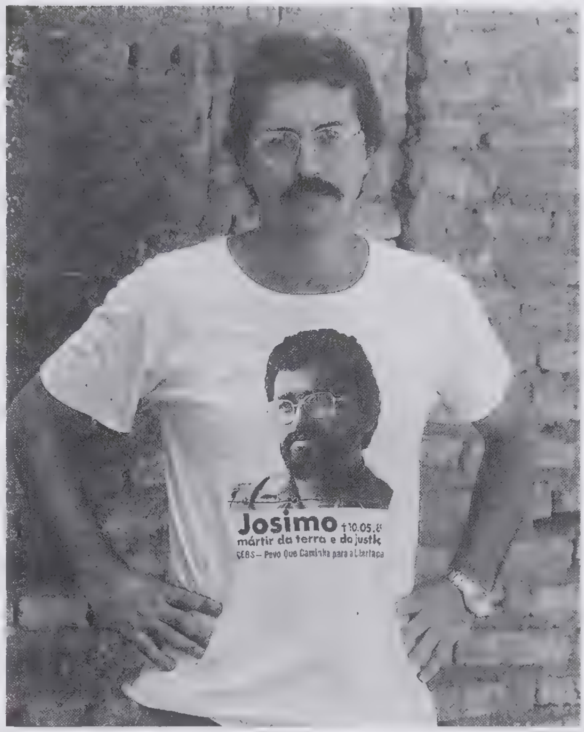
Rural Workers Meeting, Brazil (R. Reinhard, Washington, DC)

On the economic plane the period represented an option on the part of the military regime for the internationalization of the productive system, with large fiscal incentives for the multinational corporations. The "economic miracle" of the 1970s was rooted in a rapidly increasing foreign debt that reached the point of $120 billion in 1990. The "lost decade" of the 1980s was characterized by recession, rising inflation, a sharp drop in productive investments as well as marked decline in the quality of life of the poor and the working classes. The growing concentration of land and wealth in the hands of the few drove millions of poor to the subsistence level.

On the cultural level popular music most vividly expressed the pain and anguish, as well as the unvanquished hopes, of the people. Music festivals and protest songs became the privileged symbols of popular resistance. During this period a powerful cultural industry was also implanted in the country. The mass media and especially television proliferated and dominated the imagination of the people. A veritable revolution took place in the mentality, values, comportment, and life styles of millions of Brazilians, first in the metropolitan areas and later in the small towns. At the same time, the formal educational system—from preschool to university—entered into a period of almost total collapse. Brought about mainly by the reduction of public investments in the sector, this was followed by a general corroding of teachers' salaries and consequently by frequent and prolonged strikes.

Before and During Vatican II. The spirit of reform and renewal generated by the Second Vatican Council (1962-65) was decisive in shaping the organization and pastoral activities of the Catholic Church in Brazil. The event itself was preceded by intense pastoral and theological renewal in the country. During the decade preceding the council, Catholic Action groups like the Young Catholic Workers (JOC), the Catholic University Apostolate (JUC), Workers' Catholic Action (ACO), and a number of other specialized apostolic groups, all with ecclesiastical support, pioneered initiatives in the areas of basic education, the unionizing of rural workers, and an approximation to the urban working classes.

Faced with an increasing number of American-based Protestant missionary groups and millions of rural migrants moving to the large cities, especially São Paulo and Rio de Janeiro, the Church saw the need for a more visible missionary presence among the poor. The bishops began to invest heavily in a massive program of basic education, directed principally to the illiterate masses in the Northeast. It was constructed on the revolutionary pedagogical approach of Paulo Freire, who had developed a very successful method of popular education called "consciousness raising" (*conscientização*). The Basic Education Movement (MEB) officially sponsored by the Brazilian Episcopal Conference and funded by the federal government was established in 1961. By the time of the coup in 1964 it had reached half a million peasants by radio in the North and Northeast. Seeing the program as a political threat, the military regime exercised tight control and all but snuffed it out.


Josimo †10.05.8
mártir da terra e da justi
CEBS – Povo Que Caminha para a Libertaça

Ricardo Resende at the First Anniversary March on the Death of Josimo Tavares (R. Reinhard, Washington, DC)

The contribution of the Brazilian bishops to the Second Vatican Council was important, if not always highly visible. Many of their interventions were collective, counting as many as 150 signatures of the 174 prelates present. The interventions were normally prepared by one or more conferences by leading council theologians, especially organized for this purpose by the CNBB. Another important contribution was made by a small group of bishops, articulated by Helder Câmara and Manuel Larraín, bishop of Talca (Chile) and president of the *Council of Latin American Bishops (CELAM). These bishops, around fifteen in number, met frequently during the council to discuss the issue of "the Church of the poor." While these reflections and interventions had little immediate impact during the Council, they became the inspiration for the strategic CELAM conference at Medellín a few years later [*see* NCE 17:399]. The CNBB is also recognized as the only national conference of bishops to organize a concrete strategy of pastoral action during the council. The *Joint Pastoral Plan 1966-1970* was discussed during various sessions and distributed in its final form during the last session of the council. This plan was fundamental in communicating the message and spirit of the council and presented a unified methodology for pastoral practice on the national level. A Brazilian lay woman, Marina Bandeira, the ex-president of the Basic Education Movement (MEB) and long-time member of the national Justice and Peace Commission, participated in the last session of the council as an invited lay *auditor*. She served as *perita* for the CNBB and made significant contributions to the formulations of the Joint Pastoral Plan.

A small minority of bishops at the council manifested themselves as opposed to the general trend of renewal and change. Led by Archbishop Geraldo P. Sigaud of Diamantina (Minas Gerais) and Bishop Castro Mayer of Campos (Rio de Janeiro) and aligned with the conservative movement "Tradition, Family, and Property" (TFP), they signed a petition asking that Communism, Marxism, and socialism be discussed during the second session of the Council. Mayer refused to allow the liturgical changes approved by the Council be applied in his diocese. He eventually joined the schismatic movement of Archbishop Marcel *Lefebvre of France. Sigaud, on the other hand, later withdrew his support for the TFP. On the whole, however, the Brazilian hierarchy embraced the new "springtime of the Church" with enthusiasm and immediately sought concrete means to translate its decisions into pastoral practice, theological reflection, and organizational structures. The faithful who had participated in Catholic Action or accompanied the renewal process wholeheartedly accepted the conciliar changes, while those of the popular classes often expressed doubts or hesitation, preferring to remain with their traditional expressions of religious sentiment and belief.

The National Conference of Brazilian Bishops. The rapid growth of the Catholic Action movement in the 1950s not only developed lay leaders who became a force for change in society and the Church, but it was also a source of bishops, many of whom were former Catholic Action chaplains who encouraged pastoral and social experimentation. Dom Helder Câmara, first secretary general of the CNBB in 1952, had been national chaplain to Catholic Action. He had the support of Dom Armando Lombardi, the apostolic nuncio in Brazil from 1952 to 1964. Câmara and Lombardi, who was responsible for the appointment to the episcopate of many progressive priests with rich experience in Catholic Action, worked together closely for over a decade.

The creation of the National Conference of Brazilian Bishops (CNBB) in 1952, inspired in large part by Câmara, was reorganized after Vatican II and imbued with a new spirit. The CNBB possesses a complex organizational structure and is responsible for a wide variety of activities. At the national level the basic structure is composed of the Presidency (president, vice-president, and secretary general), the Episcopal Pastoral Commission (CEP), and the Permanent Council of Bishops, made up of twenty-seven members (three from the Presidency, eight from the CEP, plus one representative from each of the sixteen regions in the country). The Presidency meets monthly with the CEP to decide current matters. The supreme decision-making organ is the General Assembly, held once a year, usually just after Easter. The general headquarters was installed in Brasilia in 1977. Several other commissions also function at the national level, among them the Episcopal Doctrinal Commission (CED) made up of five members. Besides this national structure, each region of the CNBB has its president, sub-secretary, ecclesiastical tribunal, and permanent staff. The sixteen regions are divided as follows: North (2); Northeast (5); East (2); South (4); West-Central and West (1 each).

The CNBB also has many subsidiary organs designed to coordinate and animate specific pastoral ministries. Several have their national headquarters in Brasilia, for example, the National Pastoral Commission (CNP), the Indigenous Missionary Council (CIMI), the National Missionary Council (COMINA), the Center of Intercultural Formation

(CENFI), and CARITAS, to mention but a few. Others, such as the Center of Religious Statistics and Social Research (CERIS), the Brazilian Institute for Development (IBRADES), and the National Commission of Justice and Peace, have their base in Rio de Janeiro. Still others are located in cities throughout the country, for example: the National Clergy Commission (CNC) in Florianopolis, SC; the Organization of Seminaries and Philosophical-Theological Institutes of Brazil (OSIB) in Taubate, SP; the national Commission for the Workers' Apostolate (CPO) in Duque de Caxias, RJ; the Pastoral Land Commission (CPT) in Goiania, GO; the Brazilian Conference of Religious (CRB) in Rio de Janeiro, RJ; the Catholic Educational Association (AEC) in Brasilia; and the National Council of the Laity (CNL) in São Paulo, SP. Other pastoral ministries are also organized at the national level, such as those concerned with children, abandoned youth and adolescents, migrants, marginalized women (prostitutes), and prisoners.

The multiple commissions and organisms of the CNBB are orchestrated within the framework of the "General Directives for Pastoral Action of the Church in Brazil," a dense booklet of some 100 pages published every four years and approved in national assembly. These directives contain the global objective of the Church in Brazil as well as the principal means by which this goal is to be attained in practice. The overall goal of the period 1991-1994 was "to evangelize, with renewed missionary fervor, witnessing to Jesus Christ in fraternal communion, in the light of the evangelical and preferential option for the poor, in order to form the People of God and participate in the construction of a just society in solidarity, at the service of life and of hope, in the various existing cultures, and moving toward the definitive Kingdom." Each part of the objective is extensively analyzed in the booklet.

In the thirty years after Vatican II the CNBB published about fifty official documents and another seventy studies. These documents, usually ranging from 50 to 100 pages, cover a wide variety of topics, among them: "Sacraments of Christian Initiation," "Christian Exigencies of the Political Order," "The Church and the Land Question," "Basic Values in the Life of the Family," "Base Ecclesial Communities in the Church," A Renewed Catechetics," "Priestly Formation in the Church of Brazil," "Education, Church and Society." The document, "A Pastoral Communication to the People of God," published in 1976, shortly after the murder of two priests and the kidnapping of a bishop, went directly to the causes of the violence: impunity of police and other officials, inequitable distribution of land, and the domination of a "national security state" generating insecurity in the citizens. The document makes the statement that the Church, allying itself with the poor, will inevitably suffer the consequences that the poor have always felt: incomprehension, persecution, arrest, torture, and even death.

The influence exercised by the National Conference of Bishops is attributed to the inspired leadership of three presidents of the CNBB in particular: Dom Aloisio Lorscheider (1972-1978), Dom Ivo Lorscheiter (1979-1986) and Dom Luciano Mendes de Almeida (1987-1994). Other bishops took the leadership in specific areas: Dom Tomás Balduino, Dom Erwin Kraütler, and Dom Pedro Casaldáliga were outstanding in the field indigenous rights; Dom José Aparecido, Dom Moacyr Grecchi, and Dom José Gomes in that of land issues and agrarian reform. Dom Luis Fernandes guided the development of base communities and the national "interecclesial encounters." Dom Clemente Isnard was a leader in the area of liturgical renewal, and Dom José Maria Pires in the more specialized area of liturgical inculturation. Dom Cândido Padim and Dom Mauro Morelli took the lead in dialogue with civil society and in search of a more democratic form of government. Dom Adriano Hipólito and Dom Paulo Evaristo Arns were prominent in the defense of human rights and the social movements.

On the pastoral level there remained a clear division within the CNBB. A relatively small group of bishops stood out as staunch defenders of conservative agenda: Dom Vicente Scherer (Porto Alegre), Dom Eugênio de Araújo Sales (Rio de Janeiro), Dom José Freire Falcão (Brasilia), Dom Lucas Moreira Neves (Salvador), and Dom Boaventura Kloppenburg (Novo Hamburgo). This conservative bloc, characterized by the priority they gave to the renewal of traditional structures (parishes, Catholic schools, etc.), exercised an influence disproportionate to its numbers because all but Kloppenburg were cardinals. The internal division, however, did not inhibit the approval, with near unanimity, of the vast majority of documents, of the CNBB in the general assemblies.

The episcopal conference worked in collaboration with the CRB. Under the extraordinary spiritual leadership of the CRB's presidents, notably Marcelo Azevedo, SJ, (1968-1977) and Edénio Valle, SVD, (1989-1995), religious women and men contributed greatly toward the spread of the spirit and message of the Council by their witness to simplicity of life style and their apostolic commitment to the poor and marginalized. In the areas of education, health care, catechetical and liturgical renewal, and missionary action the CRB, both at the national and regional levels, was responsible for the formation of countless religious, by means of courses specially designed for spiritual and theological renewal. The national theological reflection team was responsible for most of the content and also for the production of many excellent publications in the line of conciliar renewal. Elza Ribeiro, a Brazilian sister, is the first woman to be elected president of the Latin American Religious Conference (CLAR).

Implementing Vatican II. During the last session of Vatican II in 1965, the CNBB designed a five-year pastoral plan (1966-70) to disseminate the Council's teachings. The plan organized teams made up of theologians, pastoral ministers, and facilitators who conducted courses of all kinds—encounters, seminars, and study weeks—throughout the country. These formation sessions took place in pastoral centers that had been specially created for the purpose. Among them were: the Pastoral Institute for Catechetics (ISPAC), the Pastoral Institute for Liturgy (ISPAL), and the Pastoral Institute for Vocations (ISPAV). Similar centers were also created by the *Latin American Episcopal Council (CELAM) at the continental level, e.g., the Latin American Catechetical Institute (ICLA) and the Latin American Pastoral Institute (IPLA) among others. Many Brazilians participated in these courses, sharing ideas and experiences with their Latin American confreres. These centers, therefore, became important instruments in the forging of a common Latin American consciousness, theology, and pastoral approach, much of which would later be consolidated in the documents of Medellín (17:399) and Puebla (18:406) as well as in liberation theology.

Another effective pastoral instrument developed by the CNBB to disseminate the message of the Council was the annual Lenten evangelization campaign, *Campanha da Fraternidade* (CF). An integral part of the Joint Pastoral Plan, it was specially designed to reach the masses by means of TV spots, radio jingles, posters, special hymns, liturgies, biblical reflections, and manuals all distributed at the national level. The theme of the first campaign (1964) was "Remember, you too are the Church." Each year thereafter another important conciliar theme was developed, starting with "*Lumen gentium*" (1964-1972) and then "*Gaudium et spes*" (1973-1994), enriched by the documents of Medellín, Puebla, and *Santo Domingo together with other documents of the Latin American and Brazilian Church. The list includes such themes as the family, abandoned children, health, housing, land, work, hunger, ecology, youth, women, and social exclusion.

In the postconciliar period, dioceses sponsored *Cursilhos de Cristandede*, programs that included intensive courses in Catholic doctrine and living. Programs of this kind proved effective in motivating lapsed Catholics, bringing many to a renewed sacramental participation and some to social involvement. The Catholic Charismatic Renovation attracted many by means of its emphasis on song and active prayer sessions, as well as its accent on extraordinary manifestations of the Holy Spirit by way of tongues and healing. It was also about this time that basic ecclesial communities (CEBs) appeared [*see* BASIC CHRISTIAN COMMUNITIES 17:34] and spread rapidly throughout the country. In the period between 1975 and 1992 priests, religious, theologians, and bishops involved with the CEBs met with the lay representatives of the CEBs in a series of eight "Interecclesial Encounters" to discuss themes of interest to the Church of Brazil. Members of the CEBs have given witness to the Gospel with their blood, among them Santo Dias da Silva, union leader and minister of the Eucharist in the periphery of São Paulo, assassinated by the military police in 1979, and Josimo Tavares, a young priest assistant of the CPT, shot by hired gunmen in the north of Tocantins in 1986.

Ecumenism. The first seeds of ecumenism in Brazil were sown by several Protestant confessions that organized a group called "Church and Society in Latin America" (ISAL) at the beginning of the 1960s. This spirit of openness and collaboration took root in Brazil in 1973 with the founding of the "Coordinating Committee for Ecumenical Services" (CESE). During that same year, the anniversary of the promulgation of the Declaration of Human Rights by the United Nations, CESE published a small booklet containing the declaration, plus biblical texts and citations from the encyclical *Pacem in terris*. The booklet contributed greatly to the formation of a common Christian conscience in defense of human dignity, and over a million copies were distributed throughout the country by the CEBs and other groups of pastoral action, both Catholic and Protestant.

A qualitative step forward was made in 1982 with the organization of the Conference of Christian Churches (CONIC), composed of seven denominations: Lutheran, Anglican, Methodist, United Presbyterian, Reformed Church of Brazil, Syrian Orthodox Catholic Church of Brazil, and the Roman Catholic Church. Even before this many smaller regional or local groups were formed to meet specific needs, such as the Interconfessional Center for Religious Education (CIER) in the state of Santa Catarina. Centers of documentation and research also sprang up in different parts of the country, among them the Ecumenical Center of Documentation and Information (CEDI), the Ecumenical Center of Services for Evangelization and Popular Education (CESEP), and the Center of Biblical Studies (CEBI). The last mentioned is without doubt one of the most important. Founded and animated by the biblical scholar, Carlos Mesters, it coordinates ecumenical formation centers and local teams in various cities, committed to the preparation of lay leaders for the translation of the Bible into language accessible to simple people in the base communities.

While these ecumenical experiences were largely positive, they were restricted to a relatively small number of historical churches. At the same time, among the urban poor, the Pentecostal churches and movements experienced great growth. These groups generally manifest a strong anti-Catholic mentality and take advantage of a combative proselytism to gain new members.

Liberation Theology. In Brazil the experience of committed Christians in Catholic Action, the social ministries of the Church, the commitment to the poor, and the CEBs has been congenial to the development of liberation theology. Conceived within an ecumenical horizon that already existed in embryo within the evangelical churches from the early 1960s among the members of ISAL, Catholic theologians began relating the sufferings of the poor in their struggles for liberation to the Word of God, convinced that the Spirit was active in the world and that Jesus of Nazareth was identified with the poor and marginalized in history [*see* LIBERATION THEOLOGY, LATIN AMERICA 18:246 and LIBERATION THEOLOGY 17:350]. In Brazil liberation theology has come to examine the relationship of the church to the economy, ecology and culture. It has given an impetus to feminist theology, highlighting the experiences of women in the social movements, the CEBs and in the more inculturated forms of religious life.

In 1985 a number of Brazilians joined other Latin American theologians—close to a hundred in all—in writing a "summa" of liberation theology. The aim is to rethink all of Catholic theology from the perspective of liberation. When completed it will consist of more than fifty volumes, but the project has been crippled by Vatican restrictions. Although the Roman Magisterium has on several occasion expressed reservations, in a letter to the CNBB dated 9 April 1986, Pope John Paul II encouraged more reflection in this area, stating that ". . . liberation theology is not only opportune but also useful and necessary . . . ."

Relations with Rome: Dialogue and Tension. Over the past three decades the CNBB did not hesitate to take certain bold initiatives. It is understandable, then, that these decisions, often met strong opposition. Beginning around the year 1980 and continuing through that decade there exists clear evidence that a number of Vatican officials desired the CNBB to reconsider positions they considered theologically or pastorally unfounded, especially in the fields of liturgical adaptation, ecumenical action, and social and political involvement. The tendency of the Holy See was to move from a previous attitude of encouragement and approval toward one of restraint and even, on occasion, direct intervention. In Brazil this change of attitude counted on the support of the apostolic nuncio as well as a small but tenacious group of bishops who formed an internal opposition to the presidency and the majority of the bishops in the national conference. Several examples may help clarify this delicate question.

One of the main areas of conflict was that of the liturgy, or more specifically that of the adaptation of the ritual of the Mass for grass roots groups, normally composed of simple people who have difficulty in participating in more formal celebrations. In 1975 work was begun to draw up a special directory for such celebrations, having first consulted the Holy See for permission. The directory was completed and presented to the annual assembly in early 1977 where it was almost unanimously approved (181 votes in favor, 3 against, and 1 blank vote). After four more years of negotiation and attempts at dialogue, the Congregation for Divine Worship and the Discipline of the Sacraments passed its final verdict that, as written, the directory could not be approved. From the point of view of the CNBB this intervention on the part of Rome was extremely negative, since it reversed an almost unanimous decision of the conference and at the same time left the country without an officially approved guideline for popular liturgical celebrations.

Another example can be gleaned from the visit of Pope John Paul II to Brazil in July 1980. In his many encounters with the people and also with the hierarchy the Holy Father clearly confirmed his support for the cause of justice as well as for the practical pastoral options of the Church in Brazil. This was more than evident in his encounters with the workers in São Paulo, slum-dwellers in Rio, peasants in Recife, and Indians in Manaus. In Fortaleza, speaking to the entire bishops' conference, John Paul II praised the work of the CNBB and stated that the image of the Brazilian episcopate projected to the world was one of simplicity of life style and proximity to the poor. He concluded that this profoundly evangelical image was "in strict conformity with the Second Vatican Council." It was, therefore, with great surprise that in December of the same year each bishop received a personal letter from the pope containing severe criticisms and warnings about possible abuses in the areas of political involvement, priestly formation, and catechetical practice. This letter was followed by another from Cardinal Casaroli, the Vatican secretary of state, offering recommendations as to how to conduct future general assemblies of the CNBB. In the light of the previous public declarations of approval, these letters caused great perplexity in the minds of the bishops and especially in that of the president of the CNBB, Dom Ivo Lorscheiter. He quickly assembled a large dossier containing the facts related to the items mentioned and flew directly to the Vatican where he was received by the secretary of state and on 19 January 1981 by the Holy Father himself. There Dom Ivo explained in detail the real situation in Brazil. The pope thanked Dom Ivo for bringing him objective information and minimized the impact of the two letters. A month later, at the beginning of the nineteenth annual General Assembly of the CNBB, Dom Ivo read a message from John Paul II expressing his "fraternal confidence" in the Brazilian bishops and in their "precious service to the People of God." This message obviously relieved the bishops; however, it also made clear that there existed an influential sector in the Vatican that, together with a small minority of bishops within the CNBB, wished to reverse the direction of the Church in Brazil. This tendency continued during the entire decade of the 1980s and extended into the 1990s as well. Thus, despite frequent affirmations of papal approval, the CNBB experienced sporadic moments of tension and at times conflict with Rome.

Missionary Spirit. The National Missionary Council of the CNBB, organizes two types of missionary activity in Brazil. The first is missionary animation or the dissemination of a missionary spirit in the various pastoral activities of the Church. The second is a more specific missionary action in a number of evangelization projects. Several of these are worthy of special note, such as the "Sister-Churches" project consisting of an interchange of human and material resources between the more privileged dioceses of the South and Southeast with the prelatures and missionary dioceses of the North (Amazon Region); the many mission projects among indigenous nations, the Afro-Brazilians and those of Asiatic origin (principally the well-organized Nipo-Brazilian mission); the sending of missionaries to the five continents through the agency of Religious Congregations and Missionary Institutes; sporadic good will missions to religious groups in countries such as China, Russia, and various African nations; specific missions to the "pockets of poverty" in the large cities or the drought ridden Northeast; and finally, facing in a creative way the challenges of the migrant populations and the mass media. Historically, within the Brazilian reality of poverty and injustice the socio-transformative dimension of the evangelization process has had priority over the missionary dimension. An effort has been made by the CNBB in recent years to achieve a greater equilibrium in the overall pastoral action of the Church. Today the strong ecclesial presence of the Brazilian Church in the field of social action serves as a constant reminder to the universal Church that the mission of Jesus possesses a dimension of social transformation.

A Distinct Profile. The years 1964-1994 represent a most complex and dynamic period in the history of the Church in Brazil, one in which several special characteristics of the Brazilian Church became very clear. The first characteristic is the fundamental role played by the laity in the specialized movements of Catholic Action, in the CEBs, and in the new social and pastoral ministries that have sprung up from these two seed beds. Second, the Brazilian bishops have a deep pastoral commitment to the oppressed and marginalized. It is, in a word, the profile of a Church deeply committed to the poor. The laity were empowered to assume their mission in the world, and the bishops created and coordinated a pastoral plan in the spirit of collegiality, geared to promote ecclesial renewal and the transformation of society.

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BRUSSELMANS, CHRISTIANE

Catechist, author; b. Korbeek-Lo, Belgium, 1 November 1930; d. Korbeek-Lo, Belgium, 29 October 1991. Christiane Brusselmans earned a license in religious studies at the Université Catholique de Louvain (1960), a *Maîtrise* in Pastoral Catechetics from the Institut Catholique de Paris (1962), and a Ph.D. in religious education from the Catholic University of America (1965). Her doctoral dissertation, *Les Fonctions de Parrainage des Enfants aux Premiers Siècles de l'Eglise (100-550)* (The Functions of Godparents of Children in the First Centuries of the Church [100-500]) built upon previous interest and work in the catechumenate, an interest that would be lifelong. From 1969 to 1990, Brusselmans taught catechetics at the Katholieke Universiteit Leuven and in alternate semesters at Fordham University, Union Theological Seminary, Harvard Divinity School, and Boston College. Her catechetical materials, countless lectures, workshops, and summer courses made her well known to thousands of catechists, pastors, liturgists, and generations of parents and children.

Brusselmans' sacramental preparation materials for children, *We Celebrate the Eucharist* (1972) and *We Celebrate Reconciliation* (1976), were widely used throughout the United States and were adapted and translated into Spanish, French, German, and Dutch. These sacramental texts, based on the principles of the Rite of Christian Initiation of Adults, were landmark events in catechesis because they restored the relationship of catechesis and liturgy. To further the preparation of parish leaders in issues of initiation with children, Brusselmans was instrumental in founding the Institute for the Christian Initiation of Children. Active in the North American Forum on the Catechumenate, she was an ardent promoter of the movement to restore the catechumenate and to implement the *Ordo initiationis christianae adultorum,* including the accommodation of the Rite to children of catechetical age.

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[C. DOOLEY]

BULGARIA, THE CHURCH IN

During the era of Communist domination the Bulgarian Orthodox Church and even more the Catholic Church in Bulgaria were oppressed, and their activities were severely limited [*see* NCE 2:862]. The fall of dictator Todor Zhivkov on 10 November 1989 opened up a new era that promised greater religious freedom. After brief consideration of the Orthodox Church, this entry will focus chiefly on the Catholic Church in the years during and after the Second Vatican Council.

The Bulgarian Orthodox Church. Presided over by the Holy Synod made up of the patriarch (since 1971 Maxim I) and twelve metropolitan bishops, ten in the country and two abroad, the Bulgarian Orthodox Church has a membership of about seven million. It includes two diocese in North America, now united under one metropolitan, and parishes in Western Europe (with its own metropolitan) and

Australia. Another Bulgarian diocese for North America with its see in Toledo, OH, joined the American Orthodox Church. In 1992 the Orthodox Church suffered a severe internal rift. Led by the politically engaged monk, Hristofor Sabev, who had been a dissident under Communism, some of the bishops broke off from the synod headed by Patriarch Maxim and established their own council for healing the Church of Communist influence. At the time that the new Democratic government of Filip Dimitrov favored as part of its policy to break definitively with the totalitarian past. However, the schism deepened after the government fell in November 1993. In 1994 Maxim's party elected its own metropolitans in most of the dioceses held by bishops of the rival group. The latter reacted accordingly by electing its own bishops for sees loyal to Maxim. It even appointed a bishop for the capital, traditionally the see of the patriarch. The result was two full, parallel hierarchies that rule over the Orthodox community.

The Catholic Church. The Catholic Church in Bulgaria survived hardships imposed on it by almost half a century of Communist rule essentially unaltered in numbers and with its basic diocesan structures and parishes intact. The number of faithful remained steady at about 70,000, and the almost thirty priests were enough to staff the parishes. Moreover, the Catholic Church presented itself with impressive credentials of resistance to Communism, for about two-thirds of the clergy suffered imprisonment and detention without making any compromises with the regime. The Catholic Church supported the revival of democracy in the country; at the same time, Bulgarian leaders recognized the Vatican as offering opportunities for contacts with the West.

The election of Giuseppe Roncalli as Pope John XXIII in 1958 had prepared the ground for improved relations with the Vatican. Bulgarian authorities had not forgotten his ten years in the country as papal nuncio (1925-34). Aware of the country's international isolation because of close ties with the Soviet Union, they began to look toward improved relations with the Vatican. Roncalli, for his part, did not miss an occasion to recall his Bulgarian experience, even calling it "the most vigorous ten years of my life" [Homily on Palm Sunday, 1960]. Two positive results followed for the Bulgarian Church from that special relationship with Pope John XXIII: the first was being able to reconstitute the hierarchy; the second was securing the participation of the Catholic bishops of Bulgaria in the work of the Second Vatican Council (1962-65).

The Status of the Episcopacy. Following the open persecution of the early 1950s, the Catholic Church in Bulgaria was bereft of its bishops. The apostolic exarch for the Eastern rite Catholics, Ivan Garufalov, died mysteriously in 1951 after having strongly resisted Communist proposals for a new but unacceptable statute for the Catholic Church. Providentially, an elderly bishop, Kiril Kurtev, who had resigned in 1941 as apostolic exarch in protest against political meddling in the life of his diocese, went back to his old post. In 1963 Kurtev obtained a coadjutor, Metodi Stratiev, who had just been released from prison. However, it took until 1965 before Stratiev could be ordained a bishop.

It was only in the post-Stalin climate that it became possible to ordain Simeon Kokov, a Capuchin friar, a bishop for the apostolic vicariate of Sofia-Plovdiv (1960). However, he was only the vicar general, not the titular. A serious conflict arose with the apostolic administrator, Bogdan Dobranov, whose own ordination as bishop had apparently been blocked by a Communist veto. The Holy See suggested a compromise that would divide the administration of the vicariate between the two, with the vicar Kokov, a bishop, ministering to the countryside and Dobranov, the administrator without episcopal orders, serving at the Cathedral in Plovdiv. Still, the rift could not be healed. Only after Bishop Kokov died in July 1975 did the government relent in its opposition to Dobranov and even insisted on his succeeding Kokov in the Sofia-Plovdiv see. However, Dobranov had already been secretly ordained a bishop, probably in 1960. He was introduced as head of this local church during the same ceremony in which Vasko Seirekov was being consecrated for the diocese of Nicopolis. With the appointment of Bishop Dobranov, Rome made Sofia-Plovdiv a proper diocese. Dobranov died unexpectedly following a minor operation on 3 October 1983. After almost five years of uncertainty in Rome and in Bulgaria due to the ever-declining number of suitable candidates, Georgi Yovcev, 38, was appointed an administrator *ad nutum*.

The situation of the third Bulgarian diocese, Nicopolis, remained most precarious. Bishop Evgeny Bossilkov had been sentenced to death in 1952, but the *Annuario Pontificio* continued to list him as head of the diocese until 1975. That year, after Bulgarian Communist Party leader Todor Zhivkov paid a visit to the Vatican, Vasko Seirekov was ordained bishop for Nicopolis. He lasted in the see for a very short time, literally expending all his physical energy in 14 months of pastoral visits throughout the diocese. He died on 7 January 1976 and was succeeded in 1979 by Samuil Djoundrin, who had spent 12 years of hard labor in the notorious death camp of Belene.

The figure of John Paul II appeared to many as a sure sign of the new age coming out of the ruins of Communism. On 5 December 1990, full diplomatic relations between the Holy See and Bulgaria were established. Archimandrite George Eldarov, OFMConv, was sent as *chargé d'affaires* to establish lines of communication and to secure the restitution of Roncalli's former residence for the nunciature. In 1991, Mario Rizzi, an official of the Congregation for the Oriental Churches for over 30 years, was appointed apostolic nuncio. A Bulgarian ambassador, Kiril Maritchkov, presented his credentials to John Paul II on 15 November 1992.

Although the Episcopal Conference has had provisional status since the summer of 1991, it operates with some difficulty because the three bishops are of two different rites. The restitution of Church property seems to be at a standstill, despite the fact that the National Assembly on 17 December 1992 revoked the Secret Decree No. 88 of 1953 that confiscated all Catholic Church property.

Participation in Vatican II. The participation of the Bulgarian Church in Vatican II was somehow exceptional when compared to that of most other East European churches. Although half its clergy was still in prison, all three prelates then active in the Bulgarian Church were allowed to go to Rome for the council sessions: Simeon Kokov in 1962, Kiril Kurtev in 1963 and 1965, and Damial Talev in 1964. An Orthodox observer from Bulgaria, the secretary of the Holy Synod Archimandrite Ioan Nikolov, was also present at the sessions from 1963-65. G. Eldarov and I. Sofranov contributed to the work of the preparatory commissions as consultors, and the former served as a *peritus* on several council commissions.

Bulgarian Catholics Abroad. Shortly after the Council in 1966, Pope Paul VI appointed Eldarov, who was a professor at the Pontifical Theological Faculty of St. Bonaventure in Rome at the time, as visitor delegate to oversee the pastoral care of Bulgarian Catholics abroad. Later elevated to the rank of an archimandrite, Eldarov had in his charge Catholics of both rites. With the support of the two dozen Bulgarian priests unable to return to their homeland because of the Communist regime, he organized religious assistance for Bulgarians on a world-wide basis, nurtured Bulgarian culture, and renewed interest in the Church. The office of the visitor published the magazine *Vjara I Prosveta* ("Faith and Culture") for several years (1967-74), as well as several bulletins, including *Abagar* in Bulgarian and Italian editions. In 1981 Eldarov established a center for Bulgarian Church archives in Rome also under the title *Abagar*. It was regarded as the best collection of books and documents relating to Bulgarian themes existing in the West. The visitor also took responsibility for the Vatican Radio's daily broadcasts in Bulgarian.

The Church After Communism. After the demise of the Communist regime, the Bulgarian Church was at last able to address some of its pressing problems. The number of vocations to the priesthood and religious life had fallen off. One reason was that after the forty clergymen were released from prison in the early 1960s, parishes were adequately staffed, albeit by elderly priests many of whom were in poor health. The average age of the clergy in 1991 was about 75, with only five under 60. More positively, between 1989 and 1992 a relatively steady stream of candidates for priesthood was able to go to the West to study. The first two were ordained in 1994.

Vocations to religious congregations of women have been more difficult to cultivate. They, too, were outlawed in 1949. At first, they imitated the lifestyle of the Orthodox nuns: they lived in groups of two or three, or even individually, serving as sacristans and custodians of what church property remained. Four larger groups, however, managed to stay together and sustain community ideals, two in Sofia (the Carmelites and the Eucharistines, both Eastern rite), one near Plovdiv (the Sisters of Charity, a Zagreb branch) and one in the countryside near Shumen (the Benedictines of Tutzing, Bavaria). Only the last were allowed to engage in social work—a home for the mentally sick that they established in their former monastery. The Eucharistine nuns met with less opposition from state authorities because of their fully national organization with their headquarters in the country's capital. They also succeeded in enlisting new members. The sisters were even allowed to expand into neighboring Yugoslavia, where they established a Macedonian province.

An exceptional development for the Bulgarian Catholic Church, underway since 1985, has been the process for the canonization of Bishop Evgeni Bossilkov, killed by the Communist regime in 1952. The procedures were hampered by pressures initiated from inside Bulgaria with a suspension in 1987, but later overcome by an act of the Bulgarian bishops in July 1991. The process has reached the last stages with January 1995 proposed as the tentative date for the beatification. When the canonization occurs, Bulgaria will get its first regularly canonized saint.

See also BULGARIA 2:862; BULGARIAN ART 2:865; BULGARIAN LITERATURE 2:872; BULGARIAN RITE 2:874.

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[G. ELDAROV]

C

CAMEROON, CATHOLIC CHURCH IN

The region that is now the Republic of Cameroon on the coast of West Africa was a German colony from 1844 to 1916, a mandate territory administered by the French and British after World War I, and a trust territory of the United Nations from 1944 to 1960. The Portugese landed there as early as 1472, but the beginning of evangelization of the country dates from 1890 [*see* NCE 2:1107]. The population is made up of some 200 ethnic groups. In addition to the dominant Bantus, there are settlers from Sudan and immigrants from neighboring Nigeria, Chad, Benin, Togo, Senegal, Conakry-Guinea, the Ivory Coast, and Burkina-Faso.

The traditional religion, mistakenly described as "animism," has been gradually displaced, but not eradicated, by Christianity and Islam. During the presidency of Ahmadou Ahidjo (1958-82), official propaganda promoted the misleading slogan, "The north is Muslim and the south is animist or Christian." In fact, Christians number well over three million, Muslims about a half million, with the rest belonging to various traditional cults. In 1990 when the Catholic Church commemorated the one hundreth anniversary of its beginnings in Cameroon, it numbered 3,119,100 baptized and 147,610 catechumens. The Catholics were served by 911 priests, 459 African and 452 foreign; 184 brothers, 55 African, 129 foreign; and 1,368 sisters, 573 African, 795 foreign. In 1989 the *Fédération des Missions evangéliques du Cameroun* (FEMEC) suggested the number of 1,600,000 Protestants of some 20 denominations, but the number did not include the numerous Christian sects and self-styled independent churches not yet recognized by the World Council of Churches.

The Cameroonian Episcopal Conference. When the hierarchy was established in 1955, the Archdiocese of Yaoundé was the metropolitan see for the entire country. By 1994 there were four ecclesiastical provinces and seventeen suffragan dioceses. In addition to Yaoundé, the metropolitan sees are Bamenda, Douala, and Garoua; all four are shepherded by Cameroonians. Archbishop Christian Tumi of Douala was named a cardinal in 1988.

The Cameroonian National Episcopal Conference (CNEC) meets annually and between meetings is administered by a permanent council. The episcopal conference has addressed educational and social issues in a number of vigorous pastoral letters. A series of episcopal statements beginning in 1988 emphasize the responsibilities of the laity to participate in the political life of the country. They insisted that Christian values are essential in a democracy. After meeting with the prime minister in January 1994, they issued a communiqué in which they proposed practical guidelines to insure fairness in the impending elections and criticized the government's lack of response to their suggestions for developing a genuine consensus regarding civil society based on the Constitution and electoral code. They complained, moreover, that the government was not forthcoming regarding the circumstances of the murder of retired Archbishop Yves Plumey, the assassination of a score of priests and nuns, and the harassment of parish houses. A pastoral letter on responsible parenthood pointed out the grave obligation of the bishops to proclaim, in season and out of season, the divine law concerning the transmission of life and genuine conjugal love.

Education and Health Services. From the start of Catholic missions in the nineteenth century, the Church played a remarkable role in areas of education. On the eve of the centenary the bishops provided the following statistics: 159,680 students in primary schools; 1,564 students in high schools; 1,263 in technical schools; 816 in continuation classes; and 459 in teacher training centers. The numbers began to dwindle in the late 1980s when the government subventions were cutback. It was about that time that the bishops published a pastoral letter on Catholic education accusing the public authorities of ignoring and even blatantly violating the rights of parents and students. The quality of Catholic education is attested by the appeal that the Church schools have for students of other religions; they are overenrolled and cannot accomodate all who wish to attend.

When Pope John Paul II visited the Cameroon in 1984, a group of laity petitioned that he authorize the establishment of a Catholic University of Central Africa. The first campus opened in 1990 at Nkolbisson, Yaoundé. It started with two departments: theology and business. The next year, departments of social science and politics were added. A philosophy department was established in the fall of 1994, the same year that the president of the University was Cameroonian Barthelemy Nyom, DD, and the vice-president was French Jesuit Denis Maugenest, a political scientist. Most of the faculty members are Africans, and in the nonecclesiastical fields the majority are lay people. In the social science department most of the professors are European Jesuits. During the 1993-94 academic year, the enrollment was 250 students. Lay people outnumber clergy and religious, except in the theology department and the biblical studies department, which is an autonomous entity. The Catholic University of Central Africa is under the supervision of a council of bishops appointed by the Episcopal Conference of Central Africa.

In the area of health the Church has also made a noteworthy contribution. In 1960 there were eight Catholic hospitals in Cameroon of which six were built and staffed by *Ad Lucem* and hundreds of *Protection infantile et maternelle* (PMI) dispensaries. *Ad Lucem* was founded in 1937 by Louis Paul Aujoulat, MD, as a movement of lay Catholic missionaries serving in hospitals and dispensaries. Currently the staffs are comprised of African physicians and nurses from various nations. Daniel N. Lantum, who investigated the basic health care services for the five year period between 1976 and 1981 supported by a Ford Foundation grant, praised the professional quality of those under the auspices of the Church.

Charismatic Movements. In addition to the traditional confraternities and sodalities that enlist large numbers, the *charismatic movement is a vital force for renewal in the Church in the Cameroon. *Colonne de Feu*, begun in 1976 by Pierre Gaby, a French layman, is a popular charismatic group in the Yaoundé area. *Cana* is another popular charismatic group in the Yaoundé area, attended mostly by students. The most numerous and dynamic are the *Ephphata* groups launched in 1976 by Meinrad Hebga, SJ, a professor of philosophy at the State University Yaoundé I. The success of the *Ephphata* groups is explained in part by the fact that they have made a concerted effort at *inculturation in order to appeal to the African spirit. They pray and sing in a number of native tongues. The *Ephphata* movement has built a national ecumenical center for prayer, meditation, and healing, both medical and spiritual at Mangèn, a village forty miles west of Yaoundé.

The Missionary Heritage. The Second Vatican Council was slow in making an impact in Cameroon. The bishops, guardians of the foreign missionaries' heritage, depend on financial support from oversees and carry on their ministry under the watchful eye of the papal nuncio. It was only after Pope John Paul II's visit that they began to emphasize the need for "Africanization." In 1989, on the eve of the centenary, the bishops issued a rousing message with the title "From the First to the Second Evangelization." This letter, they said, "aims at the implantation of the gospel in our manners and customs, namely at the incarnation of Jesus Christ thoroughly in our life." The 1994 African Synod, held in Rome, was a milestone on the way to that goal.

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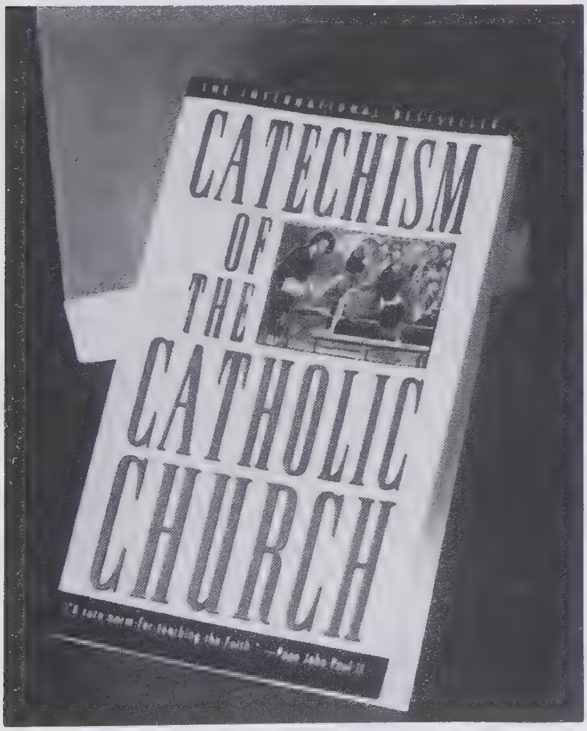
[M. HEBGA]

CATECHISM OF THE CATHOLIC CHURCH

The *Catechism of the Catholic Church*, promulgated by Pope John Paul II on 8 December 1992, is a compendium of Catholic doctrine that serves as a reference text for teaching and particularly for preparing local catechisms. Modelled on the so-called "Roman Catechism," promulgated in 1566 by the Council of Trent (*see* 3:231), the *Catechism of the Catholic Church* is divided into four parts of unequal length: the profession of faith, the celebration of the Christian mystery, life in Christ, and Christian prayer. Part One introduces the reader to God's revelation and is organized around the tenets of the Creed. Part Two explains how God's plan for salvation is made present in the sacred actions of the Church's liturgy, especially in the sacraments. Part Three presents Catholic tradition on law and grace and the principles of Christian morality found in the Commandments. Part Four outlines the meaning and importance of prayer in Christian life and explains the petitions of the Lord's Prayer.

The *Catechism of the Catholic Church* consists of 2,865 numbered paragraphs, with extensive cross-references in the margins and an analytical index. The text itself is distinguished by the use of large and small print. The body of the text, in large print, presents the teaching of the Church; passages in small print offer supplementary explanations, generally historical or apologetic, and quotations from patristic, liturgical, magisterial, and hagiographic sources. Further, at the end of each thematic unit, there is a series of condensed formulas that summarize the main points of the foregoing section. The original French edition runs 676 pages; the English edition published in the United States has 803 pages.



The American edition of the Catechism of the Catholic Church (Catholic News Service)

History. The development of the *Catechism of the Catholic Church* began with a recommendation by Bernard Cardinal Law, archbishop of Boston. In the course of the proceedings of the Extraordinary Assembly of the Synod of Bishops in 1985 to celebrate the twentieth anniversary of the Second Vatican Council [*see* 18:495], Law proposed "a Commission of Cardinals to prepare a draft of a Conciliar Catechism to be promulgated by the Holy Father after consulting the bishops of the world." The proposal was endorsed by the Synod and accepted by Pope John Paul II, who, in 1986, appointed a commission of twelve cardinals to oversee the work. It was chaired by the prefect of the Congregation for the Doctrine of the Faith, Joseph Ratzinger, and included American Cardinals Bernard Law and William Baum. The actual drafting of the Catechism was delegated to a committee of seven residential bishops, assisted by Christoph Schönborn, OP, of the University of Fribourg, Switzerland, and later auxiliary bishop of Vienna.

In the initial drafts, prepared through 1987-88, the Catechism had three parts and an epilogue. The drafting of Part One, the explanation of the Creed, was entrusted to Bishops José Estepa (Spain) and Alessandro Maggiolini (Italy); Part Two on the sacraments to Bishops Jorge Medina (Chile) and Estanislao Esteban Karlic (Argentina); Part Three, the section on morals to Jean Honoré (France) and David Konstant (England). Once it was decided to make the section on prayer an integral part of the Catechism, the task of drafting Part Four was given to an Eastern theologian, Father Jean Corbon of Beirut, a member of the International Theological Commission. The seventh member of the committee, Archbishop William Levada of Portland, Oregon, was charged with producing a glossary. In November 1989 the Commission sent the draft text to all the bishops of the world for their consultation.

While the text received a generally positive evaluation, the Commission did examine and evaluate over 24,000 amendments suggested by the world's bishops. On 25 June 1992, John Paul II officially approved the definitive text. The formal promulgation of the Catechism came on 8 December 1992, in the apostolic constitution, *Fidei Depositum.*

A newly-created Interdicasterial Commission for the Catechism supervised translations from the original French into other modern languages. In February 1994 the Interdicasterial Commission approved the English language translation of the Catechism. Under the auspices of the National Conference of Catholic Bishops/United States Catholic Conference, the Catechism was published in English on 22 June 1994.

Nature and Purpose. The Catechism does not include pedagogical or methodological considerations. The Prologue states:

> By design, this Catechism does not set out to provide the adaptation of doctrinal presentations and catechetical methods required by the differences of culture, age, spiritual maturity, and social and ecclesial conditions among those to whom it is addressed. Such indispensable adaptations are the responsibility of particular catechisms and, even more, of those who instruct the faithful (n. 23).

The Catechism seeks to respond to an authentic need expressed by many for a clear, intelligent, and coherent presentation of the Catholic faith for the present age. According to the prologue of the Catechism:

> The *Catechism of the Catholic Church* is intended primarily for bishops. As teachers of the faith and pastors of the Church, they have the first responsibility in catechesis. Through the bishops, it is addressed to redactors of catechisms, priests, and catechists. It will also be useful reading for all other Christian faithful (n. 12).

See also CATECHISM 3:225.

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[J. POLLARD]

CATHOLIC THEOLOGICAL UNION AT CHICAGO

The Catholic Theological Union at Chicago was founded in 1967. In response to the renewal of the Second Vatican Council, three religious orders—the Franciscans of Sacred Heart Province, the Servites of the Eastern U.S.A. Province, and the Passionists of Holy Cross Province—chose to unite their seminaries in order to educate more creatively for the religious priesthood. It was also their decision to locate the school near other graduate schools of theology and the University of Chicago in order that students and faculty may benefit from and contribute to theological scholarship and ministerial formation in an urban, ecumenical, and university setting. Classes began in the fall quarter of 1968, with a faculty of 24 and an enrollment of 108.

After its founding, other religious communities designated Catholic Theological Union as their official theologate: the Augustinians (1968), the Norbertines (1968), the Cincinnati Province and Kansas City Province of the Society of the Precious Blood (1968), the Missionaries of the Sacred Heart (1969), the Society of the Divine Word (1970), the Eastern Province of the Congregation of the Holy Ghost (1971), the Claretians (1972), the Viatorians (1972), the Xaverian Missionaries (1973), the Crosiers (1974), the Comboni Missionaries of the Heart of Jesus (1976), the Pontifical Institute for Foreign Missions (1976), the St. Nicholas Diocese in Chicago for Ukrainian Catholics (1978), the Priests of the Sacred Heart (1979), the Assumption Province of the Franciscans (1980), the Congregation of the Blessed Sacrament (1980), the St. Paul of the Cross Province of the Passionists (1981), the Capuchins (1982), the Society of St. Columban (1984), the Redemptorist Fathers and Brothers (1984), the Central United States Province of the Missionary Oblates of Mary Immaculate (1985), the Western Province of the Congregation of the Holy Ghost (1985), the Oratorians (1987), the Maryknoll Missioners (1988), the St. John the Baptist Province of the Missionary Oblates of Mary Immaculate (1988), the St. Bonaventure Province of the Franciscan Conventuals (1988), and the Missionaries of St. Charles-Scalabrinians (1992).

Catholic Theological Union is not a coalition of independent schools. Rather, the participating orders closed their individual theologates and merged their resources into one school with one administration and faculty. Control is vested in the Board of Trustees.

The primary mission of Catholic Theological Union is the academic and pastoral formation of students preparing for the priesthood and for a variety of other ministries in the United States and around the world. The school also provides continuing theological education for clergy, religious, and lay persons. CTU is committed to theological education and scholarship within a community of faith in interaction with a living Catholic tradition and ecumenical, interfaith, and cross-cultural perspectives and resources. Through its degree programs and other educational and formational opportunities CTU strives to educate effective leaders for the church whose mission is to witness Christ's good news of justice, love, and peace to people of all nations. Reflecting the diverse cultures, nationalities, and races of the women and men who make up the CTU community, the school sees the pursuit of justice, inclusivity, and collaboration as integral to its ethos.

See also GRADUATE THEOLOGICAL UNION; WASHINGTON THEOLOGICAL UNION.

[K. HUGHES]

CHARISMATIC RENEWAL, CATHOLIC

The movement for Catholic charismatic renewal, though international in scope, is not a single, unified effort but rather a highly diverse collection of individuals, groups, and activities, in quite different stages of development, sometimes with diverse emphases. It fosters a continual personal and social conversion to Jesus Christ and openness to the power and charisms of the Spirit. The source of its life is the baptism in the Holy Spirit, understood as the full appropriation of the graces of Christian initiation.

The growth of the charismatic renewal coincided with enthusiasm stirred by the Second Vatican Council. In the early years it reinforced the judgments of Pope Paul VI that it is "a chance for the church," and of Yves Congar that it constitutes "a grace for the church." In the United States, the place of its origin, its early growth has not been sustained, but it is still a growing movement in places such as Brazil, Colombia, France, Lithuania, Italy, and India. Eastern Europe has shown itself especially receptive.

Covenant Communities. The movement is populist in character, largely, though not exclusively, lay. It still has a considerable number of prayer groups internationally, though the leadership has been largely exercised by covenant communities and by international fellowships of covenant communities, which are now officially recognized by the Holy See. Two such fellowships had their origin in France and Australia. Though the Bishops' Committee on Charismatic Renewal in the United States had warned of the danger of over-control in 1984, some covenant communities suffered negative publicity for authoritarian postures. Covenant communities continue to be a significant part of the international movement, but they are absent in some countries, such as Poland. Internationally, prayer groups continue to be the mainstay of the renewal, though, where informed leadership is lacking, many do not survive.

The internationalization of French communities, such as the Community of the Beatitude and the Emmanuel Community, and of the American Mother of God Community (Gaithersburg, MD) has provided anchors for the movement. The covenant communities, especially in France, have been a source of vocations to the priesthood. In recent years priests have taken over the ideals of the Oratorians and have formed communities engaged in the pastoral ministry while living a measure of community life. Such communities of priests exist in places like St. Paul, MN, Detroit, MI, and Ottawa, Canada.

As a movement the Catholic charismatic renewal has projected a theologically conservative image, which is verified in fact partly because of its populist character. This conservatism is often less ideological and more the attempt of persons reawakened spiritually to recover the sources of Catholic spirituality: the Scriptures, daily Mass, confession, spiritual direction, retreats, eucharistic adoration, Marian piety, and retreats. The movement has retained a contemplative quality noted from its earliest days. While it still has pietist expressions, its social engagement is slightly greater than that of the general Catholic population. Some covenant communities have made outstanding contributions to social transformation. *El Minuto di Dios*, centered in Bogota, Columbia, is involved in a major housing project for the poor, education, radio evangelization, and ministry among prostitutes and has erected an art museum. ECCLA, the Latin American umbrella organization for the renewal, begun in 1973, has had its fourteenth conference, with delegates from twenty countries, discussing such themes as *New

Evangelization, human development, and the formation of a Christian culture. The Hispanic renewal is marked by a determination to unite the power of conversion with the power to change social structures, demonstrating that personal conversion is also social conversion. French Cardinal Lustiger confided a center for AIDS patients in Paris to the Emmanuel Community.

In September 1993 the International Catholic Charismatic Renewal Services, the Roman office, was granted ecclesiastical status with a juridical personality, which gave the Catholic renewal recognition of a more official and structural kind. This development was announced in a retreat held in Assisi, Italy, in September 1993 with a thousand delegates from ninety countries present, including ecumenical representatives from various Protestant, Anglican, and Orthodox churches. The conference reinforced the biblical and contemplative character of the renewal, with a series of conferences on the Epistle to the Romans by the patristic scholar Raniero Cantalamessa.

Ecumenical Ties. The ecumenical dimensions of the renewal, which were present from its inception, continue to be an important part of its on-going life. The dialogue between the Pontifical Council for Promoting Christian Unity and some Pentecostal churches has been an instrument of bringing Catholics and Pentecostals into a new appreciation of the other's spiritual heritage. An expression of this new relationship is the formation of a charismatic consultation in Italy, made up of Pentecostals, Waldensians, Baptists, and Roman Catholics, a development unthinkable a few years ago. Meetings of the renewal at Rimini, which twice have numbered 65,000, have representatives of the Pentecostal churches present.

Baptism in the Spirit. New life has been infused into the renewal internationally by the publication in 1991 of the scholarly *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries* by Kilian McDonnell and George Montague, now in five languages. The research shows that what is called baptism in the Holy Spirit, the principle cause of the growth both of classical Pentecostalism and the Catholic charismatic renewal, was, in the early centuries of the Church, an integral part of the sacraments of initiation (baptism, confirmation, Eucharist). Among other sources the evidence comes from five Doctors of the Church, persons especially reliable in identifying the faith and practice of the church (Cyril of Jerusalem, Hilary of Poitiers, John Chrysostom, Basil of Caesarea, and Gregory Nazianzus). Therefore, baptism in the Holy Spirit does not belong to private piety, but to the public, official liturgy of the church, and it is normative for all. Baptism in the Holy Spirit does not belong to any one movement. The baptism in the Spirit is not tied in any necessary way to an enthusiastic style of communal prayer. Finally, one can choose the baptism in the Holy Spirit and not choose the charismatic renewal. They are separable.

This book was the basis of a theological consultation in May 1990, consisting of ten theologians and three pastors, which issued "Fanning the Flame," a popular document that contains the core of the biblical and patristic research and applies it pastorally. This document has wide distribution and is in eighteen languages. The two publications, the scholarly book and the popular document, have been the basis of theological discussions in universities in Amsterdam and Paris. International Charismatic Renewal Services in Rome under the direction of British Charles Whitehead and the American Ken Metz, has a mandate to promote the baptism in the Holy Spirit internationally and has used the two publications as the focus of its efforts.

After twenty-five years of existence the renewal is assessing both its identity and its relation to the mainstream of Catholic life. While reaffirming the central theological reality of the renewal, the baptism in the Spirit as an integral part of Christian initiation, it wants both to maintain its special charism and to answer the question, "What is the normal Christian life of grace?" Most leaders are well aware of the danger of becoming isolated from the sources of Catholic life. Such isolation would make it difficult for the renewal to live at the heart of the Church, which it understands is its truest vocation.

See also CHARISMATIC PRAYER 17:104; CHARISMATIC RENEWAL AND ECUMENISM 17:106; CHARISMATIC RENEWAL, CATHOLIC 17:104.

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[K. MCDONNELL]

CHÁVEZ, CÉSAR ESTRADA

Champion of migrant workers, labor organizer; b. southwestern Arizona, 31 March 1927; d. San Luis, Arizona, 23 April 1993. Chávez never distanced himself from the land that he and his ancestors so assiduously worked for a livelihood. In 1939 the Chávez family lost their farm and were forced to become migrant farm workers in California.

The Chávez family lived in several California farm communities. César attended no less than thirty-seven grammar schools for migrant farmworker children. Eventually he graduated from a junior high school in Brawley, California. He entered the U.S. Navy in 1944, was honorably discharged two years later, and in 1948 married Helen Favela, his lifelong companion and mother of his eight children.

From an early age Chávez manifested a burning interest in issues of discrimination and social justice. At school, in cinemas and theaters, and in the U.S. Navy, Chávez experienced anti-Mexican prejudice and was filled with justifiable anger. In the late 1940s, while living in the Sal Si Puedes area of San José, he met a group of priests on the Spanish Mission Band of the Archdiocese of San Francisco, Donald McDonnell, Thomas McCullough, and Ralph Duggan. McDonnell introduced Chávez to Catholic social teaching on the rights and dignity of workers. This encounter provided the young Chávez with a channel for his anger. McDonnell also introduced Chávez to the lives and thought of St. Francis of Assisi, Mahatma Gandhi, and Emiliano Zapata. At this time Chávez read American and Mexican history with an eye for the plight of workers in both the United States and Mexico.

Direction of Chávez' Work. Perhaps the most decisive event in Chávez' life was his encounter in 1952 with Fred Ross, a community organizer employed by the Community Services Organization and trained in the Saul Alinsky School of Organizing. Chávez joined Ross as an employee of the CSO and became a professional community organizer. For the next ten years Chávez gained much experience and rose to become national director of the CSO.

In 1962 Chávez resigned his position with the CSO and formed his own farmworker union. Given the financial and political resources of the growers, the struggle to organize farmworkers in California was intense. No one had ever challenged the system as did Chávez' United Farmworkers (UFW). The plight of farmworkers was graphically presented to the American public. Negotiations, strikes, boycotts, and fasts became the normal tactics used by the UFW in its efforts to organize and secure contracts for workers. An intense period of organizing eventually resulted in the passage of the most comprehensive law on the rights of farmworkers ever passed in the United States, the California Agricultural Labor Relations Act of 1975 (ALRA).

Many more battles to organize and make contracts were to follow. Pressure from the growers led to a reversal of some of the gains make by the UFW under the new law. In 1980 Chávez began to stress environmental issues, especially the problem of pesticides used on grapes. He promoted several national boycotts against grapes using the huge mailing lists of UFW supporters in every part of the country.

A whole generation of Chicano and Anglo social justice leaders were nourished on the vision and organizational effectiveness of César Chávez' *La Causa*. Several important American politicians, such as Robert and Edward Kennedy and California Governor Jerry Brown, closely followed and supported the struggle.

Chávez' final years were marked by some controversy. He was criticized for not delegating more authority to co-workers. The UFW did not expand in membership and had some difficulty in administering contracts. A split occurred within the Chávez family itself and some long-standing allies moved away from Chávez' inner circle.

The most characteristic note of César Chávez was his complete dedication to the cause of migrant farmworkers. He had powerful enemies, among them many agricultural interests of California, the largest, wealthiest agricultural state of the Union. They fought him in every conceivable way—in the courts, on the fields, and even with threats to his physical safety. Chávez was imprisoned more than once. He fasted, marched, picketed, and travelled tirelessly to every part of the nation to promote the cause.

Remaining faithful to his Catholic heritage, Chávez was exemplary in the practice of Catholic faith. He resisted the temptation to criticize publicly what some perceived to be the Church's institutional apathy in the face of injustice. He frequently referred to Our Lady of Guadalupe as patroness of *La Causa*. He linked the best elements of Mexican popular Catholicism with politics and the struggle for socio-economic justice. César Chávez is arguably the single most significant United States Latino leader of his time.

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[A. F. DECK]

CHENU, MARIE-DOMINIQUE

Dominican theologian and medievalist; b. Soisy-sur Seine, France, 7 January 1895; d. 11 February 1990. For biographical entry, *see* NCE 18:85-86.

CHINA, CHRISTIAN CHURCHES IN

An account of the origins of Christianity in China and the development of Catholicism up to 1964, including the impact of Communist takeover by 1949, can be found in NCE 3:591. The status of the five religions officially recognized by the People's Republic of China under the 1982 Constitution—Catholicism, Protestantism, Islam, Taoism, and Buddhism—is described in NCE 18:88.

Struggle for Freedom. The People's Republic of China's attitude toward religion is one of mere toleration at best. It applies its religious policy and other regulations in an irregular fashion, sometimes restricting, sometimes relaxing, and sometimes both the one and the other at the same time. The situation of tolerance for religious believers, according to the Chinese Communist Party's own self-reappraisal, can be divided into three periods. The initial period was from 1949 to 1966, when the religious policy suffered from leftist influences and some serious mistakes were made. The second period was during the Cultural Revolution, from 1966 to 1976, when the Communist Party suffered from serious leftist errors and recklessly trampled upon the policy of religious freedom. The third period began in 1976 during which the Party, assessing the both sides of the history of its policy, acknowledged the error of religious intolerance and restored the policy of religious freedom. Issued by the Party Central in 1982, Document 19, entitled, *The Basic Viewpoint and Policy on the Religious Question During Our Country's Socialist Period,* affirmed the place of religion in Chinese society and noted five characteristics of religion: it is of long duration and of mass nature, belongs to the national minorities, has an international character, and is complex. The new Chinese Constitution was passed by the National People's Congress during the same year. Article 36 of the Constitution of the People's Republic of China distinguishes between freedom of religious belief and religious activities, pointing out that only "normal" religious activities are protected by the government. However, the Constitution does not define which religious activities are "normal" and which are "abnormal." Article 36 merely concludes with the general statement: "Religious bodies and religious affairs are not subject to any foreign domination."

In China Protestantism and Catholicism are considered to be two separate religions. This entry, in two parts, treats the development and the socio-political situation of Christian churches in China since 1960, first the Protestant and then the Catholic.

1. THE PROTESTANT CHURCHES

Protestant China Mission began in 1807, when the first Protestant missionary, Robert Morrison, arrived in Canton to begin his career as a missionary in China [*see* NCE 3:601]. Thereafter, substantial missionary efforts in China came from various Western countries at accelerated rates with notable results in terms of persons converted and churches built. A nation-wide survey conducted by a special Committee on Survey of the China Continuation Committee, created by the World Missionary Conference of 1910, gave the following statistics relating to Protestantism in China for 1915: 3,000 organized congregations; 3,386 other places of worship; and 268,652 total communicants.

Nationalistic Concerns and Call for Autonomy. A major problem for missionary work in China, both the Protestant and Catholic, was that Christianity was considered to be a foreign religion. The nationalistic-minded Anti-Christian League, active in the 1920s, leveled such a charge against Christianity. In response to the charge, the Protestant churches initiated the "Three-Self Movement": self-supporting, self-governing, and self-propagating. In the ensuing years this movement occupied the attention of the institutional churches and the newly-formed National Christian Council of China.

Besides the historical denominations, independent churches had already come into being by the 1920s. Even though some of these bodies, such as the True Jesus Church and the Little Flock, had foreign origins, they were led by indigenous pastors almost from the beginning and quickly became self-supporting. These churches were usually inwardly pietistic and indifferent to happenings in the world outside.

The 1930s were times of turmoil in China, with the invasion by Japan, economic disarray, and social and political disorder. The Chinese Communist Party was becoming active. Against this background, most of the churches carried on their evangelistic, pastoral, charitable, and educational work as usual, quite oblivious to the political turmoil. Only the more alert of the church leaders were concerned about the question of China's new social order.

Impact of Communism. In 1949 it was estimated that there were about one million Protestant Christians in China. The goal of the Three-Self Movement was far from realized. On 1 October 1949, when Mao Zedong declared in Tiananmen Square that "the Chinese people have finally stood up," the rank and file of the churches hardly knew what to think with regard to their religious life. A small group of Protestant leaders took the words to mean that a new China with a new social order had dawned, and they thought that the people in the churches should stand up, too, meaning that it was time that the Chinese Church should realize its selfhood. In the spring of 1950 a number of church leaders, headed by Wu Yao-Tsung, a Y.M.C.A. secretary, met with Premier Zhou Enlai on the question of the role of the Church in New China.

In July 1950, a "Christian Manifesto" was issued. It called the Protestant churches to be vigilant against imperialism, to cut off ties with the imperialist powers, to support the New China in national reconstruction, and to build a Chinese Church managed by the Chinese themselves. Even though popular support of the Manifesto was at first slow in gaining momentum, eventually over 400,000 signatures were gathered. The Christian Manifesto laid the foundation for the Three-Self Patriotic Movement. The movement took for its name the term "Three-Self" used by the erstwhile movement of the 1920s and added the word "patriotic." Soon, Three-Self Patriotic Movement committees were organized at the national, provincial, and municipal levels to implement the goals of the Manifesto.

In the mid-1950s China went through a series of political campaigns in which the churches were also caught up. The Three-Self committees were channels through which the churches sought to cope with the politicized activities. The church bodies were obliged to follow the United Front policy laid down by the Chinese Communist Party. It is always the aim of the United Front to unite the various sectors of society to achieve a common national goal as determined by the Party. Thus, the Three-Self Patriotic Movement could not be unmindful of the will of the Chinese Community Party.

The Churches' Response. In the meantime the Protestant churches found it necessary to consolidate their resources, personnel, finances, and church facilities in order to survive. Gradually, the Three-Self organizational machinery replaced denominational structures and even the National Christian Council of China. There were groups that refused to go along with the Three-Self Movement, and they carried on activities in their own ways. By the late 1950s the churches suffered a decline. The clergy were forced to join the labor forces by sheer necessity and by dint of the unfriendly attitude of the government toward religion. The supply of ministers diminished, and church attendance decreased sharply.

The eruption of the Cultural Revolution in 1966 forced churches to close their doors. Youthful Red Guards were sent all over the country to smash whatever institutions and sites considered to be reactionary: the churches were among the objects of destruction, and Bibles and religious books, taken to be relics of reactionary social forces, were burned when found in the church buildings and even the homes of the believers. Numerous Christian workers, along with other religious personnel, were publicly humiliated and even physically tortured.

During the Cultural Revolution period (1966-1976) no public church activities were tolerated, except in one Protestant church in Beijing, that was allowed to remain open to accommodate foreign Protestant Christians in the diplomatic services. Another Protestant church re-opened in April 1979, and soon more and more Protestant churches resumed worship services, all with overflowing attendance.

The China Christian Council. A National Protestant Christian meeting was held in October 1980. As a result of that meeting a new church structure emerged: the China Christian Council. The Three-

Self Patriotic Movement and the China Christian Council were to be parallel organizations, the former guiding the churches to heed the United Front policy, and the latter helping the churches further their pastoral duties. The two organizations have interlocking committees, with many of the people holding dual offices in the two organizations. Bishop Ding Guang Xun is both the chairperson of the Three-Self Patriotic Movement and the president of the China Christian Council. It can be inferred from the dual arrangement that, while the churches are prepared to fulfill their pastoral calling, they are obliged to reckon with the policy of the Communist Party. The Bureau of Religious Affairs is the government agency that executes the religious policy of the state and is the body that the churches must deal with in matters of church-state relations.

As of 1994, no Protestant Christian church as such is formally established in the People's Republic of China. According to an estimate of the China Christian Council 1994, about seven million Protestant Christians are worshipping in more than 8,000 congregations. The China Christian Council, which is nondenominational in character, is the umbrella organization under which these congregations are subsumed.

Small Group Presence. In addition to the officially recognized churches, countless groups that identify themselves as Protestant Christians meet in homes or other places for prayer, Bible study, fellowship, faith healing, etc. The name "house churches" is sometimes used to designate those groups that meet in defiance of the China Christian Council churches. However, it is an oversimplification to say that there are two large segments that are diametrically opposed to each other. Another designation, coined by China Christian Council, is "meeting points." The connotation is that these group meetings are recognized by the Council and are friendly to the churches open for public worship. While it is impossible to count the number of house churches or "meeting points," the strength of Protestant Christianity is not limited to seven million Protestants in the 8,000 or more congregations. Extra-church gatherings are part of the Protestant scene, making for a complex church life. Thirteen theological schools are now in operation. The China Christian Council has printed and distributed some ten million copies of the Bible since 1980.

Contact between the Protestant and Catholic churches is very limited. However, Protestant and Catholic representatives, along with representatives from other religions, do have occasions to meet in the Chinese People's Political Consultative Conferences, an organ created by the United Front Work Department under the Chinese Communist Party, to discuss community issues.

[P. K. H. LEE]

2. THE CATHOLIC CHURCH

As of 1994, official government figures place the number of Catholics in China at four million, or one million more than in 1949. Unofficial estimates put the number far higher, between ten and twelve million. The last decade has seen about 3,000 functioning Catholic bishops, priests, and sisters, along with some bishops released from prison. About 4,000 churches have been re-opened. Over 1,000 seminarians and young sisters have been trained in the reopened seminaries and convents. Despite great difficulties, the underground seminaries and convents, that is, those which functioned secretly without government approval, have managed to offer education to the same number of young Catholics.

Adults, particularly in rural areas, have been drawn to the Church by healing experiences, especially by claiming to have been freed from diabolic possession. New converts in the cities who joined the official Church are mostly intellectuals and university students. Living in a materialistic and consumer society, they experience a spiritual emptiness. During the absence of priests, the laity emerged to play an essential role in the process of transmitting the faith to the next generation. Although underground activities have been outlawed as counter-revolutionary, the more the Communist Party and government endeavor to curb religious activities or to destroy certain parts of the underground Church, the more defiant believers become. Such a "minority Christianity" tries to retain its prophetic role that upholds the spirit of the reign of God as challenge to the secular world.

Organization of Church Leadership. The legacy of the foreign missionaries, originally greeted with enthusiasm by the Chinese, became a point of contention. On the eve of the Communist takeover in 1949, of the 140 dioceses or apostolic prefectures in existence, 120 had foreign bishops in charge. Such foreign presence continues to be a source of criticism whenever the subject is raised in China in the late twentieth century. The present body of Chinese bishops may be divided into three categories; (1) those ordained without recourse to Rome in the years before the Cultural Revolution; (2) those ordained after it and recognized by the government as part of the official Church; and (3) bishops at work in the underground Church.

On 1 October 1949, foreign missionaries were expelled from the country, and because the Church was deemed to be a foreign religion, campaigns were held in which Catholics were urged to criticize their leaders. It was the manifest goal of the Chinese Communist Party to assume leadership over the Church, replacing papal rule in the establishment of a new structure within the Chinese Church. The policy resulted in the ordination of bishops without Rome's approval [*see* NCE 3: 598-599].

After the Cultural Revolution, another sixty-five Chinese priests were ordained bishops with the government's, but not with Rome's approval. The first was ordained in 1979. A principal motive for these ordinations, though irregular, was to serve the pastoral needs of the faithful. The new policy of the government allowed the Church to function in public, rather than in hiding. Some of the episcopal leaders who had been imprisoned in the past for their unswerving loyalty to the faith and the pope and had refused to have any relationship at all with the Catholic Patriotic Association were now more willing to come forward and work together with the Association for the future of the whole Church in China. Among this group, there were some who actively sought higher positions within the authority structure of the Association in order to influence its decisions and to serve to curb the tendency of the Association toward unilateral control. Many secretly sought legitimization of their status from the pope. Yet the situation remains confused. According to most recent estimates, hardly one percent of Catholics in China are active members of the Patriotic Association, which represents a very small part of the official Church mainly in the major cities.

While some prelates ordained bishops who did not recognize the pope, others ordained priests who did recognize Rome. While outside the government's legal boundaries, the ordinations were done with Rome's approval. Bishop Fan Xueyan of Baoding Diocese (d. 1992) was the first to ordain bishops without recourse to government or official Church approval. When freed from prison after the Cultural Revolution, he recognized the fact that the Church could not do without bishops and ordained three immediately. Later Bishop Fan Xueyan wrote a letter explaining the circumstances that demanded he follow such a procedure. The pope in turn legitimized these bishops and granted them special faculties to ordain their successors as well. The new bishops were also given authority to ordain for neighboring dioceses where the need arose. This led to the indiscriminate ordination of bishops on a larger scale than had been anticipated. In some cases, dioceses had as many as three bishop ordinaries. By the 1990s the underground Church had as many as sixty bishops who were ordained secretly. Even though of strong faith, their outlook and ways of acting reflect little of Vatican II's outlook, knowing almost nothing about its directives.

Renewed Struggle. After the crackdown of 4 June 1989 and after the political changes in Eastern Europe and the dissolution of the Soviet Union, the Chinese Communists considered it necessary to strengthen the Party and the army's control in order to maintain political authority and to avoid a repeat of the disastrous road taken by Eastern Europe and Russia. In line with the political atmosphere, the religious policy at that time became more restrictive. However, in the Spring of 1992, Deng Xiaoping's words on his tour of south China created an atmosphere of "expanding openness and deepening reform." At this time, in the atmosphere of an emphasis on economic development, the strict religious policy was relaxed. However, after over a year of a more open religious policy, the Party discovered that some people used the opportunity to go beyond the government's bottom line for religious activity, which caused anxiety on the part of the leadership. Therefore, it issued new regulations, *Regarding Religious Activities by Foreigners within the Boundaries of the People's Republic of China,* in January 1994. According to the new regulations, with the invitation of religious organizations at or above the provincial, autonomous region, or municipal level, foreigners can explain the Scriptures and preach in Chinese places of religious activity. However, foreigners are not permitted to establish religious organizations, business offices, centers of religious activity, or religious academies within China's borders. They may not seek converts among Chinese citizens, appoint religious professionals, or carry out any other missionary activity.

The Communists from the very beginning set their own religious policy that had to be followed by the

Chinese Catholic Church, a policy that demanded total independence free from any foreign interventions and control. In 1989, as China sought international dialogue, it realized that it needed to delineate a new policy toward the Catholic Church. Document 3, issued in February 1989, permitted the Chinese Catholics to acknowledge the pope as the spiritual leader of the Catholic Church. They may pray for him, but may not talk to him or have any dealings with him whatsoever. The Catholic Church still follows the government policy, imposed on it from the beginning, of selecting and ordaining its own bishops without recourse to Rome's approval.

Compared with the recent past, there has been improvement in the situation of religious freedom in China, and the number of religious believers continues to grow. However, there are several religious leaders who remain in prison and others whose activities are restricted. It is not surprising, given China's geographical size and complex cultural and political situation, that the Catholic Church in China tends to be pluralistic in nature. Even in the midst of crisis and division, Catholics in China have overcome many limitations and made steady progress.

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[J.TONG]

COLOGNE DECLARATION

Taking its name from the place where it was issued, the Cologne Declaration is the popular label of the statement, *Wider die Entmündigung—für eine offene Katholizitate* ("Against Interdictions: For An Open Catholicism"), issued by a group of Catholic theologians from Germany, Austria, the Netherlands, and Switzerland. The declaration identified three areas of special concern: (1) current methods of episcopal selection; (2) Roman intervention in the appointment of theology professors; and (3) theologically questionable attempts at asserting the pope's doctrinal and jurisdictional authority in an exaggerated form.

The Three Concerns. The concerns expressed in point one were prompted by the Roman Curia's unilateral filling of vacant episcopal sees around the world, in particular the appointment of Joachim Cardinal Meisner as archbishop of Cologne. Contrary to accepted tradition Rome ignored the recommendations of the Cologne Cathedral Chapter. The Cologne declaration argued that "the autocratic methods manifest in recent episcopal appointments stand in contradiction to the Gospel spirit of brotherhood, to the positive, postconciliar experiences of freedom and to the collegiality of the bishops." With regard to point two, the Declaration asserts that Roman intervention in the appointment of theology professors "risks undermining" the local bishop's "authority and responsibility . . . to grant or withhold ecclesiastical permission to teach." The authors of the Declaration were especially concerned that in applying for positions on Catholic faculties of state universities, theologians regarded by Rome as unreliable on the birth control question had been rejected because of Roman opposition. In point three, birth control was again the point of conflict: "Recently in addresses to theologians and bishops, and without considering the differing degrees of certitude and the unequal weight of church statements, the pope has connected the teaching on birth control with fundamental truths of the faith, such as the holiness of God and salvation through Jesus Christ. As a result, critics of the papal teaching on birth control find themselves condemned for 'attacking fundamental cornerstones of Christian doctrine.'"

Among the 163 original signers of the Cologne Declaration were some of the Church's best-known theologians, including Alfons Auer, Franz Böckle, Heinrich Fries, Bernard *Häring, Herbert Haag, Hans Küng, Johannes-Baptist Metz, and Edward *Schillebeeckx. It attracted considerable attention and support throughout Europe in the early months of 1989. By the end of January, twenty-three Spanish theologians signed a statement of support. In February, fifty-two Dutch-speaking theologians in Flanders expressed solidarity with the Cologne signers, and in March, 130 French-speaking theologians from France, Belgium, and Switzerland issued a similar statement.

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[J. A. DICK]

COMMISSION OF THE BISHOPS' CONFERENCES OF THE EUROPEAN COMMUNITY (COMECE)

The Commission of the Bishops' Conferences of the European Community, in French, *Commission* *des épiscopats de la Communauté européenne*, thus COMECE, was established on 3 March 1980 with the agreement of the Holy See. COMECE consists of a delegate bishop from each of the episcopal conferences in the member states of the European Community, or the *European Union (EU), as it is now known. Acting for the episcopal conferences of the member states, COMECE's fundamental aim is to interact with the European political institutions concerning important issues surrounding the construction of Europe, especially in the socio-economic, political, legal, and cultural spheres.

Purpose and Aims. An instrument in the process of ongoing evangelization of Europe, COMECE seeks to ensure that the process of European construction is value based and endowed with a soul. While not having an official status vis-à-vis the institutions of the EU, the COMECE Secretariat is a listening post for the local churches of the member states concerning all matters of interest to the Church treated by the institutions of the EU (especially the European Commission, the European Parliament, the Council of Ministers, and the European Court). The Secretariat also monitors the work of the institutions of the Council of Europe in Strasbourg. Article One of the COMECE statutes states:

> The Bishops's Conferences of the countries belonging to the European Community exercise their pastoral task in the framework of that Community, as a complement to their pastoral duties in their own countries, so as to attain a reciprocal openness and fraternal cooperation among themselves in the service of the evangelization of the new Europe.

COMECE is an instrument of that process and as such has five aims. First, it seeks to inform the bishops and, through them, the local churches about issues of common pastoral concern being dealt with in the various EU institutions and the Council of Europe. Second, it helps the bishops reflect on the pastoral issues and challenges arising from the process of European integration. Third, it facilitates collegiality among the bishops' conferences with regard to pastoral decisions and action to be taken in the context of a community of nations characterized by an ever-deepening political union. Fourth, it establishes contacts with European civil servants and politicians in order to present to them the concerns of the bishops' conferences and the local churches on issues of importance in contemporary Europe and, at the same time, to discover the EU perceptions of the same issues and ascertain the questions that the civil servants or politicians might wish to address to the Church. Fifth, it makes statements or produces responses to particular issues in the EU political sphere in the name of the bishops' conferences, as deemed necessary and fitting by COMECE in consultation with the national bishops' conferences.

Structure. The membership of COMECE consists of the bishops delegated for three-year terms by each conference of the EU member states. Observers are invited from other European countries that have applied, but have not yet been approved, for membership in the EU. A Swiss observer has always attended the plenary meetings, which are held twice a year to set out the main areas of work. Elections are held once every three years to elect the Executive Committee.

The Executive Committee, consisting of the president, two vice presidents, and the secretary general, carries out the decisions taken by COMECE. It meets twice yearly between the two plenary sessions. The staff of the Secretariat carries out work under the direction of the secretary general. The president is responsible for the Secretariat and its service to the Commission and its Executive Committee. Based in Brussels, the Secretariat also has a small office in Strasbourg.

Franz Cardinal Hengsbach (Essen, Germany) was elected as the first president of COMECE in March 1980. He was assisted by Archbishop Jean Hengen (Luxembourg) and Cahal B. Cardinal Daly (then bishop of Ardagh and Clonmacnoise, Ireland). At the plenary meeting in April 1983, Hengen was elected president and Bishop Dante Bernini (Albano, Italy) and Hengsbach as vice presidents. Hengen was re-elected for a second term as president in 1986 with Archbishop Charles A. Brand (Strasbourg, France) and Bishop José da Cruz Policarpo (Lisbon, Portugal) as vice presidents. In November 1990 Brand became president with Bishop Joseph Duffy (Clogher, Ireland) and Bishop Luc de Hovre (Mechelen-Brussels, Belgium) as vice presidents. At the plenary meeting in November 1993 Bishop Josef Homeyer (Hildesheim, Germany) was elected president, and Archbishops Fernand Franck (Luxembourg) and Elias Yanes Alvarez (Zaragoza, Spain) were elected as vice presidents.

Origin and Activities. As with many Church-related organizations surrounding the European institutions, the role of lay Christians in COMECE's inception is significant. Its direct origins, however, are to be found within the already existing postconciliar *Council of the Bishops' Conferences of Europe (CCEE). Some of the members of the latter from the then member states of the European Economic Community (EEC) recognized the need for an instrument to ensure information, presence, and interaction with the evolving EEC. Thus, discussions in the mid-1970s led initially to the establishment in 1976 of an information service, *Service d'Information Pastorale Catholique* (SIPECA) under the aegis of the Apostolic Nunciature in Brussels. Four years later, when COMECE was set up, the work of the SIPECA was entrusted to COMECE. By continuing to publish the twice-quarterly SIPECA review, *Europe, Current and Coming Events*, in French, English, and German, COMECE was able to fulfill its task as an information service for the European bishops on the main issues dealt with in the work of the EU and of the Council of Europe. COMECE distributes the review to all the bishops of the EU member states and the presidents and secretaries of the Bishops' conferences of the countries of Central and Eastern Europe.

As part of COMECE's regular work as an information service, the Secretariat organizes general information visits to the Brussels, Luxembourg, and Strasbourg institutions for bishops, groups involved in specific pastoral activities, and for individuals and groups involved with specific issues where the EU is competent.

COMECE's central task is that of articulating contributions of the bishops' conference to the evolving political agenda of EU policy making. In this regard, the agenda of COMECE's work is set to a large extent by the agenda of the EU itself. Social and economic policy issues, political union, deepening and enlargement of the EU, subsidiarity, security, peace and disarmament, equality of opportunity for men and women, audiovisual and media policy, education and training, refugee and asylum policy, EU relations with Central and Eastern Europe and with developing countries, biotechnology and bioethical issues, ecological and environmental policy, and the preservation of Sunday observance are among the many issues to which COMECE seeks to contribute to the shaping of EU political policy-making. Such contributions are made chiefly through meetings and exchanges with officials of the EU institutions and on occasion by means of statements or position papers.

COMECE has a particular function with respect to the nine European schools located in six of the member states of the EU. The governing body of these schools recognizes COMECE as an official interlocutor in matters pertaining to the teaching of Catholic religion on behalf of the bishops in whose dioceses the European schools are located. As necessary COMECE organizes meetings and seminars for these bishops or their delegates to ensure adequate coordination and organization. In June 1990 COMECE drew up a framework program for the teaching of religion in these schools to assist religion teachers with their tasks.

Cooperation and Links. Since its foundation COMECE has had close links with the representatives of the Holy See to the institutions of the European Union in Brussels and of the Council of Europe in Strasbourg. Good working relations with the episcopal conferences of the member states of the EU, their presidents, Secretariats, and commissions are also fostered. In the case of those bishops' conferences where there exists a Committee for European Affairs, the COMECE Secretariat contributes to their work and when possible participates in the realization of their objectives. COMECE has always enjoyed close links with the CCEE. The continuation of such cooperation was foreseen in the statues of the CCEE as redrafted in 1993. COMECE is the authorized interlocutor on behalf of the bishops' conferences of the EU member states with the European Ecumenical Commission for Church and Society (EECCS), the consultative commission of the non-Catholic churches in the EU member states.

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[N. TREANOR]

CONGAR, YVES MARIE-JOSEPH

Dominican theologian, ecumenist, author; b. Sedan (Ardennes), France, 13 April 1904; d. Paris, France, 22 June 1995; Pope John Paul II named

Congar to the College of Cardinals on 24 November 1994. For biographical entry *see* NCE 18:104.

CONSEJO EPISCOPAL LATINOAMERICANO (CELAM)

The Latin American Episcopal Council, the Consejo Episcopal Latinoamericano (CELAM), was founded in 1955, following the General Conference of Latin American Bishops that met in Rio de Janeiro. It was formally approved by Pope Pius XII 2 November 1955. Its main objectives were defined as (1) the study of the problems facing the Church in Latin America, (2) coordinating Catholic activities on the continent, (3) the promotion and support of Catholic charitable activity, and (4) the organization of conferences of Latin American bishops whenever these are summoned by the Holy See.

While CELAM is best known for its role in organizing the General Conferences of Latin American Bishops, Medellín (1968) [*see* NCE 17:399], Puebla (1979) [*see* NCE 18:406], and *Santo Domingo (1994), milestones in the history of the Latin American Church, it has also had a continuing role in servicing the particular churches of the continent. The council, composed of delegates from each episcopal conference, holds a four-yearly assembly at which it elects a president, two vice-presidents, and a secretary general. The secretary general directs the day-to-day work of CELAM, much of which as of 1994 was carried out by eleven departments: Catechesis, Education, Family, Children and Youth, Liturgy, Missions, Social Action, Consecrated Life, Vocations and Ministries, Ecumenism and Religious Dialogue, and Culture and Media. There are also secretariats for nonbelievers, the military chaplains, migrants, shrines, a radio and television service, and an Institute of Pastoral Theology. Through its departments, CELAM offers courses for bishops and other Church personnel and promotes conferences and publications. It also produces a regular bulletin.

Origins of CELAM. The origins of CELAM and even of episcopal conferences themselves go back to the activities of bishops such as Helder Câmara (Brazil) and Manuel Larraín (Chile), who was president of CELAM 1963-66. These bishops were determined to end the remoteness of the Church from the bulk of Latin America's population that had resulted from its close relationship with traditional elites. They also sought to bring the Church into the crusade for development that, it was believed, would pull Latin America out of its backwardness through initiatives like the U.S.-sponsored Alliance for Progress. Typical of this approach were proposals at the CELAM meeting in Buenos Aires in 1960 at which Larraín called for studies into the basis of pastoral theology and for sociological research to inform the Church's ministry. At the same meeting, Bishop Alfredo Rubio of Giradot (Colombia) reported the findings of a study that found that most Roman Catholics in rural areas had not been evangelized and called for the Church to support agrarian reform and to organize a Christian rural movement in each country. In 1964 Bishop Leonidas Proaño of Riobamba, Ecuador, known as the "bishop of the Indians," founded the Latin American Pastoral Institute in Quito, which was to train thousands of Church personnel from all over the continent. In the late 1960s a series of continental meetings was held to discuss reform over the whole area of the Church's life. Particularly significant was the 1966 assembly at Mar del Plata, Argentina, where for the first time the bishops attempted a global vision of the Latin American Church and its role in the development.

The creation of CELAM as an organ of coordination and collegiality for the Church in Latin America had an effect on the Roman Catholic Church worldwide in two ways. First, CELAM and the other Latin American episcopal conferences were prototypes for the structures created after Vatican II to embody the greater degree of autonomy now vested in particular churches. Second, CELAM brought issues of world development on to the agenda of the universal Church. The CELAM bishops caucused at Vatican II and directly influenced the constitution *Gaudium et spes*, especially the commitment to "those who are poor or in any way afflicted." The social concerns behind CELAM were those expressed in Pope Paul VI's encyclical *Populorum progressio* and explored further in the apostolic letter, *Octogesima adveniens*, and the apostolic exhortation, *Evangelii nuntiandi*.

The results of the efforts of the CELAM pioneers and a new generation of theologians, economists, and sociologists in Latin America to reassess the role of the Church on the continent were first made visible on a world scale at the Second General Conference of Latin American Bishops, held in Medellín, Colombia, in 1968. The Medellín Fathers committed the Church to participating in the transformation of Latin America into a more human society by eliminating structures of injustice, a transformation they compared with the liberation of Israel at the Exodus [Medellín, Introduction, 6].

Change and Downsizing. CELAM has undergone drastic changes since its foundation, reflecting both developments within the Latin American Church and the changing relationships between Latin America and Rome. The optimism of the 1960s was to prove short-lived. The democratic and populist movements in Latin American countries were abruptly checked by a series of military coups, starting in Brazil in 1964, followed by Bolivia in 1971, Uruguay in 1973, and—the bloodiest of all—Augusto Pinochet's coup of September 1973 in Chile. In 1975 it was the turn of Peru, followed in 1976 by Ecuador and Argentina. The times were not auspicious for the Sandinista revolution of July 1979 in Nicaragua, all the more so after the election of Ronald Reagan as U.S. president in 1981.

The early leaders of CELAM were more progressive than the average of Latin American bishops, and their challenge to inherited power structures and attitudes provoked opposition in the Church. An alliance between conservative Latin American prelates and conservative officials of the Roman Curia sought to check what they claimed to be Marxist infiltration into the Church. Their reaction received support in the election in 1978 of the Polish Cardinal Karol Wojtyla as Pope John Paul II. The new pope's experiences in Communist Poland had left him fiercely opposed to Marxism and Communism and sensitive to the danger that the involvement of Church personnel in community organization would compromise their distinctive religious mission.

Attempts were made to check CELAM. In 1958 a Pontifical Commission for Latin America had been established, a body with no equivalent for any other continent, reflecting the extent to which the future of Catholicism was felt to be closely bound up with Latin America and enabling the Vatican to monitor and influence developments in CELAM. In 1970 the statutes of CELAM were modified to give presidents of episcopal conferences the right to attend the assemblies. This was generally regarded as a move to reinforce conservative tendencies.

In 1972 the Colombian auxiliary Bishop Alfonso López Trujillo was elected secretary general of CELAM, a post he held for an unprecedented seven years. In 1979 he was then elected president. As secretary general, López Trujillo embarked, alleging reasons of economy, on a rationalization of CELAM's activities that included the closure of the Pastoral Institute in Quito, the Liturgical Institute in Medellín, and the Catechetics Institute in Manizales. They were combined in 1974 to form the CELAM Theological Institute, operating from the premises of the Liturgical Institute in Medellín. A number of leading intellectuals associated with the theology of liberation claim that they were banned from the new Institute. In 1989 the Institute was transferred to Bogotá with the exclusion of leading intellectuals associated with the theology of liberation.

Criticism of Liberation Theology. A clear sign that policy had changed was a series of conferences and publications criticizing the emerging theology of liberation (17:350). This work was associated with the Belgian Jesuit Roger Vekemans, who branded the theology of liberation as "collaboration with Marxism." A visible sign of the activity of this group was the so-called "German-speaking Latin American 'Church and Liberation' Study Group," associated with Bishop Hengsbach of Essen (Germany), founded, according to Hengsbach, at a meeting in Bogotá in February 1973. After a series of seminars in Germany, this group organized a colloquium in Rome in March 1976 that prompted a protest by Karl Rahner, Johannes B. Metz, Ernst Käsemann, and other distinguished German theologians at the misrepresentation of liberation theology and the exclusion of leading Latin American thinkers from the debate. The participants in the Rome colloquium included López Trujillo and Bishop Darío Castrillón, who was to succeed López Trujillo as secretary general of CELAM. Hengsbach stated to the press that "the so-called theology of liberation leads nowhere. Its outcome is communism." He announced that the forthcoming General Conference of Latin American Bishops, planned for Puebla (Mexico) in 1978, would have to deal with incorrect interpretations of the Medellín conclusions. The German theologians also noted that on his visit to Bolivia in 1977 Hengsbach had been awarded the Order of the Condor by the military dictator Banzer, who was associated with a notorious set of guidelines given to the police advising them how to smear socially committed Christians. Subsequently CELAM promoted a series of lectures in Nicaragua extremely critical of the Sandinista government.

The stage was thus set for what was to be the first set-piece onslaught on the theology of liberation: at Puebla before the assembled bishops. The conference was postponed from 1978 by the deaths of Paul VI and John Paul I and eventually opened in January 1979 by the newly elected John Paul II. The preparatory document for the Puebla conference, produced by the CELAM secretariat under López Trujillo, rather than updating the Medellín approach, defined the problems of the continent in terms of the evangelization of culture, the Church's need to deal with the growing secularization of Latin American produced by urbanization and industrialization. It did not deal with the increased poverty of the region, or with the persecution of the Church by authoritarian regimes. In response to heavy criticism, the working document produced in mid-1978 under the direction of the CELAM president, Aloísio Cardinal Lorscheider of Fortaleza, Brazil, returned closer to the outlook of the Medellín document.

The organization of the conference, the responsibility of López Trujillo and Sebastiano Cardinal Baggio, prefect of the Congregation of Bishops and president of the Pontifical Commission for Latin America, also showed signs of tighter Vatican control. The conference executive was expanded at a late stage to include Cardinal Baggio and Archbishop Ernesto Corripio of Mexico City as co-presidents with Cardinal Lorscheider, conference president ex-officio, as president of CELAM. In contrast to Medellín when bishop delegates were allowed to bring their own theological advisers, the official experts this time were selected by the Vatican, and none of the leading liberation theologians was invited. The site of the conference, a seminary outside the town of Puebla, surrounded by a high wall—christened by López Trujillo "the wall of freedom"—was designed to reduce contact between the bishops and the outside world, including the liberation theologians many had invited as personal advisers. Finally, Pope John Paul II's opening address seemed to suggest different priorities from those of the working document. The bishops, however, asserted their independence of the conference organizers, elected an open drafting committee, and produced a new text with heavy reliance on a general staff of liberation theologians with whom they communicated by themselves breaching the security cordon. The final draft is generally regarded as maintaining the Medellín commitments. According to Archbishop Luciano Mendes de Almeida, one of the members of the drafting commission, a last-minute move to eliminate the phrase "the preferential option for the poor" was only defeated by a phone call to the pope in Rome in the small hours of the morning. The price paid for its retention was the removal of a tribute to liberation theology. The other symbol of this tortured methodology reported by Archbishop Mendes de Almeida, is of his sitting between López Trujillo and Helder Câmara to combine two very different texts on evangelization and liberation.

Bishop López Trujillo's attitude was revealed by a letter to a fellow conservative bishop, discovered by accident and published by a Mexican newspaper. In the letter López Trujillo talks about preparing for the conference, and the subsequent CELAM elections, "as boxers do just before stepping into the ring for a world championship." He also reports his efforts with Cardinal Baggio to change the composition of delegations and makes derogatory remarks about Cardinal Arns of São Paulo and the Jesuit Father General Pedro Arrupe.

Santo Domingo. In terms of relations between the Latin American Church and the Vatican, the Fourth General Conference of Latin American Bishops, held in *Santo Domingo in 1992, was largely a re-run of Puebla. Three preparatory documents, produced by CELAM, were heavily criticized by all Latin American hierarchies. When it became clear that the critical responses from episcopal conferences had been largely ignored, the new CELAM secretary general, Bishop Raymundo Damasceno Assis, elected in April 1991, initiated a review that gave rise to a synthesis of conferences' views, the *Secunda Relatio*, and a Working Document for the conference broadly following this. Nevertheless Vatican pressure to revise or even replace the Working Document continued until the eve of the conference. When the procedures for the conference were announced, not only were there three co-presidents of the conference, including the Vatican Secretary of State, Angelo Cardinal Sodano, but also an unexpected joint secretary, the Chilean bishop, Jorge Medina Estévez, to share the functions of CELAM's own secretary general. Again, the official experts were all conservative, as were the Vatican nominations over and above the elected delegates. In a final intervention when the conference had started, the Working Document was set aside, and the bishops made to listen to four so-called "magisterial lectures," expounding dogmatic themes. Many regarded it as an affront. The final document was the product of intense struggle, including a reported five thousand amendments submitted at the last minute to retain elements of the tradition of Medellín and Puebla. As a result, the final document was only available a few hours before the closing ceremony.

Pope John Paul II suggested at Santo Domingo the calling of a pan-American bishops' meeting, and it has since been announced that such a synod will take place in the year 2000. There have been suggestions that such a meeting, if it takes place, may contribute to reducing the importance of Latin American episcopal structures, including CELAM. Whatever the developments in this direction, CELAM remains as a witness to a period in the Roman Catholic Church in which a new respect was accorded to the experience of the Latin American Church and its distinctive themes of justice, liberation, and participation.

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[F. MCDONAGH]

COPLESTON, FREDERICK C.

Philosopher; b. near Taunton, Somerset, England, 1907; educated at Marlborough College (1920-25) and St. John's College, Oxford, graduating in classics and philosophy (1929); became Catholic 1925; entered the Society of Jesus 1930; ordained priest 1937; d. 1994. Frederick Copleston was born into a very old West Country family with strong roots in the Indian Civil Service, in which his father was a senior judge, and in the Church of England, in which two of his ancestors had served as bishops. His move to the Roman Church led to his leaving school and to a certain amount of disapproval from his family. His early years at Oxford, by his own account, were spent in acclimatizing himself to his new religious surroundings, rather than in diligent study of the classics. His interest in philosophy was awakened, not by the modern developments in Oxford philosophy in the twenties, but by those teachers who were still influenced by Hegel. Upon leaving Oxford, he joined the Diocese of Clifton, in which Taunton lay, to study for the priesthood, but after a year in the seminary he decided to become a Jesuit. He completed his studies for the priesthood without interruption at Heythrop College in Oxfordshire, which at that time was the main Jesuit house of studies in Britain. He abandonded plans to do a doctorate at the Gregorian University when the war broke out 1939. Instead, Copleston was appointed to lecture at Heythrop in the history of philosophy, which he continued to do until 1970. In 1970, the college in Oxfordshire was closed, and a new Heythrop College was founded by royal charter as a College of the University of London. Copleston became its first principal, a post which he held until his retirement in 1975. He continued to write and to lecture to within a year or two of his death.

His main achievement is his monumental *A History of Philosophy* whose nine volumes appeared between 1946 and 1975. A projected tenth volume on Russian philosophy was in fact published separately as *Philosophy in Russia: From Herzen to Lenin and Berdyaev* in 1986. The *History* was, at least at its inception, intended to be a three-volume work that would provide seminarians and especially his Jesuit students with a more accurate and broadly-based view of the subject than was available in the rather impoverished and apologetically-slanted manuals commonly in use at the time. However, the project grew in scope and in depth as it progressed. Copleston remained pleased with most of it, though in later years he considered the first volume 'deplorable' and wished that he had had time to rewrite it. Yet, the *History* as a whole is a model of clarity, objectivity, and scholarly accuracy, unsurpassed in its accessibility and balance. It has been translated into Italian, French, Spanish, Japanese, and Chinese.

Copleston's own philosophical interests are more readily found in the many other volumes that appeared over the forty-five or so years of his teaching and writing career. His first books were monographs on Nietzsche (written to dissociate Nietzsche from the Nazis) and Schopenhauer; in 1956 he published a collection of essays, *Contemporary Philosophy*, in which he commented on various trends both in analytic and continental philosophy; *A History of Medieval Philosophy* (1972) functioned in part as a revision of Volume 2 of the *History,* but is evidence of his continuing interest, first avowed in his Oxford days, in metaphysics. Metaphysics received more direct and personal expression in his 1979-1980 Gifford Lectures at the University of Aberdeen, published as *Religion and the One.* The other topic that fascinated him was the relationship between the activity of philosophizing and the cultures in which that activity was variously pursued. He would have liked to have done a full-length study along those lines, but came to believe that it was simply too large, though some of his thoughts on the topic can be found in his *Philosophy and Cultures,* a set of lectures he gave in Oxford in 1978.

Copleston was much in demand as a lecturer and broadcaster. He had a famous, if inconclusive, radio debate on the existence of God with Bertrand Russell in 1948 and made several appearances on radio and television with A. J. Ayer, who became a good friend. Despite, or perhaps even because of, the radical difference in their philosophical views, they both took the greatest pleasure in sparring with one another. Quite in general, Copleston was enormously influential in helping to dispel the widespread prejudice that Catholics, and especially Catholic priests, cannot be expected to engage in intellectually honest philosophical debate. His immense sense of humor, his personal modesty, and his unassuming manner made him much loved and respected far beyond the confines of the College to which his life was devoted. He was honored by several universities in the United States, by his old College in Oxford, by the Universities of London and St. Andrews in Britain, and by the University of Uppsala in Sweden. In 1970 he was elected a Fellow of the British Academy.

A full bibliography of all Copleston's books, articles, and reviews up to 1987 was compiled by Michael J. Walsh and published in *The Heythrop Journal XXVIII (1987),* pp. 418-38.

[G. J. HUGHS]

COUNCIL OF EUROPEAN BISHOPS' CONFERENCES (CCEE)

At the Second Vatican Council the bishops discovered the great value of collegiality. Toward the end of the Council the presidents of thirteen European episcopal conferences sought ways of continuing collegial cooperation. The result was the Council of European Bishops' Conferences (*Consilium Conferentiarum Episcoporum Europae*), founded in March 1971.

Composition and Purpose. The members of the CCEE are the Bishops' Conferences of Europe, numbering thirty-three as of 1994. Until 1993 the conferences were represented by a delegated bishop, but since April 1993, at the specific request of Pope John Paul II, the conferences are represented by their presidents. Normally, a general assembly is held every year.

The specific tasks that the CCEE has set itself are as follows: promotion of hierarchical *communio*; exchange of information; cooperation on common issues; the establishment of contact with episcopal conferences of other continents; ecumenical contact; and Christian witness within European society.

The presidents of the CCEE have been: Cardinal Roger Etchegaray of France (1971-79); Cardinal Basil Hume of England (1979-86); Cardinal Carlo Maria Martini of Italy (1986-93); and Archbishop Miloslav Vlk of the Czech Republic (1993-). The Secretary General of the Conference until 1977 was Alois Sustar; since 1979 that position has been held by Ivo Fürer. The Secretariat has been located in St. Gallen, Switzerland, since 1977.

Evangelization in Europe. The Councils of Bishops' Conferences that were set up in other continents were established with a view to observing and monitoring specific matters of concern and issues needing attention in those continents. For many centuries Europe and the universal Church had been identical. As a result it was only gradually that the CCEE discovered the problems that were of particular concern to the European continent. This growth in self-awareness occurred especially in a series of symposia organized by the European bishops.

A symposium has been held on average every three years. The different episcopal conferences are represented at these symposia by a number of bishops in proportion to the size of the conference. On each occasion roughly eighty bishops attend the symposium. Initially the symposia were dedicated above all to following up issues raised at the Second Vatican Council: "Post-Conciliar Diocesan Structures" (1967); "The Life and Ministry of Priests" (1969); "The Mission of Bishops as Diakonia of the Faith" (1975). There followed at type of transitional symposium on "Youth and Faith"

(1979). The remaining symposia have addressed various issues: "The Collegial Responsibility of the Bishops and of the Episcopal Conferences of Europe in the Evangelization of the Continent" (1982); "'Secularisation' as a Challenge and an Opportunity for the Gospel in Europe" (1985); "New Attitudes to Birth and Death as Opportunities for Evangelisation" (1989).

There has been a growing realization that the specific task of the CCEE is the evangelization of Europe. Europe has been shaped by the Christian faith and in turn Europe shaped Christianity. This mutual interpenetration, unchallenged from the earliest times, has been in steady decline for the past two centuries and had accelerated in recent times. This phenomenon is sometimes described as "secularization." The peculiar problem for Europe is that the continent finds itself at the close of a first, glorious age of evangelization, while also presiding over the transition to a totally new age in history.

Interaction Between East and West. Until 1989 the continent of Europe was sharply divided due to the isolation of those states in Central and Eastern Europe that were under Communist domination. Whenever possible, contact between the different local churches was established within the context of the CCEE. The episcopal conferences of Poland, Hungary, Yugoslavia, Lithuania, Romania, and East Germany (the German Democratic Republic) also regularly worked together. The degree of cooperation on the two sides of the great European divide differed markedly.

This situation changed dramatically with the collapse of communism. In April 1990 the CCEE welcomed representatives of the episcopal conferences of Central and Eastern Europe to a discussion regarding the new situation on the continent. This discussion was continued and intensified at the special Synod for Europe held in December 1991. The new situation shaped the 1993 Symposium of European Bishops. Held in Prague in September, it brought together representatives of the laity, priests, and religious to address the theme, "The Gospel Lived in Freedom and Solidarity."

The totally contrasting patterns of society, one characterized by an atheistic state ideology and more or less public persecution of the Church, the other characterized by indifference and virtually unrestrained freedom, both in their own way shaped the Church in their separate regions. In the West, an attempt was made to explore the avenues opened up by this new situation, while in the Communist countries constant opposition ruled out any form of experiment. It was during these years, when the two halves of the continent were so divided, that the Second Vatican Council took place. In its wake there were notable changes in the life of the Church and in theology in the West. In the Communist countries the tendency was to emphasize the immutability of Church teaching and thus to partially cut oneself off from developments in Western theology. At the CCEE plenary meeting held in January 1994, the two different patterns of development in East and West were quite evident. What is clearly needed on each side is a better knowledge of the other side and a recognition and exchange of the different gifts of East and West.

Thematic Meetings of the CCEE. The CCEE organizes meetings between bishops, who are entrusted with specific dossiers within their own episcopal conferences, and specialists in their particular field. When the CCEE was established, it was discovered that pastoral ministry to migrants and to tourists required a certain cooperation between episcopal conferences. At a meeting on migration held in December 1993, in addition to the question of pastoral care, the increasingly acute problems of racism and xenophobia came up for discussion.

Roughly every two years a meeting has taken place where the participants exchanged views on the question of catechesis. The principal matter of concern was the transmission of the faith in the contemporary world. Over the past few years in the West the question of religious instruction in the public school system has been an issue of contention, while in the countries that hitherto had been Communist, religion is being re-introduced as a school subject.

A commission made up of six bishops, the same number of media specialists, and representatives of international Catholic media organizations deals with all issues related to mass media in the European context. Given the wide variety of languages and cultures represented on the European continent, the possibilities of exchanging religious programs between one country and another are very limited. There is urgent need for Western help in assisting the Church to gain access to the media in the formerly Communist countries, and particularly to train Catholics to work in the media. A congress was held in Budapest in April 1994 on the subject, "The Value of the Gospel, Media Culture, and European

Reconstruction." By way of making its contribution to the preparation of the Roman Synod on the Laity and on Priestly Formation, the CCEE invited the relevant bishops and representatives of the parties concerned from all the countries of Europe to meet. This move enabled the participants to engage in discussions and thus helped give a clearer idea of which problems could best be solved at the national level and which required a solution at an international level.

Meetings have also been held for those bishops with special responsibility for ministry to youth, ecumenism, justice and peace, evangelization, pilgrimages, etc. Meetings are organized for those promoted to the episcopate in the previous five years. They meet with experienced bishops and discuss the fundamental question: How am I a bishop?

Ecumenical Cooperation. Pope John Paul II has repeatedly pointed out that the churches from the continent in which the separation of the churches originated have a special duty to promote the cause of unity. Since its foundation the CCEE has striven for ever closer cooperation with the Council of European Churches (KEK). This latter grouping represents some 120 churches and church communities from the Orthodox, Protestant, and Anglican families. A joint committee was set up in 1971, and the Council has an annual meeting.

Especially significant are the European ecumenical meetings to which forty representatives each from CCEE and KEK are invited. The themes of the meetings held to date have been: "One—That the World May Believe" (1978); "Called to One Hope—Ecumenical Fellowship in Prayer, Witness and Service" (1981); "Confessing the Faith Together—Source of Hope" (1984); "Your Kingdom Come!" (1988); "'At Thy Word': Mission and Evangelism in Europe Today" (1991). The CCEE and KEK have also mandated a joint committee to tackle the issue of "Islam in Europe."

Witness in the European Community/European Union (EC/EU). At a moment when the episcopal conferences in most Communist countries enjoyed little possibility of influencing the sociopolitical life of their respective nations, more and more countries in the West were coming together in what is now known as the *European Union. Given that many policy decisions are now being taken at the supranational level, the episcopal conferences of the nations concerned have found themselves obliged to get together and, in cooperation with the diplomatic representatives of the Holy See on the spot, make their views felt. This need for common action between conferences led to the setting up of the *Commission of Episcopal Conferences of the European Community (COMECE) in March 1980. This latter body is made up of one delegate from each of the episcopal conferences of the European Union.

The enterprise with perhaps the greatest influence on society was the ecumenical meeting organized jointly by CCEE and KEK held in Basel in May 1989. There were 700 delegates from all the churches in Europe present, as well as thousands of visitors. The fact that this meeting immediately rode the crest of the European wave is quite remarkable. Discussions are under way at the moment regarding the convening of a second European ecumenical assembly to address the issue of reconciliation.

Exchange of Information. Cooperation between episcopal conferences requires that information be exchanged between conferences on a regular basis. It is precisely with the intention of keeping one another up to date that the secretaries of the national episcopal conferences have an annual meeting. Furthermore, the spokespersons of the conferences, i.e., their media officers, maintain regular contact. At irregular intervals the Secretariat of the CCEE issues a report on the principal issues dealt with by the individual bishops' conferences.

The CCEE has established multilateral contacts with a wide variety of European organizations and institutions, in particular the European Forum of National Councils of the Laity, the Council of Working Parties of the European Council of Priests, and the European Conference of National Major Superiors.

See also COMMISSION OF EPISCOPAL CONFERENCES OF THE EUROPEAN COMMUNITY (COMECE); EUROPEAN UNION.

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[I. FÜRER]

CZECH REPUBLIC, THE CHURCH IN THE

With the session of Slovakia and the dissolution of the federal republic of Czechoslovakia at the end of 1992, the Czech Republic is made up of the traditional Czech lands of Bohemia and Moravia.

Bounded on the west by Germany, the south by Austria, the north by Poland, and the east by Slovakia, the Czech Republic covers an area of 78,864 sq. km. (30,450 sq. mi.), inhabited by 10.3 million people. The capital is Prague (Praha).

According to the 1991 census 40 percent of the Czech claim to be Catholic, but there are sizeable numbers of Protestant (Hussite) and Eastern Orthodox. The Roman Catholic Church is divided into two ecclesiastical provinces, Bohemia and Moravia. Prague is primatial see; the suffragan sees in Bohemia are in Litoměřice, Hradec Králové, České Budějovice, and the newly established bishop's see in Plzeň. The Moravian metropolis has its archbishopric in Olomouc with a suffragan see in Brno. The country has about 1,500 priests, about one half of whom are married, and sixty-five deacons. In the Archdiocese of Prague, the ratio of priests to people is 1:7, and about the same in the suffragan dioceses of České Budějovice and Hradec Králové. In Litoměřice where Catholics are fewest, the ratio is about 1:13 and in Plzeň 1:11. The ratio in Moravia is more favorable, in Olomouc almost 1:6 and in Brno 1:4.

Years of Persecution. During the forty-one years of Communist rule that began under Klement Gottwald in 1948 until the "Velvet Revolution" of 1989, the Catholic Church in the Czech lands suffered restrictions and harassments, and its leaders, overt persecution. Deprived of property, buildings, and land, the Church was robbed of its economic base. Many monastery buildings were turned into state offices and warehouses. Church schools, without exception, were abolished. The government Ministry of Internal Affairs occupied the seminary building in Prague. Severe measures impeded religious orders in their traditional ministries. Religious sisters were dismissed from hospitals and nursing care was entrusted to secular staff.

Table 1
Religious Orders of Men, 1994

ORDER	Number of Members	Number of Priests
Salesians	220	140
Jesuits	122	78
Premostratensians	118	79
Dominicans	80	46
Franciscans (OFM)	78	47
Conventual Franciscans	24	16
Capuchins	74	43
Redemptorists	43	33
Benedictines	26	14

The Communist state acknowledged a legal obligation to support the needs of the Church and to pay the salaries of priests. In return, priests were allowed to carry on their ministry only with a state permit. Article 178 of the criminal code regulated the activities of anyone involved in pastoral work. Clergy were able to carry out their ministry only with "the prior approval of the state." According to Article 178 priests were "licensed" as employees of the state. A priest whose license was revoked could no longer function publicly and had to seek some other form of employment. Dozens of priests were imprisoned and even those who were permitted to engage in pastoral work suffered from harassment and chicanery. In 1948 there were some 7,000 priests in the Czechoslovakia; in 1985 about 3,000.

The government allowed three bishops from both the Czech lands and Slovakia to attend the Second Vatican Council in 1962, and four to attend the sessions in 1963. By 1964, however, no diocese in Czech lands was administered by an ordinary approved by Rome. The Communist regime interned the archbishop of Prague, Josef Beran 1950-64. In1965, at the personal request of Pope Paul VI, Beran left the country to live in Rome where he died in 1969 [*see* NCE 16:25]. The only state-acknowledged bishop in that time was František Tomášek (b. 1899; d. 1992) who had been consecrated auxiliary bishop of Olomouc in 1949, but was not allowed to carry out his office. In 1965, with Archbishop Beran's departure, Tomášek was appointed apostolic chancellor in Prague. In 1977 he was named a cardinal and, subsequently, archbishop of Prague. Another noted victim of Communist persecution was Štepán Trochta, bishop of Litoměřice (1947-74). He was interned in 1950 and was able to resume his office only in 1968. Pope Paul VI named him a cardinal in 1971; he died in 1974, aged sixty-nine.

Communist attempts to control the clergy in Czech lands and Slovakia included close supervision of the two remaining seminaries, one in Litoměřice, one in Bratislava. Students, who needed government permission to study for the priesthood, generally suspected the seminary professors to be collaborators to one degree or another. Theological books and journals from abroad were banned and, as of 1974, so were radios.

The clandestine bishop Felix Davidek, who himself had been consecrated by a clandestine bishop, felt that for the Church to survive it was necessary for the underground to have its own bishops. Davidek consecrated fifteen bishops and ordained uncounted married men to the priesthood. The married men, ordained in both the Latin and Greek Catholic rites, were less likely to be suspected by the police than unmarried men. Davidek ordained one woman.

A brief respite under Alexander Dubček, the so-called "Prague Spring" of 1968, ended with a military invasion from the Soviet bloc and the ascendancy of Gustav Husák. Husák was chosen first secretary of the Czechoslovakian Communist party in April 1969 with a promise of "normalization." During the twenty years of Husákian normalization, repression of the Church continued, and the relentless pressure of the state police took its toll.

During the Husák years, an organization of priests, *Pacem in terris*, provided a front for priests who, for one reason or another, collaborated with the government. Well-intentioned members thought that it was only way of saving the Church for the future. The organization served the purposes of the regime by legitimating its policies, and dividing the presbyterate. At the same time the government offered inducements to parents and teachers to discourage their children from attending religious education classes. Catholics who continued to practice their faith openly, suffered discrimination in employment and education.

The Velvet Revolution. Efforts on the part of the Holy See to reach some sort of accommodation with the Communist regime had begun before Husák's coming to power, and finally in 1973 the government permitted the Holy See to appoint four residential bishops. Two of them, Josef Vrána and Josef Feranec, who had been prominent members of *Pacem in terris*, were received coldly by the Catholic laity. No other bishops were appointed until the Velvet Revolution in 1989. By that time, ten of the thirteen dioceses in Czechoslovakia were without a residential bishop. The election of Karol Wojtyla as Pope John Paul II in 1978 marked a turn in the Church's policy and fortune. While archbishop of Krakow, he had assisted the underground church in Czechoslovakia. Václav Benda and other Catholic activists who had a part in the promulgating Charter 77, a manifesto denouncing oppression and proclaiming human dignity and rights based on moral principles, found encouragement. The 1982 instruction of the Congregation for the Clergy banning priests' involvement with partisan politics led to a decline in the numbers and influence of *Pacem in Terris*. Cardinal Tomášek surrounded himself with priest advisors committed to an activist role for the Church and began more and more to support Catholic resistance.

The commemoration in 1985 of the 1,100th anniversary of the death of St. Methodius gave new hope. Between 150,000 and 200,00 pilgrims made their way to the Cistercian monastery at Velehrad in Moravia for the occasion. In 1988 Augustin Navrátil, a Moravian peasant, began circulating a petition for religious freedom that sought redress for the multiple grievances of Czech and Slovak Catholics. Its thirty-one points spelling out the implications for Czechoslovakia of the fundamental principle of separation of church and state gave the signatories the opportunity to affirm publicly the basic human rights of freedom of speech, assembly and habeas corpus. Cardinal Tomášek told Catholics that it was their duty to sign the Navrátil petition, and many Protestants and nonbelievers joined in registering their support.

The end of Communist rule came swiftly and smoothly—thus it was named the "Velvet Revolution." The decade of growing resistance became opened a non-violent rebellion on 17 November 1989 when a student demonstration was attacked by the riot police. After six weeks of mass demonstrations, strikes, and negotiations between the regime and the resistance, Václav Havel was duly installed as president of Czechoslovakia.

Restoration. The revolution brought new freedom to the Church and with it a complex web of administrative, economic, and pastoral problems. When restored to Church ownership in 1990, schools and other buildings, damaged and dilapidated, were much in need of repair. The Church hurried to reopen schools and train teachers. In the first years after the revolution, hundreds of laity studied theology and catechetics to become religion teachers. Religion is taught in the state-run elementary schools and, when demanded, in the secondary schools.

Religious orders played an important part in the restoration and re-evangelization of the country. In 1994 there were thirty-three religious orders of men in the Czech Republic with a total of 932 members: 583 priests, 89 brothers, 180 clerics, and 80 novices. The larger orders are enumerated in table 1. Women's religious orders, forbidden to receive new members during the years of Communist rule, saw their numbers shrink and age to the point of extinction. In 1989 there was a resurgence of interest in the consecrated life and new religious houses were opened. Religious sisters work in public health care, homes for the elderly, disabled and sick, and in schools. As of 1994 there were forty-five women's orders at work with 2,670 members, 216 juniors, and 102 novices. The larger orders are listed in table 2.

A pastoral problem that required special attention was how to assimilate the married priests into the life of the Church. The cases of these men were examined individually. The general solution was to re-ordain them *sub conditione* in the Greek Catholic Rite that has a tradition of married clergy, but to allow them to minister to Latin communities where needed. The clandestine bishops who were married, if they wanted to continue in the ministry, were similarly re-ordained priests in Greek rite.

The Focolare has been prominent among the lay movements in the work of re-evangelization. Catholic intellectuals take an active part in the nation's cultural and social life. Their activities center around the Czech Christian Academy in Prague and the Moravian Christian Academy in Brno. These academies were inspired by Josef Zvěřina who sought to develop and deepen not only the Catholic but the Christian mind.

Table 2
Religious Orders of Women, 1994

ORDER	Houses	Sisters	Jrs/ Nov
Mercy of St. Charles Boromeo	17	300	65
SS Cyril and Methodius	13	99	11
Grey S. of St. Francis	2	98	11
Mercy of St. Francis in Opava	6	166	7
Mercy of St. Francis in Lechovice	5	147	15
Notre Dame	11	236	15
Consolatrices of the Sacred Heart	5	73	10
Mercy of the Holy Rood	16	237	34
School S. of St. Francis	12	134	21

Archbishop Miloslav Vlk of Prague, who had suffered much during the Communist era, looking back was able to identify some positive effects that it had on the Catholic Church in the Czech lands. Christians had learned to practice their religion in small communities and to survive in adversity without outside support. It on such experience that the Church in the Czech Republic builds its future. In 1994 he was created a cardinal.

See also SLOVAKIA, THE CHURCH IN.

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[M. FIALA]

D

DALÍ, SALVADOR

Artist renowned for both technical innovations in the advance of surrealism and the breadth of artistic interests from painting to cinema; b. Figueras, Spain, 11 March 1904; d. Figueras, 23 January 1989. Dalí attended the Marist Brothers School (1914-18) and the Municipal School of Drawing in Figueras. At San Fernando Academy of Fine Arts in Madrid (1922-26), he befriended Luis Buñuel and Frederico Garcia Lorca. Dalí's artistic vision was initially influenced by ninteenth-century Spanish genre painters, the British Pre-Raphaelites, and the great baroque masters, Velázquez and Vermeer. In 1928 Dalí encountered the French surrealists (Max Ernst, Yves Tanguy, and André Bréton) whose artistic philosophy shaped the young Spaniard's mature artistic vision. Dalí's greatest influences were the texts of Sigmund Freud, the poetic-philosophical vision of the Italian metaphysical painter Giorgio de Chirico, and cubism. Dalí created the style of painting identified as "paranoiac-critical method" in order to free the visions of the subconscious through meticulous images of the fantastic merged with reality through a juxtaposition of brightly-colored small objects against expanses of dull colors in a unique perspectival space.

Contribution to Modern Culture. From his first exhibitions in Paris (1929) and in New York (1933), Dalí captivated the public with his visualizations of the modern subconscious—sexual anxiety, the eminent destruction of civilization, the fear of war, and the recognition of violence as both a plague and an irremediable element of modern society—as evidenced in his masterpiece, *Persistence of Memory* (1931). Some cultural commentators find Dalí's greater contribution to modern culture to be his literary and cinematic productions. A prolific writer, he collaborated with Buñuel in the development of modern cinema, thereby expanding the boundaries of high art to include photography and film. Critical consensus affirms Dalí's period of artistic innovations and influence as being between 1929 and 1939. His initial public embrace of Roman Catholicism occurred during the Spanish Civil War when Dalí supported the Monarchy; for him to be Spanish was to be simultaneously Catholic and Monarchist. Religiosity became both more public and profound as a result of personal crises that resulted in the shift towards traditional Christian subject matter in the paintings of the late 1940s and 1950s, e.g., *The Sacrament of the Last Supper* (1955); the *Christ of St. John of the Cross* (1951); and *The Madonna of Port Lligat* (1950). These large-scale meticulous presentations effected a traditional aura of religious devotion through the artist's emphasis on dramatic lighting and spatiality and concentration on singular iconographic elements. His late works garnered Dalí a large new public audience and the critical cynicism of the artistic community that categorized them as sentimental popularizations or devotional illustrations.

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[D. APOSTOLOS-CAPPADONA]

DAVIDIANS

The Davidians, a small Adventist reform movement, was established by Victor T. Houteff in 1929. In 1955, under Ben Roden, it gave rise to the Branch Davidians. Both groups were created to prepare for the second advent of Christ, and both movements survive in small but active communities chiefly in the United States. The Branch Davidians achieved international notoriety in 1993 when their leader, David Koresh, and eighty followers perished by fire while surrounded by U.S. government personnel.

Houteff, a Bulgarian immigrant, settled in Rockford, IL, where in 1918 he adopted Seventh-day Adventist [*see* NCE 13:140] teaching. He moved to California and taught in the weekly Sabbath school. During his study, Houteff began to publish his teachings in a series of small tracts that he called *The Shepherd's Rod*. In these writings, he advanced the idea that the General Conference of Seventh-day Adventists had gone astray. He believed that it was his task to call the mother church back to the true teaching of the faith. Houteff's relationship with the parent denomination was ambivalent. He taught that although Adventism needed reforming, it was the only denomination that had the doctrinal framework to understand his teachings regarding Christ's second coming. Houteff shared central Adventist teachings: the imminent return of Christ, observance of the Sabbath rather than Sunday, dietary regulations encouraging vegetarianism, and pacifism in time of war.

Houteff's Vision. Houteff's core idea was the second advent of Christ. William Miller [*see* NCE 9:855] had set the date of Christ's return twice: first for 1843, then for 1844. Both Miller and Houteff keenly anticipated the second advent. Houteff was also indebted to Ellen White whose prolific writings elaborated Adventist thought. Houteff cited her opinions constantly.

Houteff produced hundreds of pages of biblical interpretations. His view of scripture was governed by the notion of prophecy and fulfillment. He looked for predictions in the Bible in order to correlate them with contemporary events, thereby fulfilling Biblical prediction. Millennialists, seeking to determine the date of Christ's return, have long looked for their clue in Daniel's 2,300 days. Adventists have traditionally taught that in scripture one "day" is to be equated with one year. Miller and later Adventists worked out a scheme whereby 2,300 years is added to a late Biblical event so that Christ's return is predicted for the near future. Houteff worked diligently to provide his readers with new knowledge about Christ's return; he called his new interpretations "present truth." Followers looked on him as a prophet because only he had these new insights. The precedent persists, and Davidian leaders carry much authority in their communities.

In Houteff's view, Christ would delay his return until he had a pure church to receive him. Therefore, Houteff's message to the parent Adventist Church was urgent: it must be reformed, and he cited particulars. It had become captive to worldly pursuits, including worldly dress and idle waste of time in entertainment when the end of the world was near. Furthermore, the clergy relied on seminary training, but did not know true prophecy. He believed that the true people of God would form the pure church of 144,000.

The parent Seventh-day Adventist Church rejected Houteff's teaching, and in 1935 he and thirty-seven followers moved to Mount Carmel, Texas, convinced that Isaiah 11 had directed him to a site "in the midst of the land." Houteff not only set forth a reform proposal in his teaching; he also provided a model community for Adventists to follow. His Mount Carmel community, which soon grew to about seventy members, separated themselves from the rest of society, built housing, dining, and meeting facilities, lived simply, and devoted themselves to worship and study. They created a viable economy, established a printing press, and produced and distributed thousands of copies of Houteff's tracts, which served as the principle means of communicating their message. Recently, these tracts have been collected and published as the *Shepherd's Rod* and *Symbolic Code*. In 1942 Houteff changed the name of his movement from "Shepherd's Rod" to "Davidian Seventh-day Adventists" in a successful effort to achieve conscientious objector status for young Davidians.

Houteff's unexpected death in 1955 shocked the community; they thought that he was the new Elijah appointed to announce the new age. His wife Florence succeeded him. In 1957 she sold the old property and moved ten miles east of Waco. Houteff never set the date of Christ's return; Florence announced it for 22 April 1959. About 900 followers gathered from Adventist churches all over the United States and Canada, having sold businesses and homes. When no sign of the new age occurred, many suffered devastating disappointment.

Branch Davidians. The death of Houteff and the debacle of 1959 provided the occasion for the organization of several Davidian splinter groups, including the Branch Davidians, organized by Ben Roden in 1955 near Waco, Texas. Like other Davidians, Roden shared Seventh-day Adventist teachings regarding the imminent return of Christ, Sabbath observance, and attention to dietary regulations. Roden also embraced Houteff's central notion of a purified church. Roden's own teaching emphasized the significance of the state of Israel. He believed that the 1967 Israeli-Arab War made possible the proclamation of the word of God from Jerusalem, thereby fulfilling biblical prophecy of the end of the present age. After Roden's death in 1978, his wife Lois led the group. Her distinctive contribution was the notion of a female Holy Spirit. She also advocated the ordination of women.

The Rodens' son, George, who assumed leadership in 1985, claimed to be the Messiah. A rival faction soon emerged led by Vernon Howell, a persuasive Bible teacher. Roden expelled his opponents at gun point in 1985. Howell and his followers moved to Palestine, Texas, but returned to exchange gunfire with Roden in 1987. The two Davidian groups were brought to trial. Roden was jailed; the Howell faction occupied Mt. Carmel.

Howell inherited the Davidian tradition of the authoritarian leader, built a large centralized living complex, and recruited followers from Adventist centers around the world. He accepted most Davidian doctrine and also introduced new teachings during the period of his leadership from 1987 to 1993. The millennial expectation remained central in his thought, but he heightened its intensity. First, he changed his name to David, suggesting his messianic role, and Koresh, suggesting that he would destroy God's enemies as Cyrus had freed the Jews from the Babylonians. Second, whereas the Adventist-Houteff tradition had been pacifist, Koresh stockpiled weapons and ammunition. Third, Koresh fathered many of the children of the coming age. DNA evidence established that he was the father of thirteen of the Davidian children by seven separate mothers. He taught that members of the new kingdom should be the children of the new messiah.

The ATF raided the Davidians at Mt. Carmel in February 1993 for illegal arms possession and subsequently surrounded their residence for fifty-one days. When the government moved to destroy their building, fire engulfed it and killed eighty-one Davidians, including Koresh. The event received extensive media coverage and raised heated debate over several issues, including church-state relations, the tenacity of religious belief, the nature of religious authority, arms accumulation, responsibility for the fire, and the structure and interpretation of apocalyptic biblical images.

Davidians flourish in small communities located in South Carolina, Missouri, New York, and the Caribbean. Branch Davidians have followers scattered throughout the United States. In the fall of 1991, a group of Jamaican Davidians purchased the old Mt. Carmel. It thrives today as a Davidian center that actively publishes many of the tracts of Houteff. It claims complete separation from the Branch Davidian movement. On 22 November 1994 a Branch Davidian remnant returned to new Mount

Carmel, determined to reestablish a center for Bible study and to recreate their life together.

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[W.PITTS]

DEAD SEA SCROLLS

Earlier articles on the Dead Sea Scrolls in the NCE (4:676-681; 17:175-178) chronicle the investigation of the Scrolls through 1976. Since then volumes six through ten of the series *Discoveries in the Judean Desert* (*DJD*), an "official" publication project, have appeared, and debates regarding the interpretation of the texts have continued. After surveying the most important texts of the Dead Sea Scrolls published since 1976, the present article considers the controversies about the publication project and other matters that came to public prominence in the late 1980s and early 1990s.

Cave 4. The sixth volume of the *DJD* was published in 1977 after a nine-year hiatus. It contained R. de Vaux's brief report on the excavation of Qumran Cave 4 as well as J. T. Milik's editions of twenty-one phylacteries, seven doorpost inscriptions, and fragments of two targums (Lev 16:12-15, 18-21; and Job 3:5-9; 4:16—5:4). The phylacteries and doorpost inscriptions are important because they include a wider selection of texts from Exodus and Deuteronomy than later Jewish tradition allows. The targum of Leviticus is the oldest extant targum of the Pentateuch (second century B.C.). The selections from Job supplement the fuller targum of Job found in Cave 11 and may be part of the same work.

The seventh volume (by M. Baillet, 1982) in the *DJD* series presents editions of 2,226 fragments of manuscripts from Cave 4 grouped under the numbers 482 to 520. It contains fragments of previously known apocryphal works such as Jubilees and Testament of Judah (482-490), six manuscripts of the War Scroll known from Cave 1 (491-497), liturgical texts (498-512), two halakic texts related to 4Q159 (513- 514), and papyrus fragments (515-520). The liturgical texts, however fragmentary, offer a window onto the prayer life of Jews in the Second Temple period and perhaps of the community itself.

The Songs of the Sabbath Sacrifice were edited in a preliminary form by C. Newsom (1985); a revised version will appear in *DJD* 11. The text exists in eight Cave 4 manuscripts (4Q400-407) as well as in fragments from Cave 11 and Masada. The songs are "for the Master" and were meant to coincide with the first thirteen Sabbaths of the year according to the solar calendar. The content is the praise of God sung by the heavenly host. By reciting these angelic praises the community shares in the heavenly liturgy, thus breaking down the barriers between heaven and earth. The angels who praise God serve as priests in the heavenly temple. They are called Elim, Elohim, Holy Ones, Spirits, Ministers, Princes, Chiefs, and many other names. Likewise, the heavenly temple and its sanctuaries are called by various names: dwelling, building, tabernacle, holy place, temple, firmament, and so forth. These songs were most likely used as a replacement for the Sabbath sacrifices of the Jerusalem temple, not as an accompaniment to actual sacrifices. The chief biblical source is Ezekiel. There are interesting parallels to Revelation (the heavenly liturgy) and Hebrews (Jesus the high priest superior to the angels).

A further contribution to understanding prayer at Qumran comes from the fragments of noncanonical psalms contained in 4Q380-381 and published in preliminary form by E. M. Schuller (1986). The definitive edition is to appear in *DJD* 11. Though the texts are very fragmentary, they can be understood as a part of the corpus of non-Essene postexilic psalmody comparable to other Psalms scrolls (4QPs^f and 11QPs^a).

The ninth volume in the *DJD* series (1992) inaugurated the official publication of the approximately 127 biblical scrolls from Qumran Cave 4. Prepared by P. W. Skehan, E. Ulrich, and J. E. Sanderson, the volume includes editions of six manuscripts written in paleo-Hebrew script (4Q 11, 12, 22, 45, 46, 101) and four Septuagint manuscripts (4Q119-122) as well as "parabiblical" manuscripts written in paleo-Hebrew script (4Q123-125) and Greek (4Q126-127). In an earlier publication (1986) Sanderson argued that 4QpaleoExodus^m (4Q22) and the Samaritan Pentateuch represent one text-type, and that the Samaritans shared their Scriptures with other Jews in Palestine.

Published as *DJD* 10 (1994), Miqsat Ma'ase HaTorah ("Some Precepts of the Torah") exists in six fragmentary manuscripts (4Q394-399) that were pieced together by J. Strugnell and E. Qimron into a text of 120-130 lines. It consists of a cultic calendar, a treatment of halakic issues, and an epilogue about the group's relationship to other Jews. The halakic issues include sacrifices from Gentiles, the red heifer, pregnant animals, sexual matters, the blind and deaf, liquid streams, dogs, tithes, lepers, bones, and priestly marriages. The epilogue explains in an eirenic way that the group's positions on these matters ("we say") have led them to separate from the majority of the people. The language of the text is closer to Mishnaic than to biblical Hebrew. The content and tone reflect an early stage in the group's development (mid-second century B.C.). The positions represented in the work generally agree with what other ancient sources attribute to the Sadducees over against the Pharisees.

Cave 11. Y. Yadin's full editions of the Temple Scroll (whose content and significance were described in NCE 17:177) appeared in Modern Hebrew (1977) and English (1983). The publication of the paleo-Hebrew Leviticus scroll (11QpaleoLev) by D. N. Freedman and K. A. Mathews (with R. S. Hanson) marked the completion of the editions of the scrolls from Cave 11. Written in paleo-Hebrew script and dated around 100 B.C., this scroll contains one large portion of Leviticus (from chapters 22–27) and seventeen scattered fragments (from chapters 4–22). The manuscript manifests a mixture of readings, and so its textual affiliation is unclear.

Naḥal Ḥever. The Greek documents published by N. Lewis (1989) represent the bulk of the Babatha Archive discovered by Y. Yadin at Naḥal Ḥever in 1961. The texts are mainly business and legal documents from the late first and early second centuries A.D. They include the record of a deposit, the record of a lien, the registration of land, a marriage contract, deeds, and so forth. Also included are editions of Aramaic and Nabatean subscriptions. Besides their obvious value for legal history, these documents illumine Jewish life in the early second century, especially regarding women, and the relations between the local population (including Jews) and the Roman state.

The Greek Minor Prophets Scroll from Naḥal Ḥever (8HevXIIgr) was published as *DJD* 8 (1990) by E. Tov, with R. A. Kraft and P. J. Parsons. It contains parts of Jonah, Micah, Nahum, Habbakuk, Zephaniah, and Zechariah. The Greek text in this scroll is a revision of the Septuagint toward a closer correspondence with the Hebrew text. The revision was given the name "Kaige" by D. Barthélemy in *Les devanciers d'Aquila* (1963).

The Publication Project. After many years of relative quiet, the Dead Sea scrolls burst back into the public media in the late 1980s and early 1990s. The occasion was the slow pace of publication. The relatively well preserved manuscripts from Cave 1 had been published quickly after their discovery. Between 1955 and 1968 five volumes of the "official" Discoveries in the Judaean Desert (*DJD*) series appeared. But from 1968 to 1989 only two were published (1977, 1982). The growing scholarly impatience with this situation (called "the academic scandal of the twentieth century" by G. Vermes) was brought to a head in the late 1980s by H. Shanks (editor of *Biblical Archaeology Review*) and others.

After the death of R. de Vaux in 1971, the directorship of the official publication project passed to P. Benoit. At his death in 1987, it passed to J. Strugnell, one of the few remaining members of the original team of scholars charged with editing and publishing the texts. Though Strugnell expanded the team and developed a schedule for publication, his poor health and erratic behavior led to his dismissal in late 1990. The publishing project was then entrusted to the direction of E. Tov, E. Ulrich, and E. Puech, who further expanded the team and developed an even tighter schedule.

Meanwhile other scholars sought to further accelerate the publication process. Using the concordance prepared as a working document for the official team, B. Z. Wacholder and M. G. Abegg (1991) reconstructed the texts of Cave 4 documents and began to publish editions of them. R. H. Eisenman and J. M. Robinson gained access to a set of photographs of many unpublished texts and made them available to the general public. About the same time the Huntington Library in California made available its set of photographs to all qualified scholars. In 1993 E. J. Brill of Leiden, with the cooperation of the now "official" team and the Israel Department of Antiquities, produced a microfiche edition of the full set of photographs. Though some of these developments raise serious questions of professional ethics, the result is that the Dead Sea scrolls are now fully available not only to scholars but also to the general public (especially in the Brill edition).

But having access to the photographs is only the first step in publishing the Dead Sea scrolls. It is also necessary to transcribe the texts, fill in lacunae where possible, provide translations and philological commentaries, and study the literary, historical, and theological features of the documents. In a controversial volume entitled *The Dead Sea Scrolls Uncovered* (1992) Eisenman and M. Wise presented introductions, transcriptions, and translations for fifty texts from Cave 4. But their textual work is sometimes inaccurate, and their historical hypothesis—that the Qumran scrolls represent the literature of the "messianic movement" in Palestine, which included Jamesian or Palestinian Christianity—is shared by few scholars. More reliable and less tendentious editions of the Cave 4 texts now appear regularly in the scholarly journals (*Revue de Qumran*, *Revue Biblique*, *Journal of Biblical Literature*, *Israel Exploration Society*, *Catholic Biblical Quarterly*, etc.) and in *Festschriften* and congress volumes.

Other Controversies. The controversy regarding the publication of the manuscripts also brought to public attention the continuing debates about the identity of the group that preserved the scrolls at Qumran, the nature of the site, and the relevance of the scrolls for understanding early Christianity.

The preliminary reports about 4QMMT and the study of legal materials in other texts suggested affinities with the Sadducees and raised questions about the so-called Essene hypothesis. Were these people Essenes at all? Were the Essenes an offshoot of the Sadducees? Does the term "Sadducee" mean the same thing in the second century B.C. as it does in the first century A.D. (and in the New Testament)? Others challenged the "monastic" model that has been customarily used in interpreting the Qumran texts as inappropriate for understanding a second- or first-century B.C. Jewish movement, and insinuated that Christian archaeologists and interpreters wrongly projected their own experience onto the Qumran texts and site.

If the site was not something like a monastery, what was it? Some regard it as a meeting place or "retreat center" for a Jewish religious movement. Other look upon it as a training center for a religious-military movement (Eisenman). According to N. Golb, however, there was no direct connection between the scrolls and the site, since the scrolls were only transferred from Jerusalem to Qumran for safekeeping in the face of the imminent destruction of Jerusalem by the Romans in A.D. 70. The archaeologists R. Donceel and P. Donceel-Vouté argued that from an architectural perspective the main site at Qumran is best understood as a "Roman villa," perhaps built for some wealthy persons to escape the cold and rainy winters of Jerusalem.

The relation of the Qumran scrolls to early Christianity was reopened by a series of sensational and bizarre books. Eisenman—against all scientific evidence—contended that the scrolls represent a first-century A.D. Jewish messianic movement of which the early Christians (Jesus, James, Paul) were a part. Carrying on a tradition represented by J. M. Allegro (a member of the original publication team), M. Baigent and R. Leigh in *The Dead Sea Scrolls Deception* (1991) charged that because the scrolls contain material that is embarrassing and even fatal to traditional Christianity, the Vatican carefully orchestrated a plot to suppress their publication. Though utterly without basis, these claims were taken up in the popular media and the book became a publishing sensation. Employing what she called the "pesher" method, B. Thiering used the Dead Sea scrolls to develop "a new and more factual history of Jesus and Christian origins." She concluded that Jesus was part of the royal priestly line of the Qumran sect, was born out of wedlock, performed no miracles, did not die on the cross but was drugged and later revived in the burial cave, and married twice and fathered three children!

The questions raised and the positions taken in these controversies are not all on the same level of seriousness. Some views (Eisenman, Baigent and Leigh, Thiering) are without scholarly or scientific support. Other issues—whether the Qumran group can be associated with the Sadducees, whether the buildings were constructed as a Roman villa—will be resolved only by further scholarly investigation and debate. In the meantime most serious scholars regard the Qumran scrolls as the library of a Jewish movement (Essenes, perhaps also Sadducees) that lasted (at least) from the early second century B.C. to about A.D. 70; they understand Qumran as one of the movement's centers (if not the center), and they suppose that this movement and early Christianity were partly contemporary but independent developments within Palestinian Judaism.

The identification of Cave 7 fragments with New Testament texts first proposed by J. O'Callaghan in the early 1970s was taken up by C. P. Thiede and others (including O'Callaghan). But their claims continue to meet with skepticism and alternative explanations from other scholars.

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[D. J. HARRINGTON]

DEARDEN, JOHN FRANCIS

Second archbishop and sixth bishop of Detroit, cardinal; b. Valley Falls, RI, 15 October 1907; d. Detroit, MI, 1 August 1988. John Dearden was the first of five children born to John S. and Agnes (Gregory) Dearden. Later, the family moved to Ohio. After graduation from Cleveland's Cathedral Latin School in 1925, Dearden entered St. Mary's Seminary. He began theological studies at the North American College in Rome in 1929, was ordained to the priesthood in that city on 8 December 1932, by Cardinal Francesco Marchetti-Selvaggiana, and completed a doctorate in theology in 1934. After serving as assistant pastor at St. Mary's Parish, Painesville, Ohio (1934-1937), he taught philosophy at St. Mary's Seminary (1937-1944), being named rector there in 1944. His strictness in the position and subsequently in Pittsburgh earned him the sobriquet, "Iron John."

John Cardinal Dearden (Catholic News Service)

Named a papal chamberlain in 1945, Dearden was later appointed titular bishop of Sarepta and Coadjutor bishop of Pittsburgh *cum jure successionis* on 13 March 1948, and was consecrated in Cleveland by Archbishop Amleto Cicognani on 18 May 1948. He chose the motto, *Servio in evangelio*. He succeeded to the See of Pittsburgh as its seventh bishop on 22 December 1950. He was appointed an assistant to the Pontifical Throne on 15 October 1957. Promoted to the Archdiocese of Detroit on 18 December 1958, he was, at the age of 51, the youngest archbishop in the country. Dearden was installed by Cardinal O'Hara of Philadelphia on 29 January 1959.

From 1962 through 1965 Dearden was a member of the Secretariat for the Promotion of Christian Unity and of the Vatican II Doctrinal Commission for Faith and Morals (the Theological Commission) and worked particularly on the chapter of *Lumen Gentium* dealing with the People of God. He also reported to the Council Fathers on the chapter on family life, *Gaudium et Spes* 47-52. He helped promote the teaching that conjugal love and procreation are equally ends of marriage and that married couples have the duty to determine family size. He was also instrumental in avoiding language that would have prejudiced the discussion about birth control by Paul VI's commission. An historian of American involvement in the council noted that Dearden's handling of this chapter on the family "caused him to be considered as a giant among his peers during the difficult closing days of the final session."

This was the apparent reason why his fellow bishops chose him as the first president (1966-1972) of the newly reorganized National Conference of Catholic Bishops. Dearden sought to make the NCCB an effective structure for episcopal collaboration. Under his leadership, the NCCB made several innovations, including: a due process procedure; the United States Advisory Council, to allow clerical, religious, and lay collaboration; better relationships with other hierarchies; and the Campaign for Human Development. The bishops elected him to the 1967, 1969, 1971, 1974, and 1977 Synods of Bishops. Pope John Paul II appointed him to the 1985 synod.

His leadership in the Archdiocese of Detroit was also widely admired. He sought to implement conciliar teaching on a pastoral level in Detroit, though this meant a change in his administrative style. He ascribed this change, which did not affect his shy and reticent demeanor, to the activity of the Holy Spirit.

Dearden's primary mode of renewal was education, reflecting his background as a professor. As early as 1959 he had helped establish the Pius XII Center to train catechists. He now summoned a diocesan synod in 1966, and established the Institute for Continuing Education, under lay leadership, to organize the parish, regional, and diocesan input of 80,000 participants. This institute also began what was to be one of the longest sustained adult education efforts in the church on the teachings of Vatican II. Dearden expressed his rationale in these words:

> The people must be educated first so they are not offering recommendations for the future of the Archdiocese out of the bag of old theologies and misunderstandings they have carried for years. I know it will be slower, but the people will have a more profound grasp of what it means to be Church.

After the Synod of 1969, Dearden continued the educational thrust with "Church, World, and Kingdom," a program involving nearly 40,000 adults.

For Dearden, the heart of Vatican II was its teaching on the Church as the People of God. Since the new focus was on the persons who constitute the Church, authority had to be exercised pastorally. He saw herein a call for the laity to assume their proper role in the church, within "a new style of democratic administration," as one writer put it. Dearden thus promoted liturgical renewal, though he opposed those who would press the Church to "do something that is contrary to the mind of the Church." He also instituted parish councils, diocesan subunits called Vicariates, and a diocesan pastoral council, urging clergy and laity to collaborate and to reach consensus. He relied on a diocesan-wide commission to respond to the Michigan electoral ban on aid to parochial schools and only then did he close one-fifth of the Catholic schools in 1969. He also organized the Michigan Catholic Conference for the Province of Detroit, which utilized lay talents to work with state government and agencies. His new pastoral style led him to be quite tolerant; as one Detroit priest put it: "Even some relative irresponsibility, especially if marked by sincerity, is at least tolerated." This allowed for creativity, but also some abuses in the liturgical and pastoral life, something he personally opposed but did not address.

Soon after his arrival in Detroit, Dearden spoke to the Detroit Economic Club on respect for the dignity of the human person, the foundation of his lifelong concern for social justice. He began Project Commitment to inform Detroit Catholics about the Church's social teachings. After the 1967 Detroit race riots he addressed the Church's role in education and health care in the city and challenged all peoples to promote justice. His pledge of one million dollars of the annual archdiocesan appeal to urban grant projects earned him the enmity of many Catholics. These efforts, combined with his leadership in diocesan-wide education, led the American bishops to entrust to Dearden a primary role in organizing the Church's American Bicentennial celebration, which concluded with the CALL TO ACTION CONFERENCE [17:66-67]. He viewed as a success the conference's process of hearing many Catholics nationwide on justice issues, but he also recognized the limits of many untenable proposals and the domination of the process by special interest groups.

Dearden was created a cardinal on 18 April 1969, and assigned the titular church of St. Pius X near Monte Mario. He was appointed to the Sacred Congregations for the Discipline of the Sacraments and for Divine Worship and to the Secretariat for Non-Christians. A heart attack prevented his attendance at the 1977 Synod, although he later participated in the two papal conclaves of 1978. On 15 July 1980, Pope John Paul II accepted his resignation due to poor health, and he was named administrator until the installation of his successor, Edmund Szoka.

Dearden received numerous awards from institutions of higher learning. Notre Dame honored him with the Laetare Medal (1982) for being an "outspoken advocate of increased recognition and development in lay ministries." The Catholic University of America granted him an Honorary Doctorate of Laws (1983), for being "a man committed to the fullest measure of justice in our own time."

At the time of his death, one historian claimed that history would see Dearden "as the most important American bishop since James Cardinal Gibbons of Baltimore." He is buried in the Bishops' Plot at Holy Sepulchre Cemetery, Southfield, Michigan; his papers are equally divided between the Archives of the University of Notre Dame (his NCCB papers) and the Archives of the Archdiocese of Detroit.

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[E. BOYEA]

DIEKMANN, GODFREY

Benedictine monk, liturgist; b. Roscoe, Minnesota, 7 April 1908. The sixth of eight children of German emigrés from Westphalia, John Conrad and Rosalie (Loxterkamp) Diekmann, he was baptized Leo. After his education at St. John's Preparatory School and two years at St. John's University in Collegeville, MN, he joined the Benedictine Order there in 1925. This was the same year that Virgil Michel, just back from his European studies and thoroughly inspired by Lambert Beauduin, began to promote an American liturgical movement. During Diekmann's first year in the abbey, *Orate Fratres* (later renamed *Worship*) was founded and the Liturgical Press began publication of its Popular Liturgical Library. He also learned of the theology of the Mystical Body of Christ, which was for him the discovery of a new ecclesiology with profound liturgical ramifications.

In 1928 Diekmann was sent to Europe to pursue a Doctorate in Sacred Theology at Sant' Anselmo in Rome. There Dom Anselm Stolz introduced him to the Church Fathers, particularly Tertullian, whose writings became the focus of his dissertation. Stolz also propounded a theology of the heart, a theological pedagogy Diekmann once summed up with the phrase: "You never know whether to do theology sitting down or to get on your knees." This pedagogy learned from his mentor may account for his extraordinarily successful career as a teacher of patristic theology, early Christianity, and church history.

Having returned from Europe in 1933, Diekmann was appointed assistant editor of *Orate Fratres*. Upon Virgil Michel's sudden death in 1938, Diekmann succeeded him as editor and began soliciting regular contributions from a circle of young scholars including Hans Ansgar Reinhold, Kathryn Sullivan, Frederick McManus, and Gerard Sloyan.

Perhaps more than his position as editor of *Orate Fratres*, it was Diekmann's association with the annual Liturgical Weeks that secured his role as a key leader and spokesperson of the liturgical movement in the 1940s and 1950s. These Weeks were launched under the auspices of the Benedictines in

1940 and were sustained by the creation of the Liturgical Conference in 1943. The success of the Liturgical Weeks was astounding, attracting ever greater numbers, both lay and clergy, to study and pray together. Diekmann's presentations often were highpoints of the Weeks as much for his spirited delivery as his scholarship. His gift to the movement was to provide a vision of sacramental life solidly grounded in patristic sources and always oriented to the church's pastoral life.

By the 1950s Diekmann was a regular participant in study weeks and conferences in Europe. At Lugano (1953), Louvain (1954), Assisi (1956), and Monserrat (1958), he heard scholars and pastors together with representatives from the Sacred Congregation of Rites openly debate a wide range of pastoral liturgical reforms. The proposals discussed at these gatherings included Holy Week reforms, readings in the vernacular, a three- or four-year cycle of Scripture readings, concelebration, vernacular recitation of the breviary, and restoration of the catechumenate. Many scholars from these international conferences, including Godfrey Diekmann, were invited to serve as consultants to the Pontifical Liturgical Preparatory Commission of the Second Vatican Council.

Diekmann's work on the Preparatory Commission included drafting the articles on the cultural adaptation of the liturgy (*Sacrosanctum Concilium* 37-40), articles that he judged, in retrospect, not nearly bold enough in promoting diversity of rite and adaptation to given cultural structures. Within the Preparatory Commission he also lobbied tirelessly for permission to recite the breviary in the vernacular, a cause entirely consistent with his deep concern for authentic priestly piety.

Diekmann was nominated by Archbishop Paul Hallinan as a *peritus* to the Council for its second, third, and fourth sessions and thus witnessed the final debates and the vote on the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*. During the Council he was instrumental in the founding of the International Commission on English in the Liturgy (ICEL), an organization born in casual conversations about the need to coordinate translation efforts for inevitable vernacular concessions. A small group of bishops and *periti* from English-speaking countries developed a long-range plan to establish a permanent body of translators, among them linguists and musicians, to create simple, beautiful, and dignified English prayer texts. Diekmann served on ICEL's advisory committee from the beginning, combining a knowledge of Latin, the ability to spot the patristic allusions in many texts under consideration, the patience to search for the right word, and the exuberance of a child when a finished prayer was truly pleasing.

With the close of the Council, Diekmann became one of the most sought-after interpreters of its content and implications. His contribution to the liturgical movement of North America is summed up well in words Frederick McManus once said of him: "Godfrey Diekmann's theological depth is equaled only by his charity. More than anyone else, he bridges the pastoral concerns and the spiritual, theological goals of liturgical change."

See also INTERNATIONAL COMMISSION ON ENGLISH IN THE LITURGY (ICEL) 17:294; LITURGICAL MOVEMENT, CATHOLIC 8:900; LITURGICAL MOVEMENT AND ECUMENISM 17:358.

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[K. HUGHES]

DIRECTORY FOR THE MINISTRY AND LIFE OF PRIESTS (1994)

The Second Vatican Council called for a Directory for the Ministry and Life of Priests [*Christus Dominus 44*]. A long time in the making, the Directory was finally approved by Pope John Paul II on 31 January 1994 and authorized for publication by the Congregation for the Clergy. The Directory for the Ministry and Life of Priests does not replace canon law, but rather addresses the principal questions of a doctrinal, disciplinary, and pastoral nature faced by priests of the Latin rite, especially diocesan priests. In addition the Directory offers practical encouragement to priests as they face the demands of new *evangelization.

As a directory it has the force of a general executory decree that is meant to "determine more precisely the methods to be observed in applying the law or themselves urge the observation of laws" [*CIC* c. 31]. The Directory for the Ministry and Life of Priests is divided into three almost equal chapters: The Identity of the Priest, Priestly Spirituality, and Ongoing Formation. The identity of the priest is described in terms of four dimensions of his life: the trinitarian, Christological, pneumatological, and ecclesial. These dimensions form the basis for his relationship with God, with the hierarchy, and with all the Christian faithful. The chapter on priestly spirituality is a more practical exposition of the priest's life of prayer, ministry, relationship to the Word of God and the sacraments, celibacy, and obedience. The third chapter acknowledges the rapid rate of change in the modern world and calls for systematic and personal continuing spiritual, intellectual, and pastoral education. In addition to suggesting practical means to achieve this goal, the Directory recognizes that responsibility for those programs belongs to the entire community and that the special circumstances of new priests and those of advanced age must be taken into account.

The Directory is not an exhaustive exposition of all the aspects of the ministry and life of priests, but it is more than a mere repetition of what has already been the teaching of the magisterium. It is related to the teaching of the Second Vatican Council and relies heavily on Pope John Paul II's apostolic exhortation *Pastores dabo vobis* [*AAS* 82 (1992) 657-804], published after the eighth assembly of the *Synod of Bishops. Unlike the careful and intentional emphasis on the ministry that shapes the life of priests that is found in the documents of the Second Vatican Council, the Directory often reverts, especially in the chapter on priestly spirituality, to preconciliar teaching that posited holiness of life as a prerequisite for ministry.

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[E. PFNAUSCH]

DRAKESTEIN, YVONNE BOSCH VAN

Noted Catholic lay leader; b. Holland, 13 April 1903; d. Combermere, Canada, 2 August 1994. Daughter of Lucie Adele Cornelie Serraris and Jean Louis Paul Bosch van Drakestein van Hieuw-van-Amelsweerd, members of the Catholic aristocracy. Drakestein was baptized Yvonne Caroline. In 1927, after studying art history, she joined the Women of Nazareth, a group of committed lay women founded in Holland in 1921 by Jacques van Ginneken [*see* GRAIL 6:690 and GRAIL MOVEMENT]. In 1929 she was sent to Java (now Indonesia) where she hoped to spend the rest of her life working with women.

Unexpectedly in 1932, Drakestein was sent to England to start the Grail, as the Women of Nazareth had become known. She did this with flair and flamboyance: colorful uniforms and banners, processions and marches, spectacular plays with 500-1,200 participants in London's prestigious Royal Albert Hall, and a magazine called *Fire*. All witnessed that Christian ideals were alive and flourishing among Catholic youth.

Yvonne Bosch van Drakestein (The Grail, England)

A less glamorous period of consolidation came with the 1939-1945 war. Grail members distributed leaflets and campaigns to sustain morale in bomb shelters: booklets bringing lay spirituality in attractive and readable form were published; papal encyclicals were simplified and distributed in millions; and the Grail became an inspiration to young women up and down the country through the national Girls Training Corps. Throughout this period, Caryll Houselander was a valued colleague of Drakestein: Houselander contributed regularly to the Grail magazine, and her *This War is the Passion* was published by the Grail.

Postwar Years. Another period of development took place after the war, beginning in 1949 when the English Grail became autonomous at the instigation of the hierarchy. After much heart-searching, Drakestein felt her responsibility was to remain in England and continue to develop what she had begun. Her Dutch colleagues returned to Holland. The rightness of her decision was born out by the development of the movement's work that was steady and manifold: the small remnant of a community was enlarged by a flow of English recruits. Grail training outlines were produced for parish groups of girls and women all over the country. Ahead of her time, Drakestein did for professional and middle-class women what her friend, Patrick Keegan of Young Christian Workers (14:1076), was doing for the re-Christianization of the working class. Grail Family Circles developed for groups of married couples. Discussion material was backed up by weekend and longer courses at the new headquarters, Waxwell Farm House, Pinner, Middlesex. Drakestein emerged as a strong leader, with serendipity, far-sightedness, and inspiration, although at times a little autocratic. Early on she recognized and encouraged individuals and movements preparing for the renewal of the Church through Vatican II. It was she who drew together a small group of translators who produced the Grail psalms, providing a ready translation with sanction from Rome for liturgical use for the English-speaking world in 1962.

During Vatican II she lived in Rome with the small Grail secretariat set up for the English and Welsh bishops. She made the most of this opportunity to meet key figures promoting *aggiornamento* in the Church. Back in England, she worked tirelessly to forward renewal: she advanced theologian and scripture scholar meetings; set up weekend and longer courses for clergy and lay people; encouraged Grail members to be active in the early catechetical movement; encouraged ecumenical relationships and liturgical reforms. The Grail expanded as the Grail Companions were admitted, single women with active commitment, some in secular occupation. This was followed by the formation of Grail Partners, married couples who made similar commitment. With Archbishop Derek John Worlock of Liverpool, Drakestein was in the vanguard when the vocation and status of secular institutes were developed in Rome; cc. 710-711 of the *Codex Iuris Canonici* owe much to her vision and perseverance.

Drakestein stepped down as president in 1969, beginning what was probably the happiest period of her life. Her final twenty-four years she lived hidden and prayerful as a *poustinik* member of the Madonna House (9:51) in Combermere, Ontario [*see* DOHERTY, CATHERINE DE HUECK 18:114]. She became a much loved confidante and wise woman to the many hurt and needy people seeking healing at Madonna House. Even during her last five years with Alzheimer's disease, she was an inspiration and support for her nurses and many visitors.

The English Grail to which Drakestein devoted much of her life continues to develop and flourish. The full-time community now shares responsibility for the Grail movement with the Companions and Partners on a more equal footing. New branches have been formed: Associates, a large number of people from all walks of life for whom the Grail is a spiritual lifeline; the Family Network, which organizes weeks and days for families; and the Grail Young Adults, which organizes meetings and activities for themselves and others. Together all these Grail people work for the refounding of the Church and renewal of society and the environment in a multitude of ways.

[C. WIDDICOMBE]

E

ECOLOGY

Ecology is the scientific study of the intricate relationships between living beings and their environments. In recent years ecologists have shown in considerable detail that many of the organisms and species on earth are either being irretrievably destroyed or are now in danger of extinction because of damage by humans to the earth's ecosystems. Numerous ecological perils threaten humans and other living beings today. A litany of these usually includes: the rapid destruction of forests; massive erosion of soil; disappearance of sources of fresh water; desertification; pollution of land, air, and water; extinction of species; global warming; and the thinning of the stratospheric ozone layer. Overarching all of these is the burgeoning human population that, along with patterns of excessive consumption, compounds every ecological problem the earth faces today.

Official religious bodies, not unlike other institutions, until recently paid little attention to ecological issues, but they are now doing so more explicitly than ever before. Moreover, during the past decade ecology has increasingly come to engage the attention of religious thinkers, among them many Christian theologians. This article summarizes several ways in which Christian theology, including that of Roman Catholics, is now responding to the so-called "ecological crisis."

The objective of ecological theology is to spell out, in this case from within the context of the Christian tradition, precisely why people of faith should care about the nonhuman natural world. Ecological theology is especially appropriate at a time when some prominent environmentalists are claiming that religion, and particularly Christianity, is indifferent if not inimical to the well-being of nature. Critics often cite the controversial thesis of historian Lynn White, Jr., that the Bible, by giving humans "dominion" over the earth (Gen 1:26), has sanctioned our "domination" of the natural world. Or they appeal to philosophers like John Passmore, who argues that Christianity will never contribute substantially to ecological ethics without thereby ceasing to be Christian. Preoccupation with the supernatural and with immortality, they argue, has led believers to focus so intensely on the "other world" that they pay little attention to this one.

Christian Tradition. Today many theologians agree that the Christian tradition is somewhat ambiguous in its evaluation of nature, but that it still has the resources for a fresh ecological vision. Since the survival of nature was not a major issue during the emergence of biblical religion, one should not expect the latter to come with prepackaged remedies for ecological problems. Still, even though concern for treating the earth as our home has not been a prominent feature of Christian spirituality, the central teachings of the faith can be shown to be powerfully relevant to ecology.

It is not immediately obvious precisely how Christianity is ecologically significant, for it cherishes a spirituality that seems to make terrestrial reality less important than ecological ethicists require. Like some other religious traditions, it proclaims a spirituality in which humans are *in via*, on a long journey of homeless detachment. But this ideal of religious alienation easily lends itself to translation into an environmentally noxious cosmic homelessness. Can the religious call to live as wanderers and pilgrims be made compatible with the ecological imperative to treat the natural world as our home?

In the Bible Abraham, the common ancestor of Judaism, Christianity, and Islam, was summoned to leave his ancestral home in order to pursue God's promise. His willingness to endure homelessness for the sake of the promise remained an ideal of Israel's religion, which also understood itself in terms of an Exodus journey. Jesus called his own followers to a life of homeless pilgrimage. The Letter to the Hebrews states that faith in the promise makes us "strangers and aliens on earth," seekers of "a better homeland, a heavenly one" (11:13-16). Numerous other Christian writings, hymns, and prayers down through the ages have echoed the same theme: sojourning, the sense of not yet being at home, is central to Christian faith. Thus many Christians, perhaps even the majority, find it difficult to see the earth as their natural habitat. They sometimes even interpret it as though it were little more than a "vale of soul-making."

This spiritual interpretation of terrestrial existence turns the natural world into little more than a way-station on an exclusively human path to salvation. It robs earthly reality of intrinsic value, and although the doctrines of creation and incarnation clearly exalt the goodness of nature, Christian spirituality has been largely indifferent to the long-term thriving of the earth as a good in itself. St. Francis of Assisi, Ignatius Loyola, Hildegaard of Bingen, Meister Eckhart, Thomas Aquinas, and many others have emphasized the value of all created things, but concern for the long-term welfare of nature has not been a very explicit part of Christian preaching and teaching.

Nevertheless, a number of concerned theologians are now beginning to explore the ecological relevance of Christian faith. They are convinced that ecological ethics requires at least some kind of religious grounding and that religious homelessness does not need to be turned into a cosmic homelessness. While at first sight a pure naturalism may seem to be the only possible framework in which humans can embrace the earth as a true home, under examination naturalism fails to demonstrate in sufficient depth precisely why our natural environment is inherently, and not just instrumentally, a good to be preserved and cherished. On the other hand, Christian theology, in spite of its historical ambiguity on the issue, can provide such a foundation.

For convenience one can distinguish three ways in which this theological premise is now being developed. These are the apologetic, sacramental, and eschatological approaches to ecology. None of the three can claim adequacy by itself, and there is some tension among them. But taken together they constitute at least the beginnings of an effective theological response to what could well be the most important public issue of the next century.

The Apologetic Approach. The apologetic approach to ecological theology claims, either explicitly or implicitly, that scripture and tradition together provide an adequate religious foundation for ecological ethics. Examples are the World Day of Peace Message by Pope John Paul II entitled "The Ecological Crisis: A Common Responsibility" (1990), the American Catholic Bishops' pastoral, *Renewing the Earth* (1992), and the World Council of Churches' statements on "Justice, Peace and the Integrity of Creation." In addition, a growing body of theological articles and books on ecology voice a similar apologetic concern.

The distinguishing mark of apologetic ecological theology is its sometimes unstated conviction that the Christian tradition does not need to undergo drastic revision in order to constitute a sufficiently solid basis for environmental ethics. Genesis, with its summons to responsible "stewardship," is a clear signal of biblical religion's concern for the natural world. So their vocation as responsible stewards of creation should provide enough of a religious incentive for Christians to take up the cause of ecology. Numerous scriptural and traditional texts, many of them passed over before, also demonstrate the considerable extent to which Christian faith quite directly obliges believers to protect the environment that they share with all other species of living beings.

This apologetic type of ecological theology also looks for support to the traditional emphasis on timeless religious virtues. Without the practice of love, humility, justice, detachment, and gratitude, no alleviation of the ecological crisis is even conceivable. Since human habits of immoderation and injustice have contributed so obviously to pollution and the drain on nonrenewable resources, nothing less than a return by all of humanity to the pursuit of virtue will ultimately restore the earth to health. For this conversion to take place in an effective way humans the world over must embrace their role as faithful stewards of creation, representing

God's goodness and care toward all other forms of life.

This approach may be called "apologetic" because it places a somewhat defensive shield over traditional religious teachings, claiming that they do not deserve the complaints they sometimes receive from secular ecologists. Apologists imply that Christianity is in essence immune to criticism since environmental abuse stems only from our disobedience to the dictates of faith and not from any deficiencies inherent in Christianity itself. Consequently, the ecological crisis calls less for the readjustment of Christianity than for a straightforward retrieval of its forgotten teachings about stewardship, justice, and other virtues. If one would allow the eternal values set forth in scripture and tradition to shape environmental policies, the possible calamity that threatens the earth today could be averted. The fault is not with the sources of faith but with a failure to accept their message.

Is an apologetic approach in fact appropriate to the current ecological predicament? The often strident criticisms of Christianity by some ecologists would seem to justify something like an apologetic response. For in spite of the often repeated arguments of Lynn White, Jr., and others concerning the "religious origins" of our current ecological crisis, it is by no means evident that religion is itself the main culprit (Nash). The widespread destruction of ecosystems may stem much less from specific religious attitudes than from irreligious habits and policies uncensored by a healthy sense of human limits and gratitude for the gift of creation.

Nevertheless, although apologetics must be one aspect of any Christian ecological theology today, a growing number of critics from within the Christian community now consider it to be quite inadequate. They concede that its focus on scripture and tradition is helpful in bringing to our attention many ecologically significant texts and teachings (e.g., the Wisdom literature, the Noachic covenant with "every living creature," or the Psalms that glorify nature as God's creation, not to mention many texts from the New Testament or from early and medieval Christian writers). However, questions still linger about the religious sufficiency of the theme of stewardship and about the general obliviousness to the cosmos that characterizes so much traditional and modern theology. To an increasing number of theologians the apologetic approach is inadequate both as a retrieval of Christian principles and as a response to the ecological crisis.

The Sacramental Approach. The ecological crisis, some theologians now argue, is so novel and momentous that it calls for a much more radical transformation of the Christian stance toward ecology than the apologetic approach proposes. These theologians, most of whom are also very sensitive to women's issues in society and church, seriously doubt that Christianity can adequately confront the problems facing the natural world simply by calling on such classic themes as stewardship and the practice of virtue, important though these may be. Even the most impressive display of scriptural and traditional texts about God and nature are not enough to demonstrate Christianity's essential involvement with ecology. Theology needs to undergo a new and unprecedented internal change in its whole approach to nature. In brief, according to this second approach, the ecological situation requires that theology develop a much more profound "sense of the cosmos." Theology has for several centuries focussed its attention almost exclusively on themes of history, subjectivity, society, and freedom—usually to the exclusion of nature—and so must now to bring the universe back to the center of its concern.

Advocates of this cosmological transformation of theology base their position on what they take to be the *sacramentality* of nature, a theme already explicit in scripture and tradition but often subordinated to the biblical emphasis on salvation history. While scripture and tradition are still essential sources of ecological theology, nature itself is seen here also as powerfully disclosive of God. A fresh acknowledgment of the sacral quality of the cosmos itself is taken as the main reason for our valuing the nonhuman. The inherently revelatory character of nature gives it an intrinsic, even "sacred," value that should shelter it from exploitative technological and industrial projects undertaken in the name of development and "progress."

Thomas *Berry, a Catholic priest and religious scholar, is one of the most prominent advocates of this sacramental approach. In his widely influential writings he argues that scripture and tradition are by themselves an incomplete foundation for ecological spirituality and theology. Instead, he suggests that an ecological perspective be based on the sense that the universe itself is the primary revelation of God. His theology claims a strong pedigree in the sacramental emphasis of Catholic tradition, both western and eastern. However, advocates of both the apologetic and eschatological theologies are unhappy with the subordinate role he gives to the Bible.

Today the sacramental theme is taken up into the "creation-centered" theology associated especially with Matthew Fox. Creation-centered theology, which over the past decade has gained a significant following among both Catholics and Protestants, claims that the traditional call to stewardship and virtue is not nearly enough. It argues that the ecological crisis requires a more radical rethinking of what it means to be Christian within the framework of the entire earth-community. Christians' inherited texts and teachings are not alone capable of leading them through the needed shift in religious thinking and practice. The rhythms and powers of the universe must also be allowed to be a guide. A reattunement to nature requires attention to the voices of native peoples who have always lived close to the earth. All of the traditional teachings of Christianity—if they are expected to be effective in an age of ecological sensitivity—need to be recast in a sacramental, cosmological, relational, nonhierarchical, nonpatriarchal, and nondualistic fashion.

More than anything else, however, the biblical theme of creation must now be brought to the very center of Christian theology. According to creation-centered theology, this most ecologically compelling of all doctrines has been eclipsed by the tradition's unbalanced exaggeration of a "fallen" world and the need for human redemption. According to Fox, a one-sided Fall/Redemption theology diverted our religious attention away from the intrinsic, original goodness of nature. As long as nature seemed to be vitiated by human sinfulness, humankind failed to greet its sacramental effusiveness with an appropriate reverence. Moreover, a predominantly Fall/Redemption interpretation of the Bible led to an anthropocentrism that distracted from concern about the nonhuman natural world.

Creation-centered theology, therefore, requires a less human-centered understanding of the cosmos than found in the apologetic approach. Its relativization of the human even carries over to the notion of sin. Sin refers not only to estrangement from God and other humans, but to nature's alienation from humankind and from God as well. Likewise "reconciliation" refers not only to the restoration of interhuman bonds, but more fundamentally to the renewal of the entire earth-community to which humans belong much more completely than it belongs to them. In this theology Christ is more than a personal, historical savior. First and foremost, he is the heart of the whole cosmos, the Word in whose image all of nature was fashioned, and the goal toward which the entire universe moves in its evolution. A cosmic Christology, with its roots in the New Testament writings of John and Paul, as well as in Irenaeus and Teilhard de Chardin, is the deepest foundation of a specifically Christian sacramental approach to ecology.

Countering the ecologically problematic cosmic homelessness of some of the world's religious traditions, creation-centered theology encourages an enjoyment of the natural world as a true human habitat. Accordingly it moves beyond those spiritualities that fostered a sense of discomfort with embodied existence. It is especially critical of the dualistic strains in Christian tradition that have sanctioned negative attitudes toward nature, women, and the body.

To those who accuse this new theology of advocating a brand of "neo-paganism," sacramental ecologists contend that their ecological preoccupation exacts a much more difficult kind of renunciation than did the puritanical dualism that defined so much Christian morality in the past. An ecological spirituality imposes upon humans the very strict spiritual discipline of taking into account the implications of all of their actions for the entire natural world and future generations. While an ecological asceticism does not seek to detach us from the natural world, it does require forsaking the ideal of autonomous, isolated selfhood with which people have become so comfortable since the Enlightenment. Sacramental ecology is equally intolerant of the privatization of religion. Taking into account the implications of being intimately intertwined with the wider earth-community, and not just with human society, this eco-spirituality demands personal sacrifices that human beings have never before made.

Such an ethic also calls for a wider understanding of justice than found in most previous Christian moral teaching. Its emphasis on "eco-justice" is a reminder that one cannot respond appropriately to any social inequities without attending also to the prospering of the earth's eco-systems. Likewise a truly "pro-life" ethic goes beyond focusing only on issues of human fertility and takes into account the need to protect the earth's complex life-systems without which there will be a complete and final "death of birth" (McDonagh).

Finally, since a sacramental perspective on ecology discovers in nature an inherent value, it radically questions utilitarian or naturalist attitudes toward the physical world. Inasmuch as nature is essentially the sacramental manifestation of an ultimate goodness and generosity, its value transcends that of simple, raw material at the service of purely human projects. Thus, the nurturing of a sacramental vision is one of the most important contributions Christianity can make to the grounding of ecological ethics.

The Eschatological Approach. Nevertheless, an accentuation of the theme of nature's sacramentality may not yet be the most distinctive endowment Christian faith can make to ecology. While any attempt to construct a Christian ecological theology must build on the sacramental interpretation of nature, several theologians (notably Jürgen Moltmann) ask whether biblical religion's most fundamental theme, that of a divine promise for future fulfillment, is itself of any relevance here. In other words, does *eschatology* have a significant role to play in shaping an ecologically sensitive theology?

To some, a concern for the eschatological future as it has been traditionally understood in Christian theology is ecologically problematic. Discourse about the end of the world or about life beyond death seems a distraction from engagement with present ecological emergencies. On the other hand, since the theme of promise is the backbone of biblical faith, it is doubtful that a distinctively Christian ecological theology is possible without making eschatology central to it.

By *eschatology* theology today no longer means simply the religious concern for a personal destiny beyond death. Eschatology refers primarily to the patient, shared hope in God's promise that underlies the stories about Abraham, Moses, Israel's messianic expectations, Jesus' parables of the Reign of God, and the early Christian community's longing for the coming of Christ. Eschatology is not speculation about another world so much as it is the anticipation of God's always surprising and restorative appearance out of the future. It is a vision that looks toward the renewal of the earth and all of creation. The main theme of eschatology is not escape to the other world, but a new creation of this world, culminating in "the kingdom that will have no end."

Therefore, when viewed eschatologically, all of reality, including the natural world, is permeated with promise. Even in all of its ambiguity the entire universe hints at future fulfillment. Authentic faith constantly scans the horizon for signs of the coming of a new future into the world, not for a removal of humans from the earth. Biblical faith looks not only for a God sacramentally revealed in present natural harmony but even more for the future coming of God in the eschatological perfection of creation, which of course includes the resurrection of the dead. This eschatological sense of promise may also help ground a Christian ecological theology.

An eschatological approach to ecology looks upon the natural world itself as essentially a promise of future fulfillment. Thus it is not only the world's sacramental character, but its being permeated by promise that bids us to care for it. If a theology of nature is to have a close connection to biblical religion, then the theme of promise must be made central and not subordinated to other theological criteria. Seen eschatologically, the present cosmos is an installment of the ultimate perfection announced by the good news of God's coming. Consequently, nature is not something from which to separate oneself in order to find a final fulfillment, but a reality to which one is everlastingly related and whose new creation is constantly awaited.

Standing on the promissory character of nature, an eschatological ecology does not displace but instead gives a distinctively futurist orientation to the sacramental contribution discussed above. Sacramentalism has the felicitous effect of bringing the wider cosmos back to the attention of theology. But in the Bible sacramentality is taken up into eschatology. Biblical hope does not look for a complete and final epiphany of the sacred in any present manifestation of natural beauty. Such a revelation of God awaits the eschatological future, which even now relativizes all present cosmic realities, including the natural world in all its splendor. Nature's value then consists not only of its being transparent to God, as the sacramental approach argues, but also of its being a promise of the future unfolding of God's vision for the world. Thus, human violence toward nature is by implication not only a sacrilege against the alleged "sacredness" of life. It is also despair, the turning away from a promise.

As the American Catholic Bishops' pastoral *Renewing the Earth* notes, the fundamental ecological virtue is hope. A genuinely biblical perspective requires that our ecological theology remain deeply connected to the sense of promise. Present cosmic reality is not the conclusive symbolic revelation of God, but an intense straining toward a new creation not yet fully manifest.

In its vision of redemptive fulfillment, the Bible in fact explicitly includes the entire cosmos, now groaning in the birth pangs of new creation. Following the spirit of Paul in Romans 8:18-22, one may say that the universe is not a mere point of departure for the homeless religious pilgrimage, but in all of its evolution a participant in the human journey into God. Religious homelessness does not have to turn into a cosmic homelessness. The cosmos is not left behind as the children of Abraham pursue the promise. Rather it accompanies them in all of their striving. Nature shares eternally in human fate, and God's incarnational embrace of the world makes the whole universe a perpetual participant in the salvation for which Christian faith hopes. Christian religious longing for future fulfillment, therefore, is not a violation but a blossoming of the cosmos. This way of looking at things should make a difference in how people treat the earth's fragile ecosystems.

Viewing nature as promise, eschatological ecology also allows the universe to have a future that far transcends purely human aspirations. The cosmic future includes much more than the goals that humans might formally sketch. According to eschatological ecology, any realization of plans for the human future must be accomplished in a manner that does not interfere with the promise for a transhuman future that the present cosmos may be carrying within itself. Humans are ethically obliged to preserve all the diversity of the earth's life systems, irrespective of their value for them, since to destroy the systems is not only to diminish human's future but that also of the larger world that includes them. As the Wisdom Literature implies—and especially the Book of Job—humankind is not the author of the divine vision that embraces and moves all of creation.

An eschatological interpretation of nature carries two additional implications for ecological theology. In the first place, when the cosmos is viewed as promise nature can claim respect and conservation without requiring that humans prostrate themselves before it. Sacramentalism, on the other hand, if not carefully tempered by a sense of the future, tends to sacralize nature, at times almost to the point of divinization. Eschatology allows for deficiencies in nature that a purely sacramental ecology may not easily tolerate. When it is taken as promise rather than solely as the present symbolic mediation of God, nature is allowed to be less than perfect. When we do not require the universe at this moment to be fully revelatory of God we will be less surprised and discouraged when it turns out to be bloody as well as beautiful. A sacramental ecology cannot easily accommodate the dark side of nature, whereas an eschatological posture, looking more toward the future than the present for the completion of creation and the final coming of God, acknowledges the unfinished status of the world.

In the second place, an assimilation of ecology into eschatology allows for, and even demands, a way of thinking about personal life beyond death that avoids a sense of final separation from nature. The traditional interpretation of death and beyond was exceedingly problematic from an ecological point of view. In spite of the teaching about bodily resurrection, it has usually pictured human destiny in terms of an immortal human soul abandoning the body on an other worldly journey to a realm completely beyond nature. This picture could hardly avoid placing the entire natural world, of which the body is a part, in a negative light.

What then would an ecologically satisfying notion of personal immortality look like? Hints of such a notion have already been provided earlier in this century by the German theologian Karl Rahner, SJ. He proposed that a person's death need not imply a separation from the earth and the universe, but rather the possibility of entering into a deeper relationship with nature. Though Rahner's language was still somewhat dualistic, he speculated that in death the soul takes on a "pancosmic" relationship to the world rather than becoming completely detached from it. If one dies as a person, Rahner implied, any "personal" survival of death could be construed as a deepening rather than a severing of connections with the cosmos. In death the person is set free from a shallow relationship to the cosmos and to God in order to assume a more profound one. Such a view is consistent with Christian teachings about resurrection, continuous creation, and divine incarnation, as well as with the sense that nature is filled with promise.

The dualistic anthropology presupposed by much traditional piety, on the other hand, encouraged people to prepare for death by detaching themselves as thoroughly as possible here and now from the world and the body. Allegedly this ascesis makes them ready for the final flight of the soul from the earth. A spirituality chastened by ecological concern, however, prepares them for personal death by having them always cherish and deepen their relationship to the cosmos. Christians prepare for death not by reducing the degree of their connectedness to the earth-community, but by heightening it. Spiritual discipline should under no circumstances mean a weakening of a sense of being intricately related to nature. Thus, in an ecological spirituality asceticism is not so much a matter of leaving things out of one's life as it is the habit of embracing the otherness around oneself, including the wildness of nature.

For Christian faith, of course, the archetype of such inclusiveness is Jesus himself. The Gospels present him as one who constantly sought out deeper relationships, especially with those who were marginally connected to life: the outcasts, the sick, the sinners, and the dead. Jesus' life, the central motif of which is including the unincluded, can serve also as the model of ecological concern. Ecological ethics then is the extension to all beings of the divine spirit of inclusiveness made manifest in Jesus. It is not essential that the historical Jesus himself have made any references to an "ecological crisis" in order to function as the model of our own ecological spirituality today. It is his eschatological spirit of inclusiveness, the shape of which may vary from age to age, that is important. Jesus' radically relational life is the sacrament of a responsive God whose preservative care and concern for life is the ultimate paradigm of ecological ethics.

Implications for Environmental Ethics. In light of the three versions of ecological theology discussed above, Christian theology is now poised to respond substantively to the suspicions voiced by critics that it is indifferent to the ecological crisis. The apologetic, sacramental, and eschatological strains of ecological theology not only vigorously dispute such a suggestion, but together they make a strong case that Christian faith is intrinsically inseparable from concern for ecological integrity.

From the apologetic approach ecological theology learns the significance of stewardship and the need for ecologically sustaining virtues. In spite of naturalistic suspicion of the notion of stewardship as being too "managerial," it would be irresponsible for humans now to abandon their vocation as caretakers of nature. Moreover, recent biblical exegesis has shown that Genesis in no way sanctions the human exploitation of nature that Lynn White, Jr., declared to be the main historical cause of the environmental crisis. The biblical theology of human dominion and stewardship was never intended to make humans anything other than bearers of the image of a just and compassionate God in our relationship to the rest of creation.

On the basis of the sacramental approach ecological theology can make the case that Christian faith is essentially, and not just accidentally, bound to the preservation of nature. The loss of nature leads directly to a loss of our sense of God. It is useful to ask what religions would look like if humans lived on a lunar landscape (Berry). From the beginnings of religious history on earth the mystery of the sacred has been revealed through such natural phenomena as clean water, fresh air, fertile soil, clear skies, bright light, thunder and rain, living trees, plants and animals, and life's fertility. Nature, viewed in sacramental perspective, is not primarily raw material to serve human purposes but essentially the showing forth of a divine goodness and generosity. As such it commands a care and concern that a utilitarian view cannot provide.

Finally, an eschatological emphasis allows us to revere nature without compelling us to worship it. It treasures nature as a promise open to future perfection, and in this way provides a distinctively biblical direction to ecological concern.

See ECOLOGY 16:138.

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[J. F. HAUGHT]

ECUMENICAL DIRECTORY

The full title of the "Ecumenical Directory" is *Directory for the Application of Principles and Norms on Ecumenism.* It was approved by Pope

John Paul II on 25 March 1993 and published on 8 June by the Pontifical Council for Promoting Christian Unity as a general executive decree of the universal Catholic Church. It supplants the *Directory for the Application of the Decisions of the Second Vatican Council Concerning Ecumenical Matters,* issued during the pontificate of Pope Paul VI. The *Directory* is in a genre of canonical document that has gained prominence in the years after Vatican II. A directory is designed to implement Church policy and law and provide pastoral guidelines for particular ministries and activities. As the title suggests, the Ecumenical Directory applies the law of the Church to ecumenical activities.

Development of the Ecumenical Directory. When the archbishop of Rouen, J. M. Martin, presented the draft of the Decree on Ecumenism (*Unitatis redintegratio)* to the Second Vatican Council, he promised that it would be followed by a directory explaining in greater detail the application of its decisions. The Secretariat for Promoting Christian Unity had the task of making good on this promise. It did so in stages. In 1967 Pope Paul VI approved, confirmed by his authority, and ordered the publication of Part I of the *Directory for the Application of the Decisions of the Second Vatican Council Concerning Ecumenical Matters.* In 1970 he did the same for Part II. The first part had a direct and widespread impact on Catholic dioceses and episcopal conferences. It called for setting up ecumenical commissions and addressed the validity of baptism conferred in other churches and ecclesial communities, the fostering of spiritual ecumenism, and the sharing of spiritual resources (prayer, worship, and sacraments) with other Christians. These were all matters of immediate and practical concern. The second part, not less important, had a more specialized purpose: it addressed "Ecumenism in Higher Education" and, in a particular way, in theological faculties and colleges.

No further installments to the Ecumenical Directory were undertaken during the pontificate of Paul VI, but the ecumenical policies of the Catholic Church continued to develop in many areas. The Secretariat for Promoting Christian Unity published two non-juridical supplements: "Reflections and Suggestions Concerning Dialogue" (1970), and "Ecumenical Collaboration at the Regional, National and Local Levels" (1975). Four times in between—in 1968, 1970, 1972, and 1973—the Secretariat issued documents that further clarified the Church's regulations with regard to sharing in the eucharist with other Christians, and the marriage of Catholics with other Christians. In 1966 the Congregation for the Doctrine of the Faith issued a still quite restrictive "Instruction on Mixed Marriages." The Congregation for the Oriental Churches put forward more open provisions for Catholic-Orthodox marriages in a 1967 instruction. A major step forward awaited Paul VI's 1970 apostolic letter on mixed marriages. Its outlook was reinforced and became even more positive in Pope John Paul II's 1981 apostolic exhortation on the family, *Familiaris consortio.*

At the same time further ecumenical provisions were being made in the field of common witness by Paul VI's 1975 apostolic exhortation *Evangelii nuntiandi,* "On Evangelization in the Modern World," and John Paul II's 1979 apostolic exhortation *Catechesi tradendae*, "On the Importance of Catechesis." Special guidelines appeared for particular fields such as interconfessional cooperation in translating the bible (revised 1987) and ecumenical and interreligious cooperation in communications (1989). Advances continued as well in the sphere of higher education, which can be traced through the apostolic constitutions *Sapientia christiana* on Ecclesiastical Universities and Faculties (1979) and *Ex corde Ecclesiae* (1990), as well as the *Ratio fundamentalis institutionis sacerdotalis* issued by the Congregation for Catholic Education in 1985 and the Circular Letter on Ecumenical Teaching from the Secretariat for Promoting Christian Unity in 1986. The picture emerges of continuous activity by the Holy See in the development of ecumenical norms and policies during this postconciliar period.

Code of Canon Law. Of particular significance was the promulgation in 1983 of the Code of Canon Law for the Latin Church. The word "ecumenism" as such appears only three times in the new code, but scores of canons touch on ecumenical relations. (The same may be said of the Canons of the Eastern Catholic Church promulgated in 1990; *see* NCE 18:342.) The publication of the new Code of Canon Law prompted the members of the Secretariat for Promoting Christian Unity at their plenary meeting in 1984, to consider revising and up-dating the Ecumenical Directory. Addressing the Roman Curia on the feast of Sts. Peter and Paul (28 June) in 1985, John Paul II came to the point. He said:

> Every particular church, every bishop, ought to have solicitude for unity and ought to promote the ecumenical movement. The new Code of Canon Law recently promulgated recalled this in a clearer than usual fashion because it is a matter of Christ's will (Canon 755). But the church of Rome and its bishop have to attend to this care in a quite special way. . . . It is therefore useful that in the field of ecumenism we take a look at the path which we have so far covered in the direction of unity and draw from its enlivening spirit. Among the initiatives taken within the Catholic Church I recall first of all the Ecumenical Directory. . . . This directory will need to be progressively updated in coming months, account being taken of the new Code of Canon Law and the progress of the ecumenical movement which the directory is directly intended to serve.

The task of revision was begun under the auspices of the Secretariat for Promoting Christian Unity in 1985. Once begun, it became evident that a revision of existing directory would not be enough. A revised directory would have to encompass a wider scope, covering more areas than its predecessor. Its practical value in some real measure would depend on its specificity and concreteness. At the same time it would have to recognize the significant diversity found among the particular churches, the different needs and opportunities they face, so as not to have an unfortunate leveling influence. Moreover, since an ecumenical directory provides juridical norms, it must be written with the sobriety, clarity, precision and exactness proper to such a work. This constituted a particular challenge, since such language can appear abstract and aimed at controlling the ecumenical movement rather than serving its progress without "prejudging the future inspirations of the Holy Spirit" [*Unitatis redintegratio* 24]. The aim of the directory is, by definition, the advancement of Vatican II's ecumenical vision of the Church. But as John Paul II remarked, "it is impossible to translate perfectly into canonical language the conciliar image of the Church" though that image must always be referred to as the "primary pattern" that canonical language ought to "express insofar as it can" [*Sacrae disciplinae leges* (1983)].

Outline of the Directory. The directory is addressed first to the pastors of the Catholic Church; through them, to all the faithful who are called to pray and work for unity; and, finally, to members of other churches and ecclesial bodies who, "it is hoped," will find it useful.

The Ecumenical Directory has five parts. The first part states the commitment of the Catholic Church to ecumenism based on the doctrinal principles of the Second Vatican Council. It explains that a real and certain communion bonds the Catholic Church with other Christian churches and ecclesial communities, and emphasizes the duty of all Christians to work and pray that division be healed and overcome. Part one set forth a vision of ecumenism that inspire the specific norms and provisions that follow. Part two describes the structures, beginning with the Pontifical Council for Promoting Christianity Unity, diocesan officers, and other personnel within the Catholic Church that are charged with promoting ecumenism. Part three deals with the aims and methods of inspiring Catholics, especially those engaged in pastoral work, with an ecumenical outlook. It identifies categories of people who are to be formed as well as theological faculties, catechetical institutes, and other centers which must accept the a responsibility for this formation. Part four expands on the communion that exists among Christians on the basis of their common baptism. This section describes various ways that Christians share in prayer, worship, and other spiritual activities. Part four also incorporates new guidelines on mixed marriages. Part five speaks of various forms of ecumenical cooperation, dialogue and common witness, and the principles that should guide ecumenical activities. It singles out Bible study, the adoption of common liturgical texts, ecumenical cooperation in catechesis, collaborative research, and collaboration in social and cultural programs.

Pope John Paul II has cited the *Directory for the Application of Principles and Norms on Ecumenism* on several occasions. It is clear from his 1995 encyclical on ecumenism, *Ut unum sint* ("That All May Be One"), that he sees the directory as providing both the inspiration and framework for ecumenism in the Catholic Church (cf. 16; 42; 58).

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[J. F. HOTCHKIN]

ELLIS, JOHN TRACY

Priest, preeminent historian of the American Catholic community, teacher, writer; b. Seneca, IL, 30 July 1905; d. Washington, DC, 16 October 1992. For biographical entry, *see* NCE 18:137-139.

ELLUL, JACQUES

Theologian, historian, sociologist; b. Bordeaux, France, 6 January 1912; d. 29 May 1994. Growing up on the docks of Bordeaux, Ellul became a Marxist at age nineteen, and then at age twenty-two he converted to Christianity without ever quite letting go of Marxist thought. Ellul was dismissed from his teaching post at the University of Strasbourg by the Vichy government and participated in the French resistance during World War II and the National Liberation Movement in 1944. After the war he served as deputy mayor of Bordeaux and after 1958 devoted much of his energy to working with juvenile delinquents in order to help them be "positively non-adjusted" to society. In the 70s and 80s Ellul also became actively engaged in the ecological movement in France and in related issues concerning the use of nuclear energy. Ellul not only wrote a Christian ethic for a technological civilization, he lived it, leaving a rich legacy of word and deed. One of the major Protestant theologians of the twentieth century, his primary contribution was to help Christians rethink the meaning of the Gospel for a technological civilization.

Professional Career. Ellul is unusual in that professionally he was not only a theologian, but also an historian and sociologist. He served as professor of law and of the sociology and history of institutions at the University of Bordeaux in France from 1946 until his retirement in 1980. Following in the tradition of Kierkegaard and Karl Barth, Ellul was one of the leading theologians of the Reformed Church in France. Of the more than forty books he wrote during his life time, approximately half of them were sociological and historical works critically analyzing the impact of modern technological civilization on human life. The other half of his work was a theological response to the issues raised by his critical analysis of modern technology.

Ellul insisted on keeping these two sides of his work separate, so that one reading his sociological works would scarcely have a clue that he was also a theologian. In his theological writing Ellul was deeply influenced by Barth without being an orthodox Barthian, and in his sociological work he was deeply influenced by Karl Marx without being an orthodox Marxist. Ellul described his situation as one of being drawn to both the Gospel and to Marx without ever being able to reconcile the two. Out of that creative tension emerged one of the most thorough and significant Christian theological and ethical critiques of technological civilization in the twentieth century.

Scholarly Works. On the sociological side his most important works were *The Technological Society* (1954, English translation [ET] 1964), *Propaganda* (1962, ET 1965), *The Political Illusion*, (1965, ET 1967) and *The New Demons* (1973, ET 1975). His argument in *The Technological Society* was later updated in *The Technological System* (1977, ET 1980) and again in *The Technological Bluff* (1988, ET 1990). On the theological side of his work Ellul responded to the issues raised by his sociological studies in key theological works on the contemporary meaning of various books of scripture. His response to *The Technological Society* was *The Meaning of the City* (1975, ET 1970); to *The Political Illusion* it was *The Politics of God and the Politics of Man* (1966, ET 1972); to *Propaganda* it was *The Judgment of Jonah* (1952, ET 1971); and to *The New Demons* it was *Apocalypse, the Book of Revelation* (1976, ET 1977). In addition to these scriptural commentaries Ellul wrote a series of theological critiques of life in modern technological civilization, including *The Presence of the Kingdom* (1948, ET 1967), *Hope in Time of Abandonment* (1972, ET 1973), and *The Ethics of Freedom* (1975 and 1984, ET 1976).

The key to understanding Ellul's complex life work at the interface between sociology and theology is his book, *The New Demons*. This is Ellul's masterful work on the sociology of religion in modern technological civilization. What distinguishes it is the thesis that in modern technological civilization, the sociology of religion and the sociology of technology have one and the same subject matter. This is so, he argues, because the sacred that was once embodied in the order of nature is now embodied in the technological order. That is, while human beings once believed that nature was that power that governed their destiny and so treated it with religious awe and subservience, now it is technology that elicits such awe and subservience from human beings.

Technology is out of control, Ellul argues, because human beings have engaged in a religious surrender of their freedom to its demands on the conviction (whether conscious or unconscious) that it offers them their best hope of salvation. The contemporary theological task is to do for a civilization dominated by the myths of technology what Christianity once did for ancient civilizations dominated by the myths of nature: to desacralize its sacred order in the name of the Holy. While the sacred sacralizes the technological order of this world, hope in the Holy One, who is Wholly Other than this world, leads to the desacralization, liberation, and humanization of our technological civilization. Ellul's theological view was also distinctive for his vigorous advocacy of universal salvation, namely, the view that in Christ God brought reconciliation and salvation to the whole human race, not just to believers. At the time of his death he left behind him not only a rich legacy of writings but the witness of an extraordinary life.

Bibliography: Jacques Ellul's works in sociology include: *The Technological Society* (New York 1964); *Propaganda* (New York 1965); *The Political Illusion* (New York 1967); *The New Demons* (New York 1975); *The Technological System* (New York 1980); *The Technological Bluff* (Grand Rapids 1990). Those in theology include: *The Presence of the Kingdom* (New York 1967); *The Judgment of Jonah* (Grand Rapids 1971); *The Politics of God and the Politics of Man* (Grand Rapids 1972); *The Meaning of the City* (Grand Rapids 1970); *Hope in Time of Abandonment* (New York 1973); *The Ethics of Freedom* (Grand Rapids 1976); *Apocalypse the Book of Revelation* (New York 1977). The following are works on Ellul: D. B. CLENDENIN, *Theological Method in Jacques Ellul* (Lanham 1987). D. J. FASCHING, *The Thought of Jacques Ellul* (New York and Toronto 1981). D. GILL, *The Word of God in the Ethics of Jacques Ellul* (Metuchen NJ and London 1984). J. M. HANKS, *Jacques Ellul: A Comprehensive Bibliography* (Greenwich 1984).

[D. J. FASCHING]

ENCUENTROS, NATIONAL PASTORAL

Three national pastoral Encuentros assembled Hispanic Catholics from across the United States in Washington, DC, in 1972, 1977, and 1985. The meetings were characterized by frank deliberations with broad sociological, anthropological, and ecclesiological implications. After briefly surveying the situation of Hispanic Catholics in the U.S., this entry describes the National Pastoral Encuentros and their outcome.

Latino Identity. Before Vatican II, Latino Church identity was largely regional. Archbishop Robert E. Lucey (18:267) of San Antonio had helped organize the Bishop's Committee for the Spanish Speaking in 1945, but it was limited to diocesan efforts. Later he guided an interdiocesan outreach to migrant workers. Yet ethnic concentrations of Puerto Ricans in New York, Cubans in Miami, and Mexicans and Chicanos in the West and Southwest still led the Church to more specific consideration of local challenges and opportunities. Lay involvement was generally restricted to area *cofradías* and parish organizations. Television and other media, however, made Hispanics of one region more visible to those of other areas. World War II and national civic organizations such as the G.I. Forum strengthened the bonds of national identity. The burgeoning civil rights movement added to the ferment and led to the organization of other national Hispanic publications and conferences.

New theological and ecclesiological dialogue in Catholic South America, reflected at Medellín [*see* MEDELLIN DOCUMENTS 17:399], also affected U.S. Catholic Hispanics. In 1969 Chicano priests organized Padres Asociados por los Derechos Religiosos, Educativos y Sociales (PADRES) (17:457) and two years later Chicana Religious formed LAS HERMANAS. Lay movements such as the Cursillo, Marriage Encounter, and the Christian Family Movement swept the country, creating national networks and training thousands of new leaders. César *Chávez, a cursillista, began to organize farmworkers, and in 1970 Patricio Flores, himself a farmworker, was ordained the first U.S. Hispanic bishop. A coalition of many of these leaders, led by Virgilio Elizondo, founded the Mexican American Cultural Center (MACC) in 1972.

The First National Encuentro. All these events were indirectly essential remote preparation for the first national Encuentro. Its immediate organization began at a 1971 meeting between Robert Stern, director of the Spanish Speaking Apostolate for the Archdiocese of New York, and Edgar Beltrán of the Latin American Episcopal Conference.

The 1972 Encuentro consisted of a few hundred participants, mostly Church leaders, who demanded full participation of Hispanics in all aspects of Church life. As a result, ecclesial authorities began implementing changes. The Division for the Spanish Speaking in the United States Catholic Conference became an independent secretariat with layman Pablo Sedillo as director. Regional offices for Hispanic ministry were initiated or reorganized. More Hispanics were ordained bishops, and dioceses founded agencies for Latino ministry. A permanent

Hispanics move in procession for the opening Mass of the Third Encuentro at the National Shrine of the Immaculate Conception in Washington, DC. (Catholic News Service)

committee of Bishops for Hispanic Affairs was also created. These were important steps obtained as a direct result of a national effort of U.S. Hispanic Catholics who worked together toward common objectives.

At the first Encuentro, although there were inevitable tensions between the various ethnic groups later labeled Hispanic, there was also dialogue. The first Encuentro had a sparse representation of laity, women, youth or the poor, but it set in motion a national networking and consensus building that continued to grow. Recognition of the importance of the Spanish language and Hispanic cultures, and the acknowledgment of Latinos' rightful role and contribution to the entire U.S. Church, accelerated significantly after the first Encuentro.

The Second Encuentro. The process of the second Encuentro addressed many previous tensions. Almost five times as many delegates and observers attended, the fruit of a national consultation of over 100,000 people. Rather than a series of presentations, this Encuentro was a working session of grass roots organizers. Spanish was the official language. The second Encuentro elicited more episcopal participation in its proceedings that were published by the United States Catholic Conference. The conclusions called on both the participants and the entire Church 1) to continue with the consultative Encuentro process; 2) to form Basic Christian Communities; 3) to correct injustices within and outside the Church using an option for the poor; 4) to promote ecclesial unity based on diversity; and 5) to foster lay ministry. Of particular note was the heightened profile of youth.

The Third Encuentro. Unlike the first two, the third Encuentro of 1985 was convoked by a pastoral letter of the National Conference of Catholic Bishops titled *The Hispanic Presence: Challenge and Commitment*. This was the first NCCB publication dedicated solely to Latino concerns. After an overview of the reality of U.S. Latinos, the bishops summarize the achievements of Hispanic ministry and outline consequent pastoral implications. Further they make a "Statement of Commitment" that pledged to the Church to use its resources for the temporal and ecclesial needs of the Hispanic community. Finally, they convoke the third Encuentro to help them to "face our responsibilities well" [18].

The bishops expressed a desire to draft a National Pastoral Plan for Hispanic Ministry based on the conclusions of the this Encuentro. Diocesan and national teams began the process of massive consultation with particular emphasis on previously under represented groups. The great majority of participants had taken part in the exhaustive process of local, diocesan, and regional preparation that reached an estimated 200,000 people through this classic Church event. Efforts paid off in a balanced delegation that included more women and the poor, but young people were still under represented.

Specific themes coalesced into a working document presented to almost 1,200 delegates representing over 130 dioceses. The open and genuine dialogue included some disagreement, for example, several hundred Encuentro delegates staged a protest until the emphasis on the value, equality, and dignity of women was restored to the text of the concluding statement. However, this organized protest itself witnessed to the success that the Encuentro process had achieved in promoting lay leadership in general, and women leaders in particular. Ada María Isasi-Díaz, Yolanda Tarango CCVI, Ana María Díaz Stevens, María Luisa Gastón, Rosa Marta Zarate, María Iglesias SC, Ana María Pineda RSM, Olga Villa Parra, Dominga Zapata SH, and countless others witness to the fact that virtually all the extant Hispanic national leadership among women was involved in the Encuentros.

Based on the conclusions of the third Encuentro, the NCCB published the *National Pastoral Plan for Hispanic Ministry* (NPPHM) in 1987. As in the case of the proceedings of the prior Encuentros, the implementation of the NPPHM has been mixed. The process, if not all the documents, however, represents a milestone in the history of the U.S. Church.

Enduring Influence of the Encuentros. Sociologically, the Encuentros fostered greater national networking among Latinos. Numerous diocesan and regional offices attest to this fact, as well as the National Secretariat, and the growing number of national Hispanic Catholic organizations such as the Academy of Catholic Hispanic Theologians of the United States (ACHTUS). Anthropologically these assemblies defended, even celebrated, the right of all Church members to be at once both universally Catholic, and peculiarly distinct in language and culture. No other ethnic group in the country has incarnated this insight as successfully. Ecclesiologically they championed a Church that is communitarian, evangelizing, and missionary. Indeed, some of the Encuentro proceedings predate both of the similarly collaborative U.S. pastoral letters on peace (1983) and the economy (1985).

Only greater historcal perspective will afford a comprehensive evaluation of the Encuentros, but it can already be said that their influence did not end in 1985. The Encuentros gave rise to noted national organizations such as the Instituto de Liturgia Hispana, and they have continued to grow and mature. Many dioceses began their first coordinated efforts at serving and empowering Latinos as a direct result of the *National Pastoral Plan*. The best example of the enduring influence of the Encuentros is the National Catholic Council for Hispanic Ministry. In 1990 some eighteen regional and national Hispanic Catholic associations founded this consortium precisely to continue the collaborative efforts so successfully pioneered at the Encuentros. By 1995 the NCCHM counted forty-nine member organizations. Among their activities was a national Congress held in Los Angeles in 1992, and another planned for Chicago in 1996. In method and content both the NCCHM and its congresses purposefully follow and consciously continue the three national Encuentros.

The post-Encuentro period has seen a boom in the publication of documents concerning Latinos through the USCC, and other editorials, as well as a plethora of periodicals devoted to Hispanic ministry. Latino representation on theological faculties and in such organizations as the National Conference of Catechetical Leaders, while still small, continues to expand.

See also LATIN AMERICANS IN THE U.S. 8:517; HISPANIC AFFAIRS, NCCB/USCC SECRETARIAT FOR 17:259; HISPANICS IN THE U.S. 17:259; MEXICAN-AMERICAN CULTURAL CENTER 17:40.

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[K. G. DAVIS]

EPISCOPAL CONFERENCES

In 1985, during the extraordinary session of the Synod of Bishops held to celebrate the twentieth anniversary of the end of the Second Vatican Council, a fresh challenge to the role of national conferences of bishops was raised, in part by officials of the Roman Curia. In general, however, the presidents of the conferences, themselves the largest group of synodal fathers, took a different and very positive view. They strongly praised the pastoral and other achievements of these bodies and did not regard them as any infringement on the autonomy of the particular churches or dioceses.

The upshot was a compromise in the synod's final statement: first, explicit affirmation of the conferences' "pastoral utility, indeed their necessity, in the present situation"; second, concern that, in the bishops' joint exercise of pastoral service, they would keep in mind "the service of unity and the inalienable responsibility of each bishop in relation to the universal Church and the particular [diocesan] church." This was followed by a specific suggestion:

> Since the episcopal conferences are so useful, indeed necessary, in the present-day pastoral work of the Church, it is hoped that the study of their theological 'status' and above all their doctrinal authority might be made explicit in a deeper and more extensive way. . . .

The negative criticisms of episcopal conferences expressed at the 1985 Synod were a reprise of the positions taken by a minority at the Second Vatican Council who were fearful of a diminution of individual episcopal power or of some lessening of the centralized power of the Apostolic See. It was likewise a revival of much earlier concerns, for example, in the American Church during the early 1920s, when the National Catholic Welfare Conference (then Council) was first suppressed and later restored. The controversy was stilled after the council's decisions (especially *Lumen gentium* 23, *Christus Dominus* 37-38, and almost forty other conciliar references to the territorial groups or bodies of bishops) and the policy of Pope Paul VI to enlarge the areas in which the conferences might make juridically binding decisions.

In the early 1980s, the issue was focused again by Joseph Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith, who questioned the theological or ecclesiological basis for such assemblies of bishops, and especially their right to exercise corporately the teaching office in the Church. Neither he nor others disparaged the broad pastoral accomplishments of the conferences, which differ greatly according to the size of the Church in a given country and its circumstances. The multiple programs or activities directed to Church or societal needs, the pastoral and other statements, and the structures and staff members employed by the episcopal conferences, all deserve study since they are by far the greatest part of the work of the conferences.

Nevertheless, the renewed challenge to the development of the episcopal conferences is largely to question their real or potential power of governance in Church life and their ecclesial basis. This is seen in the 1983 Code of Canon Law and in theoretical study of the institute itself.

Code of Canon Law: Nature and Role of Conferences. Following the canons of the 1983 Code on particular councils (whether provincial or plenary, the latter including national or regional councils), a chapter of thirteen canons (447-459) deals with the general nature and responsibility of episcopal conferences, which are the modern ecclesial structures that manifest the synodality or conciliarity of the bishops of a region and thus of the several local churches that they shepherd. The canons are largely derived from the conciliar decree *Christus Dominus* on the pastoral office of bishops in the Church.

The canons embody two aspects of conferences in which they differ from the ancient tradition of particular councils: they are permanent bodies, not occasional assemblies, and they have the canonical character of juridic persons in the Church. One canon (455) does reflect a change from the conciliar decree: instead of describing some canonical decisions of the conferences as "juridically binding decisions," the more canonical terminology of "general decrees" (laws) is employed. The conciliar conditions for such enactments are not altered: two-thirds vote of the entire voting membership, an area or subject matter within the competence of conferences, and review or confirmation (called *recognitio*) by the Apostolic See. A rather negative norm is then introduced in canon 455, §4:

> In the cases where neither the universal law nor a special mandate of the Apostolic See has granted the conferences of bishops the power mentioned above in §1, the competence of individual diocesan bishops remains intact; and neither the conference nor its president may act in the name of all the bishops unless each and every bishop has given his consent.

This cautionary if not disparaging statement has to be balanced by the fact that, depending on the statutes of the respective conference, either a simple majority or some predetermined majority may suffice for most actions of the body, whether in its pronouncements or in pastoral programs. Lacking the juridic force of a law, such decisions and statements may nonetheless have the very greatest moral and pragmatic weight. When it is a question of the corporate exercise of the teaching office, the bishops gathered together and acting in their conferences are recognized as "authentic teachers and instructors of the faith for the faithful entrusted to their care," that is, within the dioceses of their territory (c. 753).

Code of Canon Law: Scope of Conferences' Power. The postconciliar policy of Paul VI, already mentioned, was to enlarge the list of Church matters in which the episcopal conferences might legislate or take other normative action. This was reflected in the original development of the revised Code of Canon Law, beginning in the late 1960s. The papal documents had regularly specified a normative or governing role for the conferences in diverse areas: from the (national) distribution of the clergy (1966) to the setting up of ecumenical (1967) and catechetical (1971) commissions to the norms on sacramental sharing (1967). In certain instances the Apostolic See even allowed the normative power of conferences to be exercised without any Roman review or confirmation (ordinarily required by *Christus Dominus* 38), being satisfied with simple notification; these included norms on the days for the penitential observance of fast and abstinence (1966) and on mixed marriages (1970).

From 1972 to 1977, drafts of the projected Code of Canon Law were circulated by the Apostolic See in ten sections as a formal consultation with the Catholic episcopate and others. These drafts proposed the areas in which the conferences of bishops of the Latin Church would be competent to act—in addition to the many instances in the liturgical law—whether by legislative decree or by other juridically binding decisions, including certain administrative acts. (For the Eastern Catholic Churches, a parallel development was taking place, with an analogous acknowledgement of areas of competence of the several patriarchal synods, culminating in the Code of Canons of the Eastern Churches, promulgated by Pope John Paul II in 1990.)

After the consultation, however, there was a radical reduction in the specified areas of competence of the episcopal conferences, first in a complete draft of the projected code in 1980, finally in the 1983 code itself. Quantitatively, it has been estimated that about 40 percent of the references to areas of competence disappeared in the process. This retrenchment was explained on the grounds that conferences of bishops represent a centralizing tendency, to the detriment of the responsibility and innate power of the bishop of the individual, particular church. In some instances this reduction affected matters determined by the disciplinary decisions of Vatican II, for example, the role of the conferences in the moderation or governance of the liturgy and in missionary activity.

Theological and Juridic Status of Conferences. After the 1985 meeting of the Synod of Bishops (above), the Roman Congregation for Bishops prepared a draft paper on the theological and juridic status of conferences. This was transmitted to the conferences in 1988 for study and recommendations; the bishops were invited to be "correctors and amenders" of the text.

On the theological status, the draft repeatedly draws a sharp line between episcopal collegiality (itself the expression of the communion of the local churches) in the full or strict sense and in the partial or limited sense, with a certain disparagement of the latter when embodied in episcopal conferences. They are judged collegial only in an analogical and inexact sense. Admitting that the remote foundation of conferences is in the particular (provincial or regional) councils held since the end of the second century, the text sharply distinguishes councils and conferences and dwells upon the pastoral utility of the conferences. The latter are said to lack any proper magisterial office, although their teachings are to be received with a "religious submission of mind" in accord with canon 753 (above).

On the juridic status, the Roman draft deals rather negatively with the conferences in three sections: (1) restraints on teaching, conceived merely as "applying pronouncements of the magisterium of the universal Church"; (2) the distinction between the authority of the individual diocesan bishop and the conferences, with the actions of the conferences limited to "moral authority" in most instances; and (3) proposals for consensus for non-binding decisions, with special attention to the danger of a conference's subsidiary organs, commissions, or offices being confused with the conference itself.

In the United States, the corporate response of the National Conference of Bishops to the draft was made in November 1988 and was severely critical of the Roman text. It challenged the draft for ambiguity or inconsistency in its use of terms such as dogmatic foundations, divine institution, and even collegiality itself, and for inadequacy of the evidence adduced, because of the omission of key conciliar, canonical, papal, historical, and liturgical references. Even the methodology was strongly criticized: the use of assertions rather than theological reasoning; a failure to recognize historical consciousness, experience, and development; insensitivity to other churches and to theological diversity, especially by failing to mention the existence of such diversity on individual points or arguments; and more. The conclusion of the response by the American episcopate was that a new draft should be prepared with the collaboration of representative bishops, canonists, theologians, and historians.

It may appear that the Roman draft, refuted in many particulars by scholars, is characterized by a fear of developing power in the episcopal conferences—to the detriment of the individual bishop and the Apostolic See. Much of this is a matter of ecclesiastical polity rather than theology and Church law, as is the fear that non-episcopal staffs may dominate the bishops. Overall the episcopal conferences, which impose norms on the local churches and their bishops only in exceptional cases (and then by vote of those bishops), seem actually to be strengthened in their pastoral potential for common action and teaching by each national episcopate.

See also EPISCOPAL CONFERENCES 16:157.

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[F. R. MCMANUS]

ESCHATOLOGY

The last entry on the subject of eschatology talks about "extensive developments in the post-conciliar period" (17:210). Those developments have gathered momentum not only because of the approaching end of the second millennium, but also because the context of eschatology has changed considerably in the last fifteen years. There is also a growing awareness that it was a missing link in much modern theology, in spite of the fact that Aquinas, Vatican I, and Karl Rahner explicitly emphasized that eschatology is at the heart of Christian faith.

The Changing Context of Eschatology. The nuclear threat in the 1980s brought about a new kind of pressure on eschatology. The prospect of a nuclear winter, graphically portrayed by Jonathon Schel in *The Fate of the Earth* (1982), raised searching questions for eschatology. Gordon Kaufmann in a seminal article entitled "Nuclear Eschatology and the Study of Religion" [*Journal of the American Academy of Religion* 51 (1983)] pointed out rather starkly that what once was regarded as an act of God—namely bringing about the end of the world—has now come within the reach of human action. As the U.S. bishops noted in their pastoral on peace: "We are the first generation since Genesis with the power to virtually destroy God's creation" [*Origins* (May 1988) 30]. A second factor influencing the shape of eschatology has been the emerging ecological crisis [*see* ECOLOGY]. The message coming out from the Earth Summit in Rio de Janeiro in 1992 was that the ecological collapse of the earth's vital life support systems could threaten the future of the world unless a radical change in the lifestyle of human beings and the mores of modern technology take place. A third influence on eschatology comes from the world of science, in particular from new cosmologies. Some scientists who trace the origins of the universe to an original "big bang" are equally confident in tracing the end of the world to either a "big crunch" or "heat-death" from the sun. In an address to scientists in 1988 Pope John Paul II singled out eschatology for special mention: "Contemporary developments in science challenge theology far more deeply than did the introduction of Aristotle to Western Europe in the thirteenth century. . . . What if any are the eschatological implications of contemporary cosmology, especially in the light of the vast future of our universe?"

These three areas have changed the context of eschatology at the end of the second millennium. They have also brought a series of new questions to bear on eschatology: What is the relationship between individual and cosmic eschatology? Is there any connection between Genesis and Apocalypse? Who is responsible for the future of the planet? What is the relationship between divine and human action in the course of historical and ecological eschatology?

Developments in Theology Affecting Eschatology. Before eschatology begins to respond to these questions it must reform itself from within by taking account of developments that have been transforming Catholic theology in this century. These include the shift from a classical culture to historical consciousness. This new historical consciousness recognizes the contingency of events in history and the challenge this creates for a theology of providence and an eschatology of the ultimate meaning of history. History, always self-involving, carries with it the burden of human responsibility in the exercise of a freedom that influences the future. Historical consciousness calls forth a new sense of collective responsibility for the shape of the world in which we live both in the present and the future. A second important development in Catholic theology affecting eschatology is the turn to hermeneutics [*see* NCE 16:206]. Eschatology involves important moments of interpreting classical texts in the light of contemporary experience and of understanding contemporary experience in the light of these same classical texts. Eschatology seeks to interpret the potential within present experience in the light of the past with a view to understanding the future. Eschatology, therefore, is not about offering some kind of gnostic preview of the future but rather an attempt to speak credibly about the future in the light of past and present experiences. A third development in theology is what David Tracy calls the uneasy alliance between modernity and postmodernity. Within Catholic theology the area least affected by the embrace of modernity is eschatology. In so far as modernity has influenced eschatology, it has done so ambiguously by associating eschatology with modern forms of evolutionary optimism and social progress. On the one hand eschatology comes to grips with the gains of modernity by recognizing the primacy of human freedom, the importance of social justice, and the place of human responsibility for the world. On the other hand, eschatology distances itself from the distortions of individualism, relativism, reductionism, and progressivism that characterize much of modernity. At the same time eschatology also confronts the postmodern categories of difference and otherness, categories coincidentally that have the capacity to transform the "deadened" eschatology of the past while reminding us of the limitations that are attached to all reconstructions of eschatology.

Renewal in Christology Reshaping Eschatology. By far the most powerful influence reshaping eschatology is the Christological renewal of the last twenty-five years. Many argue that Christ is the hermeneutical principle of eschatological statements (K. Rahner and W. Kasper). Given this focus it is possible to discern a shift in eschatology from a theology of the *eschata* (death, judgement, heaven, and hell) to a theology of the *eschaton* in Christ. Consequently eschatology can be perceived as the application of Christology to the self, society, and creation in a mode of fulfillment. What happened in the life, death, and resurrection of Jesus is a microcosm of what will happen to the world. The reign of God now moves to the center of eschatological thinking. In the historical preaching and praxis of Jesus, the *eschaton* is glimpsed and anticipated whereas in the historical death and resurrection of Jesus the *eschaton* is realized and mediated. The outpouring of the Spirit of the crucified and risen Christ is the beginning of the end and the pledge of future glory.

In focusing on the Christological dimensions of eschatology, it is important, however, to avoid any suggestion of a simplistic Christomonism. At most one can only claim that the spirit of the preaching and praxis of Jesus concerning the reign of God ought to provoke a similar preaching and praxis within the life of the Christian community today. Second, it can be said that the shape of the *eschaton* in the present and future is cruciform. The cross of Christ reminds us that the future of the world is one of a "bright darkness." Third, the celebration of the memory of the death and resurrection of Jesus in the breaking of the bread provides a sacramental anticipation of the *eschaton*. The memory of Christ crucified and risen can be liberating in the present in a manner that points to a future full of promise. The categories of the cross, solidarity, and memory are central to any reconstruction of eschatology. It is only when this appreciation of the primacy of the *eschaton* in Christ takes place that attention can be given to the much needed reformulation of the individual *eschata*.

Recent Documents on Eschatology. In 1979 the Congregation for the Doctrine of the Faith promulgated a short letter on eschatology entitled "On Certain Questions concerning Eschatology." This document strongly reaffirms the immortality of the soul immediately after death against those theologians putting forward a view of resurrection in death. This letter, in turn, was followed by a substantial document issued by the *International Theological Commission (ITC) in 1992 entitled, "Some Current Questions in Eschatology" [*The Irish Theological Quarterly* 58 (1992) 209-243]. In many respects this document is a defense and an elaboration of the letter by the Congregation for the

Doctrine of the Faith in 1979. The spirit of the document is repeated in the **Catechism of the Catholic Church* (988-1065).

Lying behind these three documents is a debate taking place mainly though not exclusively in Germany about what happens after death. Certain theologians have put forward a theory of resurrection in death in opposition to the classical view of the immortality of the soul after death. These German theologians appear to call into question the classical doctrine of the immortality of the soul, the second coming of Christ, and the social significance of salvation at the end of time.

The issues at stake are at once hermeneutical, anthropological, and Christological. If eschatology is about the interpretation of the future significance of present experience in the light of the Christ-event, then care must be taken to ensure that eschatological statements about the future are grounded primarily in the mystery of Christ. Likewise, it is important to be able to distinguish between image and reality, between a particular philosophical conceptuality and the underlying intentionality of that culturally conditioned conceptulity. The closer the images are to the Christ-event the more likely they are to convey the eschatological significance of the mystery of Christ.

It is at the level of anthropology that the above three documents are most vulnerable to criticism. For example, the ITC talks about an "anthropology of duality" and an "eschatology of souls" (224). Thus, it refers to the existence of the separated soul as "half a person" (224), "not the 'I'" (225), and "an ontologically incomplete reality" (226) as ways of justifying the need for resurrection at the end of time. Such descriptions of the separated soul offend contemporary anthropological sensibilities that insist on understanding the human person as an indissoluble unity of spirit and matter that is radically relational and embodied from beginning to end. Anything short of these qualities concerning the human person, either in this life or in eternity, defy the anthropological credibility of eschatology. In terms of Christology, the doctrine of the incarnation with its focus on the flesh and the mystery of the resurrection as a bodily resurrection both seem to demand an eschatology that goes beyond the immortality of the soul. The difficulty, basically anthropological, of finding adequate and coherent concepts that can transform the classical body-soul dualism should not be used as an excuse for framing an eschatology that is out of harmony with the more holistic perspectives of biblical Christology and eschatology. If contemporary cosmologies can credibly talk about the human person as "star dust" in a state of embodied personal consciousness, then surely the eschatological imagination can begin to describe the future of the human person in terms of a new and transformed mode of embodied existence in Christ.

Issues Requiring Further Attention in Eschatology. In spite of these developments in eschatology, there are many issues that require urgent attention in the future. One such area is the relationship between ethics and eschatology. More specifically, what is the relationship between the praxis of liberation in the present and the advent of the *eschaton* in the future? To what extent does the work of social justice hasten the coming reign of God in the present and the future? In response to these questions theologians look to the life of Jesus to discover the presence of a fundamental unity between a sapiential appreciation of the present and an apocalyptic vision of the future, despite the denial by members (e.g., B. Mack and J. D. Crossan) of the "Jesus Seminar" that Jesus had an eschatology [*see* HISTORICAL JESUS]. Individuals who seek to construct a non-eschatological Jesus must contend with the exposition by J. P. Meier of present and future eschatology in the life of Jesus in volume two of his magisterial work, *A Marginal Jew. Rethinkng the Historical Jesus* (New York 1994). A second challenge facing eschatology is the ever increasing popularity of reincarnation, an outlook that symbolizes the failure of eschatology to address in a credible manner the whole question of the finality of historical existence at death and the promise of new life in the future. An eschatology that places primary emphasis on "souls" is vulnerable to reincarnationalist interpretations. A third area requiring attention is the need to develop an eschatology of communion. One of the strengths of the ITC is the recommendation of the possibility of an eschatology of communion (218-220). Yet this possibility is marred by the polemic concerning the immortality of the soul and the defense of the intermediate state. One way of developing an eschatology of communion focusses on the communion initiated by Baptism and realized in the Eucharist. The *Catechism of the Catholic Church* constructively links the Eucharist with eschatology when it describes the Eucharist as "a pledge of life to come" and "an anticipation of the heavenly glory" (1402). In talking about communion with Christ in this life and in death, the way is opened for going beyond the language of the immortality of the soul. It is surely communion with Christ in this life that is the basis of a liberating communion with the Triune God in the present and the future as mediated by the crucified and risen Jesus.

If these and other issues, such as the renewed interest in the doctrine of *apocatastasis* (universal salvation), are to be adequately addressed then eschatology will have to find a new conceptuality that is more in tune with the contemporary interpretation of human experience, a renewed anthropology, and current developments in Christology. This, in turn, will require a retrieval of the underlying unity that exists between creation, Christology, and the consummation of all things in Christ. In effect, eschatology will have to be seen not simply as just another tract coming at the end of theology, but also as a red thread running through the whole of systematic theology. Eschatology has an important critical and constructive role to play in the whole of theology, reminding us of the provisional nature of all theological discourse.

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[D. A. LANE]

EUROPEAN UNION

The European Community (EC), or the European Union (EU), as it is now known, was created in 1957 when six countries—Belgium, France, the Federal Republic of Germany, Italy, Luxembourg and the Netherlands—signed the Treaty of Rome. Denmark, Ireland, and Britain joined in 1973, followed by Greece in 1981, and subsequently by Portugal and Spain in 1986. The acession of Austria, Finland, and Sweden in 1995 brought EU membership to fifteen countries.

The European Community is a unique example of international partnership between countries with differing cultures, languages, and traditions, many of whom were bitter enemies at various times in history. It was born out of the desire to make another war between the countries of Western Europe unthinkable. Taking in over 340 million people, it is concerned with achieving political, economic, and monetary union among the member states.

By mapping out the development of the European Community over the last four decades this article explains the origins, the purpose, and the institutions of the EC. It stresses the importance of the historical background for the development of the Community and examines the role of a number of major political figures who championed a new way in Europe after the divisions and hatreds of the Second World War. In conclusion, the article looks to future developments, in particular the changes introduced by the Treaty on European Union, which was signed in Maastricht in Holland on 7 February 1992.

The Aftermath of War. Continental Europe is littered with the graves of those who fell during the two world wars of the twentieth century. Every year in front of countless war memorials people in towns and villages from Germany to Scotland remember their dead and pray that such bitterness and carnage will never return.

In 1945, after years of conflict, Europe was in ruins, economically and politically. Two of its leading nations—France and Germany—had been at war three times in less than a century. Europe had paid a heavy price in human suffering for the rise of nationalism and fascism. Christianity, despite being the predominant religion of the continent, failed to prevent the bloodshed.

But out of the ashes rose a determination to build anew, assisted by the United States of America. The Marshall Plan, which provided more than $13 billion in grants and loans, helped Europe to get back on its feet and take the first tentative steps towards reconciliation. "Through the Organisation for European Economic Cooperation—later to become the broader Organisation for Economic Cooperation and Development (OECD)—the Marshall Plan initiated European economic cooperation, removed some trade restrictions and solved some currency problems" [Hackett, 1].

Although the Marshall Plan was very important to Europe's immediate economic recovery, there were also the stirrings of desire for closer political cooperation. In a now famous speech in Zurich in 1946 Winston Churchill advocated a kind of United States of Europe, built around France and Germany, although he did not envisage Britain taking part. Subsequent talks and exchanges led to the setting up of the Council of Europe by ten countries in 1949 in Strasbourg. Charged with the goals of achieving freedom and developing cooperation between countries in Europe, it has become well-known for protecting human rights as well as defending democracy.

Forty-five years on the Council of Europe embraces thirty-two European nations, including many of the former Communist countries of the Eastern Bloc, notably Hungary, Poland, Estonia, and Slovenia. But while the Council of Europe has been primarily concerned with strengthening political, social, legal, and cultural cooperation, it was not until 1953 that the first steps were taken in the economic sphere.

The Origins of the European Community. The idea of a united Europe is not new. During the Middle Ages, when Christianity was spreading, Charlemagne, the first Holy Roman emperor, sought to unite Christians and form a single political system across Europe. The next comprehensive effort at uniting Europe was made at the start of the nineteenth century by Napoleon Bonaparte. Again military force did not provide a firm enough basis for a lasting solution.

With the rejection of nationalism in the aftermath of the Second World War, Europe's latest attempt at unity—the European Community—has proved to be more successful, built as it is on the firmer foundations of cooperation, democracy, justice, and peace. It was born on 9 May 1950, when the French Foreign Minister, Robert Schuman, called for a limited but decisive step towards real, voluntary unity in Europe.

Schuman proposed a plan to pool the coal and steel industries of France and Germany in an organization open to all European countries. The aims of his plan were to reconcile France and Germany and to make possible an eventual federation of Europe. Schuman's plan was taken up by six countries: Belgium, France, Germany, Italy, Luxembourg, and the Netherlands. These countries signed the European Coal and Steel Community (ECSC) Treaty in Paris on 18 April 1951. The preamble to the Treaty succinctly expresses the objectives:

> to substitute for age-old rivalries the merging of essential interests; to create, by establishing an economic community, the basis for a broader and deeper community among peoples

The Chamber of the Palais de l'Europe in Strasbourg where the European Parliament meets (Photo European Parliament)

> long divided by bloody conflicts; and to lay foundations for institutions which will give direction to a destiny henceforward shared.

The ECSC common market eventually came into operation during 1953. It established the main institutions for managing European cooperation that still exist today. These were: (1) an executive body known as the High Authority, which later became known as the European Commission; (2) a Council of Ministers with each government represented at ministerial level; (3) a Common Assembly composed of representatives from national parliaments, now known as the European Parliament; and (4) a Court of Justice to deal with disputes arising from implementation of the ECSC Treaty.

Developing a new way in Europe by sharing aspects of sovereignty through European institutions has proved to be a spectacular achievement. The acceptance of such a radical step by independent states owed much to a number of key political figures of the time, including German leader Konrad Adenaur and Italian Prime Minister Alcide De Gasperi, as well as Frenchmen Robert Schuman and Jean Monnet.

Monnet, who had played a leading role in the reconstruction of France after the Second World War, persuaded Schuman to accept the plan for coal and steel cooperation in Europe and subsequently became the first President of the ECSC High Authority in 1952. In turn, Schuman is credited with persuading the French government to go along with Monnet's ambitious plan.

On the German side, the impulse came from Chancellor Konrad Adenaur, who like De Gasperi and Schuman was a staunch Christian Democrat. He had been chairman of the *Zentrum* or Center Party, which had been the main political organization for German Catholic voters until 1933. He was co-founder of the German Christian Democrat party and he wanted to see a revived Germany join a united Europe rather than seek German reunification in the name of discredited nationalism.

While other plans of the time for closer European cooperation—The European Defense Community and a European Political Community—failed to take off, there were good reasons why the inherent dynamism of the new-born Europe set in motion by the ECSC would eventually prosper. As well as wanting to develop an alternative to conflict, the countries concerned had broadly similar economic interests. In addition, there was a common Christian heritage stretching back for two thousand years. Christianity remains the religion of the vast majority of the people in all Community countries. "Christianity's diffusion throughout Europe from its centers of Rome, Constantinople, and Ireland was so complete and so integrated into the continent's cultural, political and even economic life that for some time the history of this religion is simultaneously the history of Europe" [Hackett, 30].

The Establishment of the European Community. Stimulated by the success of the ECSC, which led to an increase in trade in coal and steel of over 100 percent in the first five years, the six founding countries moved swiftly to forge closer economic links through the European Economic Community (EEC). This organization came into being on 25 March 1957 with the signing of the Treaty of Rome. Also established at the same time was the European Atomic Energy Community, known as Euratom, the aim of which was the safe development of nuclear energy.

The intention of creating a common market was a project of great political and economic significance for Europe. The centerpiece of the plan was a customs union to remove barriers to trade among the six countries. On imports from outside the EEC, a common external tariff was established in 1968. Targets were set for the establishment of common economic policies; there were also provisions for the free movement of workers, businesses, and capital. Transport and competition policy were to become common concerns and special ties were cemented with the developing world, particularly with countries that had historical ties with Europe.

A common agricultural policy, which later was to become the source of much friction with Europe's partners, in particular the United States of America, was put in place during 1962. In the early years the policy was remarkably successful in securing guaranteed food supplies, so important after the shortages of the war years, and ensuring a fair standard of living for farmers. In time, however, the agricultural policy fell victim to its own success and became synonymous with surpluses and wasteful expenditure. In 1992, the Community was forced to embark on a radical reform to reduce subsidies and target support to the most needy sectors and the poorest farmers.

Economic progress was rapid in the early years of the Community. Trade among the six member states grew twice as fast as trade in the wider international economy, quadrupling in the first decade. Customs union was completed in 1968, some eighteen months ahead of schedule.

In other areas, however, progress was slow. Dreams of political integration in Europe were largely curtailed by the coming to power of General de Gaulle in France in 1958. He championed the nation against internationalism and supranationality. The next decade saw a strengthening of national political direction, led by de Gaulle's forceful determination that a "Europe of states" was the continent's destiny.

A common market in Europe also took longer to achieve. It, in effect, had to await a relaunch in 1985 before coming to fruition at the beginning of 1993. Changing economic fortunes at the outset of the 1970s in the form of recession and the energy crisis also brought a halt to significant developments in the Community. By that time the EC had embarked on enlargement, having entered into accession talks with Denmark, Ireland, Norway, and the United Kingdom. This in itself was to bring new priorities and problems.

From Six to Twelve. The resignation of General de Gaulle as President of France in April 1969 paved the way for the first enlargement of the Community. De Gaulle had effectively vetoed successive attempts by Britain to join the EC during the 1960s, although it had also taken quite a few years for Britain's leaders themselves to be convinced of the merits of joining the Community. Denmark, Ireland, and Britain finally joined the Community on 1 January 1973. The enlargement of the Community to nine gave encouragement to other potential members. Subsequently, Greece joined in 1981, and Spain and Portugal followed in 1986.

Norway, after a "No" vote in a referendum on its accession in 1994, decided not to join. Turkey applied to join in 1987, and Cyprus and Malta in 1990. No decisions have yet been taken on these applications. The countries of Central and Eastern Europe also see membership in the European Union as an essential step to transforming their countries into market-based democratic states. The first application came in 1994 from Hungary and Poland with others likely to follow.

However, enlargement has not been without its problems. It proved much harder to get the agreement of nine countries and then twelve to major decisions. "The Community experienced a period of stagnation rather than development; and some aspects of the behavior of new members were blamed for this. Britain and Denmark, together, after 1981, with Greece, resisted proposals that they felt would erode national sovereignty" [Pinder, 51].

Also, during the 1970s the Community had to adjust itself to changing economic fortunes. Energy prices had quadrupled and countries became more concerned with their own problems than with the overall European situation. With rapidly rising inflation and unemployment the mood of member states was protectionist rather than integrationist. Dreams of political union, which were still held by federally minded European countries, had to take a back seat.

There were also some notable advances as the Community struggled to devise solutions to some of Europe's economic problems. New policy areas, including energy and research, the environment, and transport and regional development, were introduced and backed by expenditure through the Community's own budget.

Community expenditures grew from $4.2 billion in 1970 to $20 billion ten years later. By 1993 the figure stood at $79 billion, which amounted to 1.2 per cent of the total gross domestic product of the twelve member states. Since the start of the 1980s, Community spending has risen from 1.7 to 2.4 per cent of the total public expenditure of the member states. In 1993 farm spending still accounted for nearly 49 per cent of the Community's financial activity, although this represents a fall of some ten percentage points since 1988. With agricultural reforms, funds are being redirected toward other priorities, more especially in the regional and social spheres, which in 1993 accounted for 31 per cent of the budget as against 18 per cent in 1988.

Another growing area of EC spending is external policy, taking the form mainly of efforts to contribute to the development of the Third World, including food and other humanitarian aid, and to the economic reconstruction of the new democracies in Central and Eastern Europe. Such actions accounted for over $5 billion in 1993, reinforcing the position of the Community and its member states as the major donor of aid in the world. In 1993 some $700 million was spent on food aid to combat famine in developing countries.

The Community is now a leading player on the world stage with respect to economic, trading, and development matters. Since the 1970s there has been a rapid growth in trade and aid agreements with developing countries, including the conclusion of the Lomé Convention in 1975 with 46 countries. Now linking 70 African, Caribbean, and Pacific (ACP) countries with the EC, the Convention allows over 99 per cent of the exports from these countries, some of which are the poorest in the world, into the Community free of all duties. It also provides large-scale aid in the form of grants and cheap loans—$14 billion between 1990 and 1995—and helps these countries with exports during difficult years.

Another important event in the history of the EC was the direct election of a European Parliament for the first time in June 1979. Until then Parliament comprised nominated members from national parliaments. Direct elections, however, gave Parliament a firmer democratic base and a political impetus, which was an important factor in getting the Community back on the rails in the 1980s after the stagnation of the previous decade.

The Single Market to European Union. Going into the 1980s, Europe was still in the grip of economic malaise. Various reports, including one commissioned by the European Parliament, revealed the declining competitiveness of the European economy, which was losing ground to the USA and Japan. They pointed to the sharp increases of non-tariff barriers between EC countries that exacerbated economic problems. The recipe that was decided upon to turn around Europe's economy was the establishment of a single, barrier-free internal market.

The European Parliament reacted by putting down an historic resolution in April 1984 on the need to implement the internal European market. This provided the political impulse for the publication in 1985 of the European Commission's White Paper, *Completing the Internal Market*, which set out a detailed timetable for some 300 pieces of legislation to remove the tax, technical, customs, health, and other barriers by the end of 1992. It was estimated that a single market would create five million new jobs and bolster economic growth.

At the same time the European Parliament was embarking on a plan for a radical reform of the Community. The previous decade or so had revealed an inability to take on difficult decisions because of a favoring of national interests over a common European approach. Determined to give Europe genuine political clout, Parliament approved a draft Treaty on European Union in 1984. This, in turn, provided the impetus for the member states to undertake the first major revision of the Community Treaties, resulting in the Single European Act, which came into force in July 1987.

As well as containing a blueprint for completing the single market, the Single European Act increased the European Parliament's powers with regard to Community legislation and allowed for more effective decision-making in the Council of Ministers through the use of majority voting. It also increased the EC's role in the fields of the environment, research, and health and safety at work; set monetary union as a basic objective; and formalized political cooperation between the member states in respect of foreign policy. Moreover, as part of the single market program, there was agreement to double financial support for poorer regions by 1993 in order to compensate for the greater competition being introduced as a consequence of a barrier-free Europe.

The Maastricht Treaty. While the Single European Act did not meet all the European Parliament's ambitions, it did, nonetheless, in conjunction with the single market program, usher in a new dynamic phase in the development of the European Community. By this time the Commission was headed by Frenchman Jacques Delors, a committed Christian who has been perhaps the most influential of all Commission Presidents. Under his leadership and vision, the Community entered into a new debate about progressing towards European Union, including the ambitious goal of a single currency.

Two intergovernmental conferences, one on economic and monetary union, the other on political union, started work in 1990. The outcome was the Treaty on European Union, which was signed by the twelve Community countries in Maastricht in Holland in February 1992. Coming into force on November 1, 1993, after a difficult passage in a number of member states, the Maastricht Treaty introduces new powers and policy areas for the development of European Union. It thereby amends the Treaty of Rome and the Single European Act.

For the first time there will be a formal treaty framework allowing the member states to work together in the field of foreign and security policy. This will enable the countries of the European Union (replacing the term "European Community") to draw up common positions in response to world crises.

Another innovation under the new treaty is more structured cooperation in the field of justice and internal affairs. As a result, national police, customs, and judicial authorities will be able to cooperate more clearly across borders in order to deal with drug trafficking, terrorism, immigration, and refugees.

The Maastricht Treaty also set a timetable for economic and monetary union culminating in a single currency by the end of the century. A European Central Bank will be established to manage monetary policy.

The treaty introduces the concept of European citizenship for the first time. This brings new rights, including the right for citizens to live and work anywhere in the European Union and to vote in European Parliament and local elections where they live, irrespective of nationality. Other advances heralded by Maastricht include a Committee of the Regions, a renewed commitment to social policy, and a role for the EU in areas such as education, culture, consumer policy, and public health. The treaty also strengthens the legislative role of the European Parliament.

The Institutions of the Union. Since its beginning the European Community, now known as the European Union, has been marked by a unique institutional structure. By accepting membership in the Union, member states have relinquished a measure of sovereignty to independent European institutions, which are charged with taking decisions and managing European cooperation.

The *Council of the European Union* decides on all the laws and policies of the EU. It is made up of Ministers from each national government with responsibility for the policy area under discussion: e.g. agriculture, trade, transport, etc. They take decisions by unanimous agreement, or by majority voting, depending on the subject. Along with the European Parliament it exercises joint control over the budget of the Union.

Each member state takes a six-month term to hold the Presidency of the Council, setting the agenda and representing the EU at international events. The EU Council is assisted in its work by committees of national civil servants and a permanent secretariat, based in Brussels.

The *European Council*, comprising the Heads of State or Government, usually meets twice a year at European summits to give overall direction to the European Union. It serves as a launch pad for major political initiatives and as a forum for settling disputes between the member states.

The *European Commission* is responsible for initiating and implementing EU policy and legislation. Consisting of commissioners appointed by agreement between the member states, it is independent of the national governments and the Council of Ministers. There are currently seventeen commissioners. Appointed for a term of five years, the Commission has to be approved by the European Parliament.

The Commission has the central role in proposing legislation and has wide executive powers in relation to the implementation of policies and the budget in such areas as agriculture, research, regional funding, and development aid for the Third World. In other cases, it operates under instructions from the EU Council, notably in relation to the negotiation of trade agreements with third countries.

The Commission is backed by a civil service consisting of some 17,000 officials based mainly in Brussels and Luxembourg. About twenty percent of the Commission's staff is employed on the linguistic work made necessary by the use of nine EU working languages—Danish, Dutch, English, French, German, Greek, Italian, Portuguese, and Spanish.

The *Court of Justice*, which sits in Luxembourg, is made up of thirteen judges appointed by the member states. Its job is to interpret and adjudicate on Community law. It is assisted by a Court of First Instance, which handles certain cases brought by individuals and companies.

The *Court of Auditors*, also based in Luxembourg, is responsible for overseeing the management and implementation of the Community's budget.

The *European Parliament* is directly elected every five years by the people of the EU member states. After the elections in June 1994, the number of members of the European Parliament (MEPs) stood at 567: 99 from Germany, 87 each from France, Italy and the UK, 64 from Spain, 31 from the Netherlands, 25 each from Belgium, Greece and Portugal, 16 from Denmark, 15 from Ireland and 6 from Luxembourg. MEPs sit in the Parliament, which normally meets in Strasbourg, on the basis of political groups rather than nationality. Brussels is the usual venue for Parliament's committee meetings.

Likened to the United States House of Representatives, the Parliament provides a forum for debate, acts as a watchdog over EU affairs, and plays a full part in the legislative and budgetary process. The Maastricht treaty strengthens Parliament's role in legislation through a new power of co-decision in a number of areas including the free movement of workers, the single market, and the environment.

Since the Single European Act certain international agreements and the admission of new countries to the European Union have been subject to Parliament's assent. MEPs can also dismiss the European Commission by a vote of censure supported by a two-thirds majority—a power Parliament has yet to use. A further essential function of the Parliament is to act as a political motor for European integration. In the wider world it also campaigns vigorously for the promotion of human rights.

Parliament has become an important forum for European and non-European leaders alike to address the European Union. President Ronald Reagan of the United States, Queen Elizabeth of England, King Hussein of Jordan, and South African leader Nelson Mandela are among those who have addressed MEPs.

In his address to Parliament in October 1988, Pope John Paul II lent his support to the goal of a united Europe. But he added that there was a need for a new spiritual dimension in a European Community that has so far concentrated on economic cooperation. His vision of the future was of a society based on the tolerance of all beliefs, an objective that was held dear by the founders of the European Community.

Future Prospects. Europe has changed remarkably in the fifty years since the devastation of the Second World War. Economic recovery has been accompanied by economic integration, which has been driven along by the European Community. The initial objective of the community was to establish "the foundations of an ever closer union among the peoples of Europe," a goal that has brought peace and prosperity to Western Europe. Moreover, by its example the European Community has inspired other regions of the world to develop cooperation, to embrace democracy, and to respect human rights, ideals that are central to Christian thinking.

Political changes across the European continent since the fall of the Berlin Wall in 1989 have created new challenges and new problems for the European Community. It quickly stepped in to forge closer trade, economic, and political links with countries in Central and Eastern Europe, many of whom aspire to eventual membership in the Community. The experience of the former Yugoslavia, however, has revealed shortcomings in the Community set-up, particularly in respect of foreign policy, which remains largely a member state responsibility.

Nevertheless, the European Community has shown itself to be an overall success. The task ahead will be to stick to its fundamental principles and strengthen cooperation with its neighbors in order to form the basis for a lasting peace in Europe in the next century.

See also COMMISSION OF EPISCOPAL CONFERENCES OF THE EUROPEAN COMMUNITY (COMECE); COUNCIL OF EUROPEAN BISHOPS' CONFERENCES (CCEE).

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[E. MCVEIGH]

EVANGELIZATION, NEW

"New evangelization" designates a renewed approach adopted by the Church, in the spirit of Vatican II, for announcing Jesus Christ to the mindsets and cultures of our times. Used notably by Pope John Paul II to invite Europeans to revitalize their Christian heritage for the spiritual reconstruction of the whole continent, the term has become common in the Church. The expression also echoes the pope's call to Latin Americans during the celebration of the fifth centenary of the Christianization of their continent to engage in a new evangelization. The pope described the effort as "new in its ardor, new in its method, new in its expression" [speech to CELAM, 9 March 1983].

Characteristics. The characteristics of new evangelization—also called second evangelization, or re-evangelization—come to light when compared to "first" evangelization. The aim of first evangelization is to reveal the newness of Christ the Redeemer to peoples who do not know him, in order to convert, baptize them, and implant the Church in their midst. Over the centuries, whole nations and traditional cultures have thus been evangelized by a slow process that progressively transformed mindsets, behaviors, and all aspects of individual and social life. Key figures of the first evangelization are well known: Saints Paul, Irenaeus, Patrick, Willibrod, Boniface, Cyril and Methodius, and Francis Xavier. The first evangelization is far from being finished; the mission of the Church "is still only beginning," wrote John Paul II in *Redemptoris missio*, noting that "the number of those who do not know Christ and do not belong to the Church is constantly on the increase" [no. 1; 3]. The current epoch has even made the first evangelization more complex: in China, in India, in Japan, in Muslim and Buddhist regions, and also in many sectors of modern societies apparently closed to the message of Christ.

In contrast, the second evangelization tries to reach populations that were Christianized in the past, but are now living in a secularized culture that depreciates Christian values, diffuses religious indifference, confines religion to the private sphere, and even at times persecutes or marginalizes believers and their communities.

Obstacles to the New Evangelization. The meaning of the new evangelization is further discovered by identifying the people to whom it is destined. In general, they are those whose faith has been so weakened and dissolved that they are effectively in need of a new discovery of Jesus Christ. These persons are most difficult to reach: their faith has faded into a vague sentiment, a residual interest that verges on indifference or practical agnosticism. Religion does not seem to be significant for them anymore. Christian behavior has been reduced to a cultural routine, as is witnessed by the secularized celebration of Christmas and Easter.

For some people, faith has been uprooted because the first evangelization never penetrated beyond the surface: religious convictions were never interiorized because of a lack of ongoing Christian formation shared in a faithful community. For others, faith has been repressed and rejected as a fearful reminiscence of moral alienation. Because of scarce, superficial, or even unbalanced teaching, they confuse faith with an unbearable imposition of moral interdictions. Faith really never grew beyond an infantile sentiment later rejected as an apparently liberating step toward adulthood.

Still one of the most disturbing situations is the spread of an attitude of moral autarky, whereby a person retreats into a purely subjective morality, rejects all objective norms, mistrusts all authority and doctrine, and refuses any transcendent commitment. This is one of the most formidable obstacles the evangelizer must overcome in order to announce Jesus Christ to modern culture.

In all the situations described above, the evangelizer should never assume that faith is totally dead. It may remain as a dormant faith, substituted by other interests, such as worldly prestige, success, money, and pleasure. However, the evangelizer must be convinced that in every human heart there is ultimately a thirst for peace, enlightenment, and happiness, which can reveal an unconscious sign of hope in Christ the Redeemer.

Evangelization of Cultures. What emerges as a central problem for evangelizers is the growing impact of today's cultures on people's moral and religious life, as Vatican II had clearly foreseen. With the advance of modernity in all countries, there is no longer a "support culture" as in past societies, where Christian traditions, lifestyles, and institutions used to sustain one another. Now all can feel the pervading influence of a secularized mindset; all are immersed in a "culture of indifference," leading to the devaluation or even the elimination of Christian faith. The Church, attentive to this fact, has entered into a new pastoral strategy aiming at evangelizing cultures themselves, which entails converting together "the personal and collective conscience of people" [*Evangelii nuntiandi*, no. 18]. This is one of the newest aspects of the new evangelization, which requires a practical redefinition of pastoral work and a reconversion of all evangelizers.

The leading assumption is that cultures themselves, as well as persons, have to be evangelized. Culture is to be viewed as a typical human reality and, therefore, the object of mercy and redemption on the part of Christ, whose death and resurrection extends salvation to all that is human: persons and their creations and cultures. What is indispensable is a renewed pastoral approach including, first, the ability to perceive the cultural dimension of evangelization; and, second, the readiness of all evangelizers, from the bishops to the laity, to join forces in such a complex but rewarding task. Cultural analysis must lead to cultural evangelization. It is less a question for experts than a new kind of sensitivity. When Christians look at cultures with the eyes of the Redeemer, they are inspired by their faith to discern in their milieu the dominant values, the current attitudes, the modes of behavior that exert an often decisive influence for both good and evil. They have to discern the cultural traits that contradict the gospel and are destructive of human dignity. Together they promote the liberation, purification, and elevation of cultures by announcing their salvation in Christ. They invite all sectors of society to adopt a Christian way of living in family, school, hospital, work, leisure, the university, the media, and economic and political life.

In a pluralistic world, evangelizing culture cannot be construed as imposing a Christian social system, or attempting to restore Christendom. Rather, it is a free call to hear the message of the gospel, addressed to those who wish to hear it willingly. While freely proclaiming the full message of the gospel, the Church enters into an open dialogue with all people of good will who can share such evangelical values as love, peace, justice, compassion for the poor, the dignity of the person and the family, solidarity of all men and women, respect for nature and its development, and the moral accountability of everyone before the divine Creator and Lawgiver. An ecumenical and interreligious dialogue is necessary for reaching all men and women who are seeking what moral and spiritual force is capable of guaranteeing the *humanum*. Evangelizing cultures starts from the theological conviction that the Holy Spirit is at work in all human hearts, inspiring the evangelizers as well as the evangelized, predisposing every single conscience and each culture to accept the redemption achieved through the mystery of the death and resurrection of Jesus Christ.

The new evangelization refers to the penetration of the gospel in mindsets more than to its geographical diffusion, as Paul VI vividly expressed in *Evangelii nuntiandi:*

> For the Church it is not simply a matter of preaching the gospel message in ever wider geographical areas or to ever larger populations. It is also a matter of reaching and overturning, by the force of the gospel message, the criteria of judgement, the ruling values, the points of interest, the lines of thinking, the sources of inspiration, and the patterns of living among human beings that are contrary to God's message and salvation plan [no. 19].

This approach is now being called *inculturation, that is "the intimate transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in the various human cultures" [*Remptoris missio*, no. 52].

The Church in Latin America and in Africa is strongly committed to the task of the new evangelization of those continents. The movement is gaining momentum in Asia, and Europeans are similarly entering the move. In Western countries, Catholics have been generous in supporting missions abroad, but many remain hesitant to attempt the evangelization of their compatriots who still ignore Christ. Some of them fear that "evangelizing" could be confused with the "proselytizing" of fundamentalist groups or might infringe on private beliefs and convictions. This cultural barrier is now being overcome, as shown in the more frequent use of the terms "inculturation," "re-evangelization," and "evangelization of culture" by Catholics in North America and other Western countries. They are all ways of expressing the need for the new evangelization.

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[H. CARRIER]

EX CORDE ECCLESIAE

On 15 August 1990, Pope John Paul II issued the apostolic constitution "on Catholic universities," *Ex corde Ecclesiae*. It supplements canons 807-814 of the Code of Canon Law of the Latin Church and canons 640-645 of the Code of Canons of the (Catholic) Eastern Churches. The document applies to both colleges and universities, as well as to other kinds of degree-granting academic institutions, ordinarily known as higher or postsecondary institutions.

The papal constitution excludes from consideration the limited number of "ecclesiastical" institutions, whether universities or individual faculties (schools, departments, sections, or institutes within universities or standing alone), which pursue studies in the theological and related disciplines such as canon law, philosophy, and the like. Ecclesiastical faculties and universities grant academic degrees by authority of the Apostolic See. Catholic universities, on the other hand, do not have this power, although some of them have been established by the Apostolic See and may be called "pontifical" for this reason.

The distinction needs to be made since the ecclesiastical universities and faculties were the subject of an earlier apostolic constitution, *Sapientia christiana,* dated 15 April 1979, within the first year of John Paul II's pontificate. *Ex corde Ecclesiae* of 1990 was conceived as an analogous document, dealing with the much larger body of Catholic universities and all other "Catholic institutions of higher education engaged in instilling the Gospel message of Christ in souls and cultures."

History of the Constitution. The papal document was prepared by the Roman Congregation on Catholic Education and involved a process of worldwide consultation, beginning with an early draft of April 1985. Summaries of the responses of both bishops and college and university presidents were published, with a substantial number of negative criticisms. Many of these were concerned with potential infringement on institutional autonomy and academic freedom, with possible weakening of academic integrity and reputation, and even the risk of losing state aid. After the consultation, a revised draft was debated at an international congress of about forty bishops and ninety presidents held in Rome by the Roman congregation in April 1989.

The delegates to this meeting agreed that the document should be more positive in tone, respect autonomy and freedom, recognize that the university is distinct from the Church that it serves, and be greatly limited in its canonical norms (which numbered 72 in the 1988 draft). The application of the norms would be left to the conferences of bishops in view of the diverse educational, legal, and other conditions in the various countries.

The promulgated constitution reflects these recommendations, the general norms (laws) having been reduced to eleven (four of them transitory). A positive tone characterizes the extensive introduction and part one, comprising forty-nine sections. The introduction, with personal references to the pope's own university experience, is warmly encouraging, asserting that "the entire ecclesial community is invited to give its support to Catholic institutions of higher education and to assist them in their process of development and renewal."

Content of the Constitution. The heart of the document is its first part, entitled "Identity and Mission." The text begins with a description of a university as such, formally vindicating institutional autonomy and academic freedom. Only then does it go on to the Catholic dimension of that identity, for which it adopts the "essential characteristics" described by the International Federation of Catholic Universities in "The Catholic University in the Modern World" (1972): ". . . being both a university and Catholic, it must be both a community of scholars representing various branches of human knowledge, and an academic institution in which Catholicism is vitally present and operative." A certain preoccupation with research-oriented institutions is balanced by emphasis on the instructional and service dimensions of Catholic higher education.

Ex corde Ecclesiae speaks strongly to the need for institutional fidelity to the Christian message and the teaching authority of the Church, while recognizing the legitimate participation of other Christians and also nonbelievers as teachers and students in the Catholic educational enterprise. There is special insistence upon the dialogue between theologians and bishops and the need to see the bishops, although not necessarily involved in internal governance, as "participants in the life of the Catholic university."

A further section of part one of *Ex corde Ecclesiae* deals in succession with the several elements of the "mission of service" of the institutions: to Church and society, in pastoral care, as a sharer in cultural dialogue, and by evangelization.

General Norms. It is part two of *Ex corde Ecclesiae* that remains, at least in the United States, problematic. It consists of a series of general norms, beginning with the requirement that conferences of bishops enact "ordinances" (general decrees or laws) to make a regional application of the constitution, while taking into account local civil law "as far as possible and appropriate." In turn, institutions established by Church authority must incorporate both the general norms of the papal constitution and national or regional ordinances in their internal regulations; other Catholic institutions are to make the norms and ordinances their own and conform to them as far as possible.

Distinctions are then made among the institutions, depending upon their establishment: by Church authorities (Apostolic See, conference of bishops, diocesan bishop); by religious institutes or other public juridic persons; or by other lay or ecclesiastical persons. No direct mention is made of the questions arising from any basic change in the relationship of an institution to the Church authorities, a matter of continuing uncertainty, for example, in the United States.

The other norms deal with such matters as the members of the college or university community (with a rule that the majority of teachers be Catholics), the maintenance of the institutions' communion with the Church (with a rule requiring reports to Church authority), and pastoral ministry within the institutions. A final norm calls for cooperation among Catholic institutions of higher education and "with government programs and the programs of other national and international organizations on behalf of justice, development, and progress."

The constitution *Ex corde Ecclesiae* became effective at the beginning of the 1991 academic year. In the United States, an ad hoc committee of bishops was appointed, with several presidents of universities and colleges as consultants, to prepare ordinances of application. The first consultation of this committee with all the American bishops and presidents in 1993 revealed major dissatisfaction in the Catholic higher educational community with what were perceived as efforts to control the institutions, especially in the theological disciplines. The importance of strengthening the Catholic identity of the institutions in dialogue and collaboration with the bishops was not challenged and may be the principal fruit of *Ex corde Ecclesiae*.

See also SAPIENTIA CHRISTIANA 18:460-462.

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[F. R. MCMANUS]

F

FICHTER, JOSEPH H.

Sociologist; b. Union City, NJ, 10 June 1908, d. New Orleans, LA, 23 February 1994. In 1930 Fichter entered the New Orleans province of the Society of Jesus and was ordained a priest in 1942. He received his B.A. (1935) and M.A. (1939) from St. Louis University and a doctorate in sociology from Harvard University in 1947. Fichter spent most of his academic career teaching sociology at Loyola University in New Orleans, and also held the following academic appointments: Fulbright Professor, University of Muenster, Germany (1953-54); Visiting Professor, University of Notre Dame (1955-56); Fulbright Professor, Universidad Catolica de Chile (1960-61); Professor and Research Director, University of Chicago (1964-65); Chauncey Stillman Chair at Harvard University (1965-70); Professor, State University of New York at Albany (1971-72); and Favrot Chair of Human Relations, Tulane University (1973-74).

Joseph Fichter's research record includes thirty books and over two hundred articles. The bulk of his work focused on aspects of Catholicism, including *Southern Parish* (1951), *Social Relations in the Urban Parish* (1954), *Parochial School* (1958), *Priest and People* (1965), *America's Forgotten Priests* (1968), *Rehabilitation of Clergy Alcoholics* (1982), *The Pastoral Provisions: Married Catholic Priests* (1989), *Wives of Catholic Clergy* (1992). Other books covered topics such as religion as an occupation, pain and healing, the Catholic Cult of the Paraclete, and the Unification Church. His sociological autobiography was published in two volumes: *One Man Research* (1973) and *The Sociology of Good Works* (1993).

Fichter was active in promoting social justice issues. In the 1930s he both defended organized labor and criticized corrupt union leadership, advocating the organization of white collar workers and pleading for more humane treatment of Mexican migrant laborers. In the 1940s he quietly achieved the first desegregation of Catholic colleges in the Deep South. In the early 1950s he developed a strategy to desegregate the entire New Orleans' Archdiocesan school system. In the 50s he wrote that reputed differences between the sexes was cultural in origin, and in 1966 he advocated the ordination of women in the Catholic Church.

Fichter served as president for the Society for the Scientific Study of Religion, the Southern Sociological Society, and as a member of the executive council of the American Sociological Association. In recognition of his stature in the field, the Association for the Sociology of Religion created the annual Fichter Research Award.

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[R. A. WALLACE]

FRANCE, THE CATHOLIC CHURCH IN

Modern France weaves the strands of almost two millennia of migration, cultural exchange, political and military developments, and religious conflict that date back to Roman Gaul. The French population embodies much ethnic diversity and a medley of political ideologies. French is the universal language but Alsatian, Flemish, Breton, Basque, and

The cathedral in Evry, France (Reuters photo provided by Catholic News Service)

Catalan are spoken in various regions. France has a republican form of government that, since the election of General Charles De Gaulle as head of state in the Fifth Republic in 1958, has a strong presidency.

Roman Catholicism is the dominant religion. 47,663,000 of the 57,370,000 French citizens, or about 83%, are baptized Catholics. The Church in France counts ninety-eight dioceses (including the four islands of Martinique, Guadeloupe, Guyane, and Réunion) divided in eighteen provinces, served by 197 bishops, about 31,000 priests, both secular and religious, and 830 deacons. There are 42,284 nonordained members of religious orders and 61,503 religious women.

NCE 6:2 surveyed the history of the Church in France into the 1960s. This article continues the survey through the years of the Second Vatican Council to the present. For the French Church Vatican II represented the realization of a great hope and the vindication of a distinctive national experience. It also marked the beginning of a period of self-doubt and internal tension that brought it to a very different situation as the end of the century approached.

The French at Vatican II. The chief contribution to Vatican II by the French was made by theologians who in the decades preceding the council had been involved in a concerted effort to make the expression of Catholic teaching more informed by tradition and more relevant to modern times. This "New Theology" that stressed the pastoral aspects of dogmas had encountered many difficulties in the past and its exponents were suspected and put aside [*see* NCE 12:1168]. The writings of Henri de Lubac (18:264), Yves Congar (18:104), Jean Daniélou (17:173), their colleagues and disciples inspired influential bishops not only from their own country but also from many others. These theologians, held suspect in some quarters, were vindicated by the fact that they were among the experts chosen for the drafting and revision of the conciliar documents. Their mark appears distinctly on the texts on liturgy, revelation, ecclesiology, ecumenism, and missions. *Gaudium et spes* reflected an optimism typical of the influence of Teilhard de Chardin (13:977).

About twenty percent of the French bishops were also active participants at the council; their 210 interventions related mostly to the two constitutions on the Church, *Lumen gentium* and *Gaudium et spes*. They also addressed issues concerning the Christian apostolate, especially of the laity. On that last topic, despite the interventions of Cardinal Liénart (16:251) and Bishop Ménager, the conciliar documents did not take into account the experience of French Catholic Action. On the documents on Ecumenism, Religious Liberty, and Non-Christian religions, French Archbishop Marcel *Lefebvre, superior of the Holy Ghost Fathers, placed himself directly in opposition to the majority of his colleagues; he also took the lead in the resistance to the doctrine of episcopal collegiality.

The French Episcopal Conference. An immediate result of the Vatican II was the establishment of the French Episcopal Conference in 1964. The French hierarchy had a relative experience of episcopal collegiality since 1919 when an Assembly of Cardinals and Archbishops (ACA) began to meet occasionally. Between 1951 and 1960, the French episcopate held four plenary assemblies. In 1945, a general secretariat of the ACA was created in charge of preparing and coordinating the decisions of that body. In 1961, the position of adjunct secretary for pastoral matters was created, with the purpose of coordinating the initiatives and actions of many dioceses (*pastorale d'ensemble*). It was also in 1961 that a new regional structure was added that supplanted the traditional provincial division. The new structure established nine "Apostolic Regions," reflecting cultural and even linguistic identities: Ile-de-France, North, West, Center, East, South-East, Midi, Provence-Mediterranée, and Center-East. The statutes of the French Episcopal Conference, first confirmed by the Holy See in 1966, were revised in 1975 in favor of a more democratic participation with all members of the episcopate electing the officers. The higher instance is the Permanent Council—president, vice-president, nine elected members (one by apostolic region), the archbishop of Paris (and eventually a cardinal, if none is already present)—that meets monthly. An important secretariat was also instituted, with a general secretary and four adjunct secretaries: Information-communication (also the spokesman of the Conference); pastoral service; apostolate of the laity; and administrative, financial, and juridical matters. In addition exist fifteen episcopal commissions (Family, Rural World, Independent Milieus, Youth, Migrants, Clergy, Religious, Liturgy, Public Opinion, Social, Religious Education, Exterior Missions, Christian Unity) and six episcopal committees (Finance, Mission de France, Maritime, Relations with Judaism, France-Latin America, and Canon Law). The secretaries of these twenty-one commissions have the title of national secretaries. In addition a *bureau doctrinal* of six members is in charge of theological matters. Finally three "episcopal groups" (*groupes épiscopaux*) assure a direct link of the bishops with Christian communities, *charismatic renewal, and the *Réalités* of Tourism and Leisure, to which is added a National Council for Solidarity.

The Conference of Bishops also sponsors several national services. The *Centre national de l'Enseignement religieux*, is in charge of pastoral catechetics in the country. The *Centre national de pastorale liturgique* (1965) continues the works of the *Centre de pastorale liturgique* founded in 1943. The *Service national du catéchuménat* coordinates the baptismal preparation of adult converts, and the *Service biblique, évangile et vie* organizes and supports the many groups and associations interested in Biblical popularization. These groups publish documents and magazines dealing with their object of specialization.

In 1966, the diocese of Paris was reorganized, and five new sees were created (Créteil, Nanterre, Saint-Denis, Corbeil, and Pontoise). In 1971 the dioceses of Saint-Etienne and Le Havre were established and in 1979 the diocese of Belfort-Montbeliard.

In conformity with the reforms of Vatican II, each diocese has established a council of priests (*conseil presbytéral*) and a pastoral council, in which the laity participate. It should also be noted that religious men and women are organized in two Conferences of Major Superiors of France, with subdivisions at the regional level. The dearth of ordained ministries has forced the ordinaries to commit many responsibilities to *équipes animatrices* of lay and religious men and women. They take charge of small parishes, often organizing *Assemblées dominicales en l'absence de prêtres* (ADAP) and serving as chaplains to schools, jails, and hospitals.

Liturgical Reform. Of the changes brought by conciliar decisions, the most pervasive was the liturgical reform. Many experts who contributed to the renewal of the liturgy were French or had been trained in France, among them A.-G. Martimort, L. Bouyer, J. Daniélou, P. Jounel. They could rely on the many attempts at renewal and experimentation that had been tried in the country during the two prior decades, both on the theoretical level (under the influence of the journal *La Maison-Dieu*) and the practical one (pilot communities, such as the one at Saint-Séverin, Paris). It appears in retrospect that this implementation was often poorly prepared and imprudently pushed through, occasionally presenting the image of an iconoclastic and disorderly church, which baffled many conventional faithful and scandalized the rest. Traditional devotions were disparaged, cherished customs such as *communion solennelle* were abandoned, and new rituals were invented that had little to do with the conciliar norms. In particular, the complete elimination of Latin exacerbated and brought into the public arena a rift that had existed for a long time in the country between conservative and progressive Christians.

A Time of Crisis. The crisis was deep as it soon appeared in the conflicts of the *Action catholique*. In France this form of apostolate of the laity had evolved along the lines of social or class distinctions, under the control of the hierarchy that commissioned the baptized Christians to represent the Church in their milieu. As their activity became more directed to social and political changes than to mission, this notion of *mandatum* was challenged and eventually abolished (1975). The successive tensions between the leaders of the different movements and the hierarchy [especially the crisis of the *Jeunesse Etudiante Chrétienne* (JEC) in 1965] brought a dilution of what had been for decades the store of Catholic elites and of religious and priestly vocations. At the same time, an identity crisis seriously affected the French clergy, as a significant number abandoned the priesthood or religious life, and seminary recruitment reached its lowest point since the French Revolution. The turmoil of May 1968, a period of political unrest and systematic questioning of traditional values that started in the University community, revealed the uncertainty of a society in transition. It also demonstrated the weakness of the Catholic community in addressing these challenges and, above all, its divisions. At the dogmatic level, the tension was compounded by the reactions to the encyclical *Humanae vitae* (1968), of which the French bishops had given a pastorally sensitive interpretation.

At that date the divisions of the French Church appeared in full light. There was an opposition that had serious political connotations between a left wing, often under Marxist influence, which advocated deep changes and wanted Christians to be fully involved in the transformation of society, and a right wing that promoted a return to order and tradition, based on their interpretation of the Christian message. The leaders of the French episcopate who had been associated with Vatican II had either died (Cardinals Roques, Richaud, Veuillot), resigned (Cardinal Liénart, Archbishop Lefebvre) or received Roman appointments (Cardinals Garonne, Villot), their successors had the difficult task of controlling these tensions and preserving some kind of order and homogeneity. Either individually or through documents issued by the Episcopal Conference, the majority of bishops endorsed a moderately progressive course that also reflected this rift.

Religion and Politics. Since the time of the French Revolution, the attitude of the Church vis-à-vis political issues had long been a constant in French history, the desire to influence society through political choices being balanced by the will to maintain the independence of the Church. The newness of the situation was that an important number of Catholics wanted to improve and even change society in the name of their Christian faith and commitment. There was first the issue of social justice and the option for the poor (18:339) both in internal and external policies (especially the matter of decolonization that was very important at the time). Questions related to development or disarmament were also raised. On these matters the document *Politique, Église et Foi*, issued by the Conference of Bishops in 1972, represented a milestone since it acknowledged a diversity of political choices compatible with the Christian message and limited itself to offer "normative evangelical and moral criteria" of decisions on social and political issues. In their majority, though, French Catholics continued to make conservative choices, apparent in the election on 10 May 1981 of the first socialist president of the Fifth Republic. It was noted that only 20% of practicing Catholics had given their vote to socialist François Mitterand.

Catholic Schools and the State. François Mitterand, elected to the presidency in 1981 after twenty-three years of Gaullist dominance, ran on a platform that promised the establishment of a "unique public service of education." In effect, Mitterand's policy reestablished state monopoly. In the October session of their conference, the French bishops reaffirmed their attachment to the principle of Catholic education, though they seemed to be amenable to a renegotiation of the *Loi Debré* that since 1959 regulated the recognition of Catholic schools by the state, which offered limited taxpayer support in exchange for moderate regulatory control. As the final version of a law submitted to the National Assembly appeared to many defenders of Catholic education as a complete takeover, a massive demonstration was organized in Paris by the Association of Parents (APEL). It drew over 1,400,000 participants and eventually forced the Education Minister A. Savary to rescind the text and to resign. During Mitterand's second term, under a conservative ministry, another attempt was made to intervene, this time in favor of Catholic schools. The goal was to revise the *Loi Falloux* of 1850, regulating Catholic education that had recently been interpreted as limiting public funding of "private" schools. In July 1993, the socialist president was able to block the final adoption of the proposal by the National Assembly, and the project was tabled.

On this issue of Catholic education, the resistance came from the laity, as many bishops were reluctant to endorse a position that, they feared, might be exploited on the political level. It was an attitude that was often criticized as too cautious and even unrealistic. The same episcopal desire to intervene without taking political sides was evident in the moderate official positions taken on the issue of contraception (*Loi Newirth,* 1967) and of the legalization of abortion (*Loi Weil,* 1974), as they were discussed in Parliament. In 1982, another episcopal document entitled, *Pour de nouveaux modes de vie*, went further and offered several concrete suggestions to the problems of unemployment and insertion of the marginal members of society. It received criticism from liberal and conservative alike.

A Church Divided. The division within French Catholicism was publicly revealed in 1976 by the rebellion led by Archbishop Lefebvre. The former archbishop of Dakar had formed a movement that rejected several of Vatican II's decisions, especially as they had been carried out in France. He wanted to preserve the "traditional" liturgical rites established after Trent and maintained a classical conception of the priesthood. In July 1976, he ordained the first priests trained according to these principles at the Fraternity St. Pius X at Écone, Switzerland. The Lefebvre affair had a deep political component rooted in the *Action française* past of the prelate. It also revealed the frustration of many Catholics with the changes they had been forced to accept and indicated their desire to sense a clearer identity. The archbishop was excommunicated in 1988 after he consecrated four bishops. Negotiations conducted directly in Rome, resulted in the reintegration of many of his followers in the Catholic communion.

Another disagreement between French Catholics was the question of catechetics. In response to the need for a better pedagogy of the faith, the classical presentation by questions and answers in use in all dioceses since 1937 was replaced by a progressive method focusing more on the experience of children than on the content of the Christian message. This happened at a time when most of the catechists (220,000) were lay adults, mostly women (84%). A Directory of Pastoral Catechetics (*Directoire de Pastorale catéchétique*), issued in 1964 by the Conference of Bishops, gave the essential directives. It was followed by a profusion of manuals adapted to all possible situations. The disappointing results they obtained induced the bishops to resolve in 1976 a recentering of the courses on faith and prayer life. A comprehensive series of programs, or *parcours*, was established, with a reference book, a collection of fundamental documents being included in all. The original edition of *Pierres vivantes* (1981) presented the salvation history beginning with the Exodus in the Old Testament and Pentecost in the New. It was criticized for having deviated from the classical order that began the Old Testament account with the creation story in Genesis and the New Testament account with the infancy narratives. In 1985, after many complaints and the intervention of the Congregation of the Doctrine of the Faith, a second edition incorporating the classical sequence was published by the conference. A similar desire to improve the content of the resources available to educators incited the Conference of Bishops to produce a comprehensive catechism for adults (1991).

New Paths. These variations indicate a change of path, already perceptible in certain circles by the end of the pontificate of Paul VI, with the "return of the sacred," expressed in a renewed interest for the transcendental elements of faith, especially the importance of individual prayer and greater attention to its popular manifestations (*religion populaire*). This turn was encouraged by Rome and supported by key ecclesiastical appointments.

On that account, the choice of a successor of the archbishop of Paris, Cardinal Marty, in 1981 was perceived by many as an important test. The selection of J. M. Lustiger (b. 1926), a former curé of Paris and successor at Orléans of the controversial Bishop G. Riobé, was indicative enough of a new type of leadership. Lustiger, a convert from the Jewish faith, had clearly held aloof from the general ecclesiastical stances of the time when he was chaplain of the Sorbonne and a pastor. He soon put his mark on the diocese, stressing the need for a stronger presence, based on a renewed and deeply spiritual sense of Catholic identity. His attention to the problem of priestly recruitment and education of the laity was soon noted and imitated by his peers.

About the same time, a new archbishop was chosen at Lyons, A. Decourtray (1923-1994), formerly of Dijon, who was soon perceived as a pastor open and traditional. Both cardinals have shown a desire and facility to address modern issues with rigor and clarity, displaying a rare ability to intervene in public debates and to use the media. Their influence was notable in the appointments of comparable bishops, distinguished by their intellectual and spiritual capacities and in the support given to fresh forms of Catholic ventures.

This perspective appears in a concerted effort of communication through Catholic media and publications. It is also present in the convocation of an important number of diocesan synods (about fifty), prepared at the local level by a thorough reflection on the needs of the Church in the future. Despite some predictable tensions, they have produced much needed discussion. In their recommendations, they often emphasized the identity and visibility of the Christian communities, also stressing the priority of recruitment and education of the laity and specialization of the clergy.

The most remarkable sign of a renewal in the French Catholic Church is the growth of charismatic fraternities (generally called *le Renouveau*). They represent the adaptation of a movement that started in the Anglo-Saxon world, based on a strong sense of community and association in prayer and action in society. The main ones are *Lion de Juda* (1973), *Chemin-neuf* (1973), and *Emmanuel* (1976), to which can be associated two movements that had existed before, *l'Arche* (founded by Jean Vanier in 1964), present in more than seventeen countries, and the *Foyers de charité*, which started in 1936 around a mystic woman, Marthe Robin (1902-1981), at Chateauneuf-de-Galaure. After their official recognition by the French bishops in 1982, these groups have developed in many dioceses, often receiving a particular mission, such as the responsibility of a parish or a shrine. The international movement known as Opus Dei (18:340) is also present in France since 1956, mostly active in the major centers of intellectual life. These associations now constitute a new source of lay and clerical elites, influential well beyond their number.

Catholic Media. The special attention given by the French Church to public communication appears in the number and diversity of publications, more than thirteen million copies published in 1992. They are organized under two major organisms: the *Centre National de Presse Catholique*, grouping twenty-six titles (including the daily *la Croix*), and the *Association Nationale de la Presse Catholique de Province* (twenty-nine titles). A National Federation of Catholic media was created in 1988 in direct association with the Episcopal Commission for Public Opinion. Under the name of *Chrétiens-Médias*, it coordinates all diocesan activities with the goal of asserting Catholic presence and fostering dialogue in the fields of art and culture.

The Church is also present at the level of local radio stations, such as Radio-Notre-Dame in Paris (1981) or Radio-Fourvières in Lyons (1982). On national television, the Sunday program, *Le jour du Seigneur*, always includes the live broadcast of the Mass.

Sociology of French Catholicism. Sociological studies of religious practice have long been undertaken in France, following the research of G. Le Bras who created a methodology of interpretation based mostly on a quantification of religious behavior. Surveys of Sunday mass attendance and reception of the sacraments indicate a slow but persistent decline in quantitative participation in religious life. In 1966, the proportion of regular participants at the Sunday mass, or *messalisants*, was calculated to be about 23%. It dropped to 17% in 1972 and is estimated to be between 10 and 12% in recent years. This number has remained steady for the last decade. It is the proportion of occasional Catholics that seems to have diminished, as shown by the decline in number of baptisms, weddings, and funerals. Many of these *Catholiques festifs* appear to have been dismayed by the changes associated with Vatican II. It might well be that their attitude reflects the influence of secularization and a retreat of Christian values common in the Western world. Clearly many French people who declare themselves to be Catholic do not adhere to the major points of the Creed, such as the belief in the Trinity or the resurrection of Christ.

Religious Sciences. These findings explain and justify the efforts already mentioned to expose a faith that many nominal Catholics know too imperfectly. The recent success of the **Catechism of the Catholic Church* (over 480,000 copies sold on its publication in November 1992) abundantly shows a need for this education. It is significant that the Catholic universities and institutes have all opened their curricula to varieties of continuing education aimed at the formation of the laity. If the level of academic scholarship does not have a reputation comparable with the period preceding Vatican II, it may be because of the priority given to pastoral action during the past twenty years. It must also be noted that the division mentioned above does appear among theologians (a number of them adhered to the *Cologne Declaration). The French contributors to the journal *Communio* (founded 1975) represent an influential group of young philosophers and theologians that have successfully worked to restore religious understanding at its highest level.

Ecumenism. The majority position held by the Catholic community in France does not hinder a special interest in dialogues with other Christian communities, following the lines of "Catholic Ecumenism" presented by Y. Congar in 1937. Besides the exchanges existing around the community of Taizé or the informal *Groupe des Dombes*, official dialogues have been sponsored between the Protestant and Catholic churches through a *Groupe mixte*. The dialogues produced several declarations that touched mostly practical issues such as the celebration of baptism and marriages. An episcopal commission for Christian Unity is in charge of this matter for the Catholic side. The project of an ecumenical translation of the Bible in French (1963) was successfully achieved with the publication in 1975 of the *Traduction œcuménique de la Bible* (TOB).

Relations with Islam and Judaism. Through immigration during the past thirty years, Islam has become the second religion in France (about five million). The assimilation of Muslims into French society is a major challenge. Despite a general opposition to racism or sporadic manifestations of good will such as the occasional procurement of a place of worship, it must be acknowledged that most French Catholics are adverse to social accommodation. At the official level, a form of cooperation has been attempted that seems to have produced some fruit as shown in the funeral of Cardinal Decourtray (d. 1994), which concluded with an interreligious celebration in front of the Lyon cathedral. The ceremony also displayed the participation of the representatives of the important French Jewish community (about 500,000).

A special committee of the French Conference of Bishops is in charge of Jewish relations. With respect to this group, the Church has responded with a change of attitude consistent with the teaching of Vatican II. In 1995 Bishop Jean-Charles Thomas of Versailles withdrew his *imprimatur* from the *Bible des communautés chrétiennes* when it was pointed out that the notes and commentary on the text reproduced preconciliar stereotypes. The *Bible des communautés chrétiennes* was translated by a French missionary in Chile who wanted to combat the influence of fundamentalist sects by producing a popular language version of the Scriptures.

New Challenges. As it prepares for the celebration of the third millennium, the Catholic Church in France appears to be going through yet another one of the mutations of its long history. This stage has been called that of postmodernity. It expresses the desire of many members of the Church and of their leaders to go beyond the opposition that has been a mark of French Catholicism since the French Revolution. It also seeks to overcome the tension between two antagonistic interpretations of the Christian message, a liberal and a conservative one, with the political model that they support. Such a change of perspective is a reaction to the structural changes that have affected the Western world in the last twenty-five years and is, of course, associated with movements that exist in the universal Church.

These trends have been encouraged by the papacy, especially with the appointment of bishops who endorse a vision of the Church present in the world in a spirit of *attestation*, i.e., an uncompromised presentation of the Christian message and desire to influence it. They are supported by a new elite, mostly from the younger generation, who consider the surrendering to worldly values a mistake of their predecessors and prefer an aggressive presentation and defense of Christian values.

From this viewpoint, many in the French Church support the desire by other French religious denominations, Orthodox and Protestant, but also Jewish and Muslim, to replace the traditional *laïcité* of the State with a more positive conception of religious freedom that would allow them full expression and communication of their ideals. They expect their place in society to be fully acknowledged and supported in the name of culture and the defense of human values. The influence of the teaching of Pope John Paul II is evident in that matter. It is quite significant that the reception he received during his second pastoral visit to Lyons (1986) was exceedingly warmer than for the first one to Paris (1981).

Such an evolution inevitably does not satisfy all the members of the French Church. Some of them openly dissent from a vision that, in their eyes, succumbs to an illusive spirit of "restoration," inconsequential with decades of French Catholic experience, and that remains utterly impossible in the present age. They also denounce a danger of fragmentation of the Church into rival "chapels" that would make it more divided than ever. The realization of this risk may explain the strong centralization of the Episcopal Conference described above. It is significant that the removal of Bishop Jacques Gaillot of Evreux in February 1995 was not justified by any dogmatic deviation, but by his lack of "communion" with the other bishops. The passionate reactions to his dismissal showed that ideological polarization remains a serious problem in the country. It might also be said that the difficulties experienced by the Church in France, though typical and representative of its own dense history, also expose many of the tensions faced by Catholicism in the modern Western world.

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[J. M. GRES-GAYER]

FRANCISCAN MARTYRS OF GEORGIA

The title refers to five Friars Minor—Pedro de Corpa, Blas Rodríguez, Miguel de Añon, Antonio de Badajóz, and Francisco de Veráscola—who were slain in 1597 in the territory of the present-day Diocese of Savannah. Though the territory was then called *La Florida*, to distinguish these missionaries from others martyred in territory that is now part of the state of Florida, the term "of Georgia" is used to identify them.

These five Spanish missionaries—four priests and one lay-brother—were laboring in the region then known as Guale. The event that occasioned their slaying was the polygamous infidelity of Juanillo, the son of a Guale *cacique*. A baptized Christian sacramentally married, Juanillo had openly taken a second wife. Called to task by the missionary in Tolomato, the headstrong young man took offense at the correction. Fearing that he would be impeded in succeeding to the position of *cacique* of the tribe, he organized a revolt against the authority of the missionaries. He rounded up a group of non-baptized natives, who, under cover of night, came to Tolomato. On the morning of 14 September 1597, Juanillo and his followers invaded the house where Fray Pedro was preparing for the celebration of Sunday mass for his flock. Without further ado, he slew the priest with blows of a stone-hatchet.

The following day the rampant natives moved on to the nearby settlement of Tupiquí, where they found Fray Blas preparing to offer mass with his people. The invaders allowed him to celebrate mass, after which he spoke words of farewell and exhortation to the faithful who had gathered. Though the friar sought to persuade the rebels to desist from their bloody intention, they refused to abandon their plan, beyond postponing action for two days. They then bashed his head with clubs and threw his body to the vultures.

Crossing the channel, the rebels came to St. Catherines Island (then called Guale). They had previously sent word to the *cacique* of the island to slay Fray Miguel and the lay brother Fray Antonio, the two friars missioned there. Hoping to save them, however, the *cacique* planned to send them to another island, where he knew that the faithful natives would give them safe haven. The warning did not arrive in time to save them from the rebels. The priest offered a last mass and gave viaticum to his assistant. The rebels slew both Fray Miguel and Fray Antonio with blows from a tomahawk.

The slaying of the fifth victim, Fray Francisco, took place on a date not explicitly indicated in the sources. For some days he had been absent from his mission on Asao (now St. Simons Island) when the revolt broke out and his brethren had been slain. Pressured by the rebels, the natives on the island, who had not embraced the Gospel in any great number, were persuaded to join the revolt. When within a few days the friar arrived back at his post, a group of young braves who had formerly been his friends overpowered him as he pulled into the land. On the shore of the island they clubbed him to death. Thus within the period of one week all five missionary friars working in Guale were put to death.

From the time of their martyrdom there was a constant recognition that their death was a witness to Gospel values. In 1612, fifteen years after the events, the friars of the Florida Custody wrote to the King of Spain (who had been invested by the pope with a unique responsibility in matters of the

Spanish missions): "It is certain that they (the rebels) slew them for the Law of God, which they had taught them. It is piously believed that these blessed ones are in the presence of God."

In accord with a resolution of the eighteenth meeting of the Franciscan Educational Conference, the five martyrs of Georgia were selected from among scores of friars slain in the United States territory as candidates for sainthood. Their cause was formally opened in the Diocese of Savannah in 1983. Ten years later, on 3 October 1993, its acceptance by the diocese was solemnly proclaimed at a public session held on St. Simons Island. The cause was then forwarded to the Congregation for the Causes of Saints in Rome for consideration.

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[A. WYSE]

FUCHS, JOSEF

Moral theologian; b. Bergisch Gladbach, Germany, 5 July 1912. Fuchs entered the diocesan seminary of Cologne in 1931 and was ordained a priest of that diocese in 1937. He studied at the Gregorian University, receiving licentiates in philosophy and theology. In 1938 he entered the German province of the Society of Jesus and received an S.T.D. from the Jesuit theologate at Falkenberg, Holland, in 1940. After four years in parish work, he returned to study, receiving a Th.D. from the University of Münster in 1946. Having taught moral theology at St. George Hochschüle from 1947, Fuchs was appointed to the faculty of the Gregorian University in Rome in 1954. Although he reached the mandatory retirement age of seventy in 1982, he remained active, providing consultation to faculty and students of the Gregorian.

A prolific author, Fuchs' writings include fourteen books, several of which are collections of essays, as well as more than fifty other articles. Over the years, he gave extended attention to a wide variety of issues. His early writings focus on the theology of sexuality and marriage in St. Thomas Aquinas. Between 1958 and 1960 he published four textbooks on various areas of moral theology patterned on the classic "manualist" tradition but introducing new insights, which he used in his teaching at the Gregorian University and which were exported by his multinational student population. The early 1960s were especially fruitful, resulting in articles on new issues in sexual ethics, the place of law in human society, and a sundry other topics. In 1965 he published *Natural Law: A Theological Investigation*, a major work in the field of Catholic moral theology and a pivotal document in Fuchs' own intellectual history. It coincided with a long series of publications exploring the implications for moral theology of the vision of Vatican II, particularly as that vision is articulated in *Gaudium et spes*.

A major turning point in his career was Fuchs' membership on the Papal Commission on Family, Births, and Population of 1965-68. He is alleged to have been an author of the so-called "majority report" that Pope Paul VI ultimately rejected in the writing of *Humanae vitae*. In any case, Fuchs' views on the permanence, universality, and exceptionlessness of concrete moral norms changed as a result of his reflections during these years.

Though Fuchs has addressed a variety of specific questions, his abiding focus, particularly in the years since Vatican II, has been the core commitments on which a Christian morality is based. He discussed the character of the natural law, the relationship of human morality and Christian life, the identity of the moral person, the shape and limits of moral norms, the role of conscience, issues of secularity and religious commitment, and the significance of moral community, especially the Catholic Church as an institution, for personal moral decision-making. In many of these areas, Fuchs gives evidence of being deeply influenced by the theological anthropology Karl Rahner (18:411).

Fuchs' influence has been worldwide, thanks to his role at the Gregorian University. That influence is greater yet because he taught in the ecclesiastical period prior to, during, and since the Second Vatican Council. Indeed, he is both a commentator on and a major contributor to the renewal of moral theology occurring in this period. Along with his colleague at the Alphonsianum University, Bernard *Häring (also born in 1912), Fuchs has been described as a "revisionist" and associated with the methodology of proportionalism [*see* NCE 18:403].

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[T. E. O'CONNELL]

G

GHANA, THE CATHOLIC CHURCH IN

The Catholic Church in Ghana is just over a hundred years old. It celebrated its centenary in 1980. Government estimates in 1992 put the population of Ghana (formerly British Colony of the Gold Coast; [*see* NCE 6:460]) at 15 million. About 1,950,000 (13%) of this number are Catholics. They are served by 792 priests, 148 brothers, 780 sisters, and 10 bishops. Between 1970 and 1975, the number of Ghanaian-born bishops rose from three to nine. In 1970 and 1973 respectively, the dioceses of Sekondi- Takoradi and Sunyani were created. In 1975, Tamale became an archdiocese and the second ecclesiastical province. The sees of Keta and Navrongo were also moved to Ho and Bolgatanga respectively, and were renamed Keta-Ho and Navrongo-Bolgatanga dioceses. In 1992, the Koforidua diocese was created, and Accra became an archdiocese, raising the number of dioceses to ten, comprising three metropolitan and seven suffragan sees. In 1995 Pope John Paul II established five new dioceses: Damongo, Jasikan, Keta-Akatsi, Konongo-Mampong, and Obuasi. The Cape Coast metropolitan see's suffragans are Kumasi, Sekondi-Takoradi, Sunyani, Konongo-Mampong, and Obuasi; those of Tamale are Wa, Navrongo-Bolgatanga, and Damongo; and those of Accra are Keta-Ho, Koforidua, Jasikan, and Keta-Akatsi.

In 1965, the number of Ghanaian priests reached ninety out of a total of 314 active priests. Since then it has increased steadily. The credit for this goes partly to the foresight of the missionary bishops and the hard work of their successors who encouraged local vocations and built seminaries. In 1993 the total number of Ghanaian priests was 618, and that of missionaries 174. Despite this increase, shortage of priests is a reality in Ghana. Among Catholics the ratio is one priest to approximately 2,500 people. Since 1976, the National Union of Ghana Catholic Diocesan Priests' Associations has been active. It hosted a conference of its international counterparts in 1988. Priests senates have been formed in all the dioceses.

Ghana has three major seminaries: St. Victor's at Tamale, St. Peter's at Cape Coast, and St. Paul's in Accra. St. Paul's was opened in 1987 to offer a spiritual year program and courses in philosophy and to accomodate the growing number of seminarians. St. Victor's and St. Peter's conduct joint examinations with the University of Ghana in order to grant the Diploma and the Bachelor's degree in theology. In 1990, the Holy Ghost Fathers opened a House of Philosophy at Ejisu. In 1994 there were 276 students in the seminaries.

In 1965, there were 111 Ghanaian and 204 expatriate sisters. By 1993 the number of Ghanaians, including a few from other African countries, was 522 and 258 expatriates. There are five congregations of brothers in Ghana. The most recent are the Volta Friars (1987), a Ghanaian diocesan foundation. In 1965, there were 34 Ghanaian and 49 expatriate brothers. In 1993, there were 52 expatriate and 96 Ghanaian brothers. Ghana has one female and two male contemplative orders: the Poor Clares, the Benedictines of Divine Providence, and the Order of St. Benedict. An Institute for Continuing Formation for the religious was established in 1990. A total of 34 religious orders and missionary institutes of women and 18 of men are involved in the ministry of the Church.

Vatican II. The Second Vatican Council was eventful in the growth of the Church in Ghana, inspiring a re-evaluation of its relationship to its cultural milieu. The Ghanaian Church has taken cognizance of the socio-religious traditions that shape its distinct character and impinge daily on the lives of its members. The Church realized that for the Gospel to have a deeper impact on the people, there needed to be a dynamic interaction between it and their traditions. With regard to liturgy some meaningful symbols from the local cultures have been introduced to give the liturgy an authentic Ghanaian character. In catechesis Ghanaian concepts are being used to transmit the message of the Gospel.

An important postconciliar development is the resurgence of spiritual activity among lay people. Interest in retreats and periodic recollections is growing among them, but resources for this are limited. The Spiritual Renewal Centre in Kumasi and the Wanye Renewal Centre at Wa attempt to meet this need in their respective dioceses, but they also help other dioceses. The Kumasi Centre has developed a program named, "The Art of Spiritual Direction." It is designed to equip participants with knowledge and skills for effective spiritual direction. As a result of dioceses' training lay people for ministry, national and diocesan departments and commissions are staffed by laity, and some have laity as their executive secretaries or directors.

Statements of the Episcopal Conference. The Ghana Catholic Bishops' Conference was established in 1960. The same year it also established the National Catholic Secretariat (NCS). The ten residential bishops constitute the highest authority of the Conference. The president, elected for a three-year term of office, and three other bishops constitute the Administrative Board. The topmost executive person at the Secretariat is the secretary-general. The Secretariat is organized into twelve departments, each chaired by a bishop. Eight national commissions are operative, as well as four councils.

The growing presence of Ghanaian-born bishops in the Conference during the 1970s enabled it to play an active role in national affairs, especially in the protection and defense of human rights. In 1972, the Bishops published a statement on family planning to express concern about public policy. They argued that Ghana's high birth rate was offset by a high infant mortality rate and the inadequacy of medical services. They rejected the government's program, and proposed that its funds be redirected towards the improvement of medical services. A pastoral letter followed in December 1973 on abortion to stress the right to life as fundamental to human beings. The revolution initiated by junior military officers on 31 December 1981 reached extreme proportions, including the murder of three judges and a retired army major. The bishops issued a statement in July 1982 that strongly disapproved of the means being used for the ends of the revolution. In September 1982, a Justice and Peace Commission document drew the nation's attention to the causes of the steady desertification of the country. To stop the process, it made some important recommendations and suggested measures for their implementation.

The bishops issued a statement in July 1988 on the effects of the Government's Economic Recovery Program. They regretted the deterioration of living standards in the rural areas and expressed their indignation at high taxes, the importation of drugs forbidden in the countries of their origin, and the vast funds being used for Family Planning.

In 1991 the bishops published *The Catholic Church and Ghana's Search for A New Democratic System*. The document strongly advocates the promotion of human rights, the harmonization of aspects of structures and norms of traditional constitutions with modern ones, party politics, and the enshrinement of the freedom of expression and of the press in a future constitution. It proposes the repeal of the Newspaper Licensing Law (PNDCL 211) and the reintroduction of the Press Commission. It also suggests measures for the guarantee and protection of the independence of the judiciary branch. The 1992 constitution reflected most of the concerns in this document.

Ecumenism. The Bishops' Conference also maintains a good working relationship with the Christian Council of Ghana that has been mutually beneficial. Member churches recognize each other's baptisms, follow a common lectionary for Sunday readings, and hold common celebrations of the Unity Octave and Christian Home Week.

The two bodies also collaborate on national issues. In March 1978, they protested to the Government against the repressive and violent methods being employed to counteract opposition to the proposal of a Union Government embracing the military, the police, and civilians. They asked the Government to be impartial in the granting of police permits for rallies, to restrain the security forces, and to ask the media to give impartial publicity to all views on the proposal. Shortly before a referendum on the proposal, the bishops published a memorandum to point out the vagueness of the questions and to caution the faithful against the fallacy of equating a non-party government to a non-party state.

In June 1989, the Provisional National Defense Council (PNDC) enacted a law requiring the registration of all religious bodies by 14 November. When the two bodies were unsuccessful in attempts to convince the Government to amend the law, they rejected it and refused to register. They cited principles from *The Universal Declaration of Human Rights* (Arts. 10 and 18), and *The African Charter on Human and Peoples' Rights* (Art. 8) and PNDC Law 42, Section 1b, that the law offended against the fundamental right of freedom of worship and the right of judicial appeal against decisions made under the law. The law was not enforced and was later repealed.

Social and Cultural Involvement. The Church's involvement in the social and cultural life in Ghana covers three main areas: educational, medical, and socio-economic. The absorption of all Catholic elementary schools into the public system in the 1950s affected their Catholic character. The subsumption of the teaching of Christian religion under cultural studies by the educational reforms of 1987 compromised the teaching of Catholic religion. The Church now only manages the elementary schools by the appointment and supervision of teachers. The elementary schools consist of 719 kindergartens, 1,074 primary schools and 550 junior secondary schools. There are 48 Catholic senior secondary schools; 45 are in the public system, and 3 are private. There are also 8 teacher training colleges in the public system, and 48 technical/vocational schools, most of which are private.

The Church fulfills a pivotal role in the health care ministry in Ghana. It runs 107 health institutions, consisting of 27 hospitals, 56 clinics, 3 registered nurses' training colleges, 3 midwifery training schools, 4 central pharmacies, 3 hospital engineering services, an orthopedic center, and an orphanage. Diocesan health administrators and the Health Department of the NCS co-ordinate the activities of these institutions. The Christian Hospitals Association of Ghana (CHAG), Catholic and Protestant, coordinates the work of all church-run health institutions, sets standards for their performance, and liaises between them and the Ministry of Health. The Government now subsidizes Church hospitals by sending medical personnel to them, paying the salaries of some of the staff, and supplying medicines. The efforts of the Church are also supplemented by organizations like MISEREOR, MEMISA, and *Medical Mission Board*. They sponsor medical personnel and provide medical supplies.

The Church is also involved in socio-economic development. The Department of Socio-Economic Development of the NCS and Diocesan Development Offices carry out the Church's activities in this field. They stimulate and support small-scale and medium development projects by procuring funds for them. They help needy communities plan the projects, but their implementation is the responsibility of the communities and the diocesan office.

Pastoral Challenges. The difference between ingrained African and traditional Catholic conceptions of what constitutes a valid marriage is a major issue for the Church in Ghana. Ghanaians tend to consider what is known as the "customary marriage" as the proper marriage, and they regard the church ceremony merely as a blessing and a respectable precondition for the sacraments. In the popular view, the exclusion of the couple customarily married from the sacraments is considered as a demand of the clergy who have rules to observe. Archbishop Dery (Tamale) explained this perception at the 1980 Synod and added proposals toward the solution of the problem. Other challenges the Church in Ghana faces include the continued conflict between local cultures and Christianity, the proliferation of indigenous churches, Islam, and financial self-reliance.

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[G.A. MANTE]

GRADUATE THEOLOGICAL UNION (GTU)

The Graduate Theological Union (GTU), founded in 1962 and located in Berkeley, CA, is a consortium of nine seminary schools: American Baptist School of the West, The Church Divinity School of the Pacific (Episcopalian), Dominican School of Philosophy and Theology, Franciscan School of Theology, Jesuit School of Theology, Pacific Lutheran Theological Seminary, Pacific School of Religion (interdenominational), San Francisco Theological Seminary (Presbyterian), and Starr King School for the Ministry (Unitarian Universalist). There are also eleven centers or institutes affiliated with the GTU, e.g., Center for Jewish Studies, Institute of Buddhist Studies, Center for Ethics and Social Policy, Center for Theology and the Natural Sciences, and Center for Women and Religion.

The GTU is both an academic institution and a diverse religious community offering programs of study leading to graduate degrees in theology and functioning as an instrument of collaboration and cooperation among its member schools and centers. The GTU and six of the member schools are accredited by the Western Association of Schools and Colleges (WASC), and all are accredited by the *Association of Theological Schools (ATS). Through the cooperation of the nine member schools, the GTU offers three degrees: the Master of Arts, the Doctor of Philosophy, and the Doctor of Theology. In cooperation with the University of California at Berkeley, the GTU also offers the joint Doctor of Philosophy degree in Near Eastern Religions. Each seminary school admits its own students, designs its own professional programs, and grants its own degrees, including the Master of Divinity, Master of Theology, Master of Sacred Theology, Master of Theological Studies, Licentiate in Sacred Theology, and Doctor of Ministry degrees.

The Flora Lamson Hewlett Library, one of the three largest theological libraries in North America and home of the largest collection of theological literature in the western United States, is the common library of the GTU. The library has absorbed and organized the library resources of each of the participating member schools and provides access to more than 630,000 holdings in theology. The collections reflect the diversity of research and instruction that takes place at the GTU. There are extensive holdings on the Christian and Jewish traditions; a general coverage of Buddhism, Hinduism, and Islam; collections in such areas as spirituality, ecumenism, theology and the arts, theology and the natural sciences, multicultural ministries, and new religious movements. In addition to the resources of the Hewlett Library, faculty and students affiliated with the GTU have borrowing privileges at the libraries of the University of California.

The GTU and its member schools prepare candidates for ordained and many forms of lay ministry in the Church; provide continuing education programs for the theological, spiritual, and personal renewal of those already engaged in active ministry; provide a place for theological reflection and the advancement of theology through scholarly contributions to the academy, church, and society; and speak to the needs and concerns of the church and world by preparing students for ministry in a diverse society.

See also SEMINARY EDUCATION, CATHOLIC 18:464; CATHOLIC THEOLOGICAL UNION (CHICAGO); WASHINGTON THEOLOGICAL UNION.

[M. O'DWYER]

GREEN, JULIAN

Novelist and man of letters; b. Paris, 6 September 1900. Julien Green (he spells his first name with an "e" in French) was born of American parents but grew up in Paris and attended French schools through the secondary level. His Episcopalian mother, before her untimely death in 1914, inculcated in him both a love and a fear of God. Thanks in large part to her influence, he converted to Catholicism in 1916.

Green finished his French *baccalauréat* degree in 1917 and then, after service in the ambulance corps at the end of World War I, came back to his family roots in Virginia and Georgia by enrolling at the University of Virginia, where he remained for three years (1919-1922) without ever finishing his degree. After this first re-immersion in the native culture of his parents, he went back to France determined to become a French writer.

Green's early novels, works like *Mont-Cinère* (1926), *Adrienne Mesurat* (1927), and *Léviathan* (1929) attracted serious critical attention almost immediately, so that by the end of the decade he had established a reputation for himself as a young Catholic novelist and man of letters. He seemed like a worthy young successor to the major Catholic cultural figures who were at the height of their fame at this time and who, all about fifteen years older than he was, belong to what can be called the "Generation of 1885": François Mauriac, Georges Bernanos, Jacques Maritain, Etienne Gilson, and Gabriel Marcel, among others.

The first volume of his diary appeared in 1928. For many readers, and perhaps for most, this is the quintessential Green. The diary depicts all aspects of his life as a man of letters in the French tradition, and includes expressions of the author's inner feelings, including his carnal temptations and his spiritual quest. In the 1960s, perhaps in keeping with the times, Green began to use the diary to speak a bit more openly about his homosexuality and its relationship to his faith. He has continued to write and publish the diary. In fact, the fourteenth and most recent volume, entitled *L'Expatrié, 1984-1990*, appeared in 1990, shortly before his ninetieth birthday.

After spending the years during World War II in the United States, Green returned to France once again, since he considered that country and not the U.S. to be his true cultural home. The two most important novels of the postwar period are *Moïra* (1950) and *Chaque homme dans sa nuit* (1960). In both novels, the action is set in Virginia and deals with problems of sexual desire in the context of the life of faith and of grace. They are probably his two most widely read works of fiction and have received the most sustained critical acclaim.

During the 1980s, he created two very long historical novels dealing with life in the antebellum American South. *Les Pays lointains* appeared in Paris in 1987, and its sequel, *Les Etoiles du sud*, in 1989. These late novels, which became best-sellers, have enabled Green to reach an extremely wide and essentially popular audience. He has claimed with regard to these books that he had wanted to deal with this subject (his American forebears and what their life must have been like in the middle of the nineteenth century) in the 1930s, but had decided not to do so after the appearance of Margaret Mitchell's *Gone With the Wind*. Thus, the subject matured within him for more than half a century.

Relationship with the Church. Likewise, Green never ceased to claim his rightful place as a French Catholic writer. Clearly a "liberal," Green nonetheless began to have doubts about certain reforms that had been inspired by the Second Vatican Council. Like Maritain, his lifelong friend, who had helped him to get his early novels published, and like Mauriac, whose *fauteuil* he assumed in the Académie Française in 1971, he expressed these doubts late in life. His essay, *Ce qu'il faut d'amour à l'homme* (1978), caused consternation among Church liberals, since it seemed to support several of the positions taken by the *intégriste* extremists of the Church in France, as reflected in the positions of Marcel *Lefebvre. A few years later, however, Green's biography of Saint Francis of Assisi, *Frère François* (1983), seemed to indicate that he was trying to stake out a more centrist position. Significantly, however, this biography focused on the "Greenian" aspect of Francis' life: the struggle between the flesh and the spirit.

Green has continued to be a prolific writer in his late years, a period that has been as productive as any other period of his long career. In the twilight of that career, Green seems especially conscious of two things: his American roots, which he exploited in fiction written in French and not in English; and his place in the tradition of Catholic writing in France.

With the passage of time, the distinguishing characteristic of Green's fiction seem to be twofold: his exploration, within the context of the French literary tradition, of human nature as analyzed through characters and situations set in the American South; secondly, and perhaps more importantly, his exploration of the theme of the tormented Catholic soul that is trapped within a homosexual body. Green's work humanizes the homosexual and enables the reader to share in his particular agony, composed as it is of self-questioning and an unquenchable spiritual thirst.

Most of Green's novels, large parts of the diary, and the four-volume *Autobiographie* have been translated over the years, and more texts continue to appear in English.

See also FRENCH LITERATURE 6:149.

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[D. O'CONNELL]

GREENE, GRAHAM

Novelist; b. Berkhamsted, England, 2 October 1904; d. Vevey, Switzerland, 3 April 1991. Greene (birth name Henry Graham Greene) was born into a comfortable middle class family of six children in a village near London; he was the fourth-born. His parents, Charles Henry and Marion Raymond, were both Greenes and first cousins. His father was headmaster of Berkhamsted School, a situation that provided the young Greene with many of the themes of childhood that are found in his writing.

After completing public school Greene was sent to Balliol College at Oxford in 1922, where he studied modern history. He proceeded B.A. in 1925, and began a career in journalism, first with the *Nottingham Journal* for six months and then as subeditor with the *Times* of London, where he stayed until 1930. His efforts at getting published were ineffectual until his third novel (his first two remain unpublished), *The Man Within* (1929), which proved a success with both readers and critics.

Greene's other early novels were not so successful. Two were outright failures, while three received modest critical acclaim but fared less well financially. Three others proved slightly more successful; they belong to a genre Greene called "entertainment," to distinguish them from his more serious "novels." The entertainments were more melodramatic, more focused on action, discovery, and the fortunate outcome, and less on character. These three volumes are *Stamboul Train* (1932; American title, *Orient Express*), *A Gun for Sale* (1936; American title, *This Gun for Hire*), and *The Confidential Agent* (1939).

During this early period Greene experienced two important changes: his conversion to Roman Catholicism and his marriage. The events were linked by the fact that his future wife, Vivien Dayrell-Browning, was Catholic. He took instructions from a Father Trollope at the cathedral in Nottingham and was accepted into the Church in 1926. In the next year he married Vivien, and from that marriage came a daughter, Lucy Caroline (m. Bourget), and a son, Francis. By the close of 1939, however, the marriage had begun to disintegrate, and after the war Greene and his wife separated permanently.

The publication and reception of *Brighton Rock* in 1938 pointed the way toward Greene's strengthening grip on stories that brought issues of faith and politics to bear on each other. *Brighton Rock* was followed by *The Power and the Glory* (1940), *The Heart of the Matter* (1948), and *The End of the Affair* (1951). In each of these novels Greene depicts a character whose actions and beliefs force the reader to question the nature of the life of faith, of the ways in which saint and sinner are two halves of one being, and the difficulties that lie in the way of defining goodness and evil in conventional moral terms. In *Brighton Rock* that character is the malevolent teenage hood Pinkie; in *The Power and the Glory*, the deeply flawed but committed whisky priest; in *The Heart of the Matter*, the excruciatingly conscientious Major Scobie; and in *The End of the Affair*, the emotionally trapped and burdened Sarah Miles. In these protagonists and in others in his later fiction Greene created personalities that speak to readers of all faiths about abiding issues of religious belief and commitment.

During World War II Greene was an air-raid warden and later an agent in MI6, the counterintelligence arm of the Secret Service. From 1941 to 1943 he served in Freetown, Sierra Leone, and from 1943 to 1944 he served in London in the Iberian section under the notorious Kim Philby. Greene remained a friend and staunch defender of Philby after the latter's defection to the Soviet Union in 1963. Greene's career in intelligence came to an end in 1944, but his fascination with it found voice in several novels, most notably *The Ministry of Fear* (1943), *The Third Man* (1950), *The Quiet American* (1955), *Our Man in Havana* (1958), and *The Human Factor* (1966).

In the 1950s and 1960s Greene continued to produce novels and short stories, plays, children's books, and essays. He also wrote two remarkable film scripts (*The Third Man* and *The Fallen Idol*) and accounts of journeys to areas of political and social crisis, such as Malaya, Kenya, Indochina, Haiti, Cuba, and the Congo. He reported on events for *Life*, *Paris-Match*, the *Sunday Times*, *Le Figaro*, and the *Sunday Telegraph*, and conducted a soberer but no less distinguished career as a director of the publishing firm The Bodley Head. His retirement from the business side of publishing came in 1968, but his writing career continued unabated to 1985, when he experienced a waning of his writing powers. Most of his last years were spent in residence in a small flat in Antibes, France, writing and giving occasional interviews.

Greene died of complications from a blood disease at age 86. To the end he remained a dedicated writer, producing late in life one of his finest books, *The Honorary Consul* (1973), in which he blends his usual concerns with both politics and religion in a tale of terrorism and folly set on the border between Argentina and Paraguay. Greene considered it his best work, though many will continue to prefer the earlier novels of faith and disillusionment.

Greene's notable achievements as novelist, journalist, and critic brought him numerous prizes and honorary degrees, among them the prestigious Companion of Honour in 1966 and Order of Merit in 1986. Greene was often mentioned for the Nobel Prize for Literature but the award never came. He is today one of the most widely-read English writers, with audiences in England and America, throughout Europe, and especially in Africa and Asia, where his deep sense of faith and his compassion for oppressed peoples continue to be prized, and his strong moral voice is welcome.

Although Graham Greene came to detest the epithet "Catholic novelist," it is difficult not to think of him as one of the preeminent Catholic novelists of the twentieth century. Like his fellow authors Georges Bernanos, Ignazio Silone, and François Mauriac, Greene brings issues of faith and creed to bear powerfully on the lives of his characters. In his writings he raises important questions about the nature of evil, of God, of sin, and the relationship between conventional moral imperatives and the deeper, more profound question of the reality of evil. Although his fictional techniques strike many critics today as conventional and "high modern," it is no secret that his works continue to draw large readerships and to increase yearly in stature.

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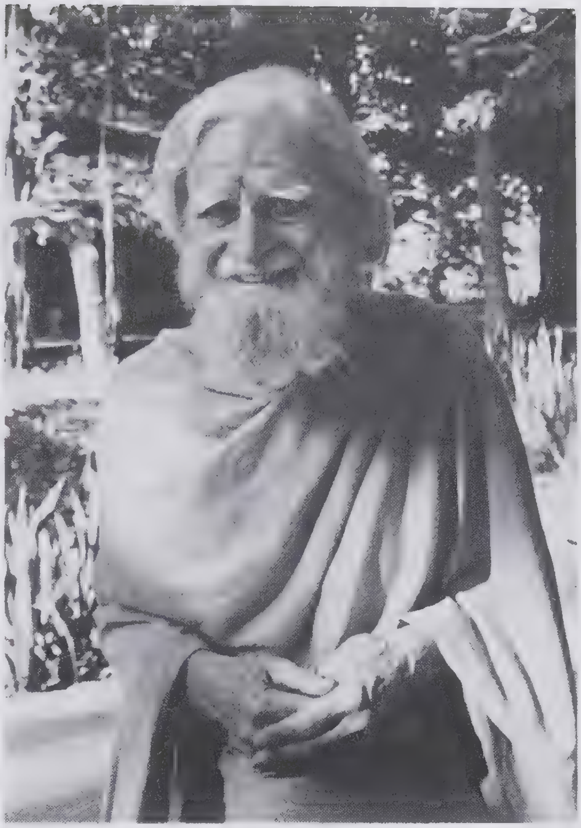
[R. H. MILLER]

GRIFFITHS, BEDE

Benedictine monk, writer; b. Walton-on-Thames, England, 1906; d. Shantivanam Ashram, Tamil Nadu, India, 1992. In 1932 Bede Griffiths entered the Roman Catholic Church; a few months later, he joined the Benedictine Abbey of Prinknash. For fifteen years he hardly left the cloister and relished the order and peace of monastic life. However, his study of Indian religion and philosophy stirred another level of his search for wholeness, and, in 1955, he left for India "to find the other half of my soul." There he learned Sanskrit and in 1968 took over direction of the Benedictine ashram of Shantivanam, which had been founded by the two great pioneers of an Indianized Christianity, Jules Monchanin and Henri le Saux (Abhishiktananda).



Bede Griffiths, OSB (Catholic News Service/KNA-Bild)

In India Griffiths formed a small, fragile community of great international influence that symbolized his deepest beliefs and intuitions. Among these were the need for a truly Asian Christianity re-expressing its faith through the terms of its own philosophy and scriptures. He saw modern Christianity at a crossroads comparable to that faced in the primitive Church when a Jewish framework of ideas and symbols struggled with those of the Gentile world. In his early days in India he met with official and semi-official opposition to his ideas and to his new form of ashramic-monastic life, but toward the end of his life he received official approval. He was always quick to confront and debate the reactionary forces of a euro-centric Christianity, either in India or in the West, and to point out what he saw as general inherent tendencies of all Semitic religions. For him these were the centrality of the dualistic model of seeing God, the domination of male symbolism and leadership, and the intolerance of exclusive claims to truth and salvation. In this spirit, for example, his revision of the psalter for ashram worship excised curses and denunciatory verses.

An anthology of world scriptures published posthumously illustrated Griffiths' belief that all religions originate in an intuition or experience of *advaita* or nonduality. They then decline into excessive rationalism, with its consequent rigidities of dualism and exclusivism, before ascending back through their contemplative traditions to a vision of simplicity and universalism. This latter belief underlies the importance he attributed to the influence of his fellow Benedictine John *Main in restoring a method of contemplative meditation to Christianity from within the Christian monastic tradition. Griffiths' last book, *The New Creation in Christ*, takes Main's ideas on contemplation and the modern pursuit of community and personal wholeness as its inspiration for affirming a renewed tradition of lay monasticism. This book dispels any idea that Griffiths' universalist vision of religion resulted in any ultimate syncretism or dilution of Christian specificity.

With characteristic lucidity and elegance of literary style, Bede Griffiths wrote on Indian Christianity, modern Church controversies, Indian scripture, the meeting of east and west, and the encounter of modern science and religious mysticism. Despite his prophetic contemporaneity and inclusivity of vision, Griffiths harbored a deep distrust of modern technological civilization. He believed in the evolutionary movement toward global unity but saw irreconcilable self-contradictions at the core of modern society. He lived and taught from this tension without personal dogmatism and with a growing sweetness of nature that touched the hearts of his listeners around the world during the extensive travels of his last years.

After his stroke in 1990, Griffiths described a personal transformation and affective liberation that he attributed to the awakening of the *muladara chakra*. At Oxford he had struggled through an intellectual journey that took him from *fin de siecle* aestheticism to twentieth century Romanticism. In this he was accompanied by C.S. Lewis [*see* 18:245], a friend for forty years, who described him as "one of the toughest dialecticians of my acquaintance." Yet, it was only after a battle with religious faith and an experiment with utopian living that he accepted the fully spiritual context of his pursuit for truth and wholeness.

Bede Griffiths, in his life and teaching, symbolized the meeting between Christianity and the other world religions, which he considered the most significant event of the twentieth century. As such a symbol (don and *sannyasi*), he and his writings have continued to inspire the interfaith movement since his death.

Bibliography: Bede Griffiths was the author of a number of books, over 300 articles, and several audio and video recordings. His books include an autobiography entitled *The Golden String* (London 1954); *Christian Ashram* (London 1966); *Vedanta and Christian Faith* (London 1973); *Return to the Centre* (London 1978); *The Marriage of East and West* (London 1982); *The Cosmic Revelation* (London 1983); *The River of Compassion* (Warwick NY 1987); *A New Vision of Reality* (London 1991); *The New Creation in Christ* (London 1992); *Psalms for Christian Prayer* (Shantivanam 1993); *Pathways to the Supreme* (Shantivanam 1994); *Universal Wisdom* (London 1994).

[L. FREEMAN]

H

HAITI, THE CATHOLIC CHURCH IN

The Republic of Haiti occupies the western third of the island of Hispaniola in the West Indies. It has a land mass of 27,750 sq. km. (10,700 sq. mi.), of which less than twenty percent is arable, and a population estimated at seven million. Haiti has the lowest per capita income of any country in Latin America. The principal city and capital is the seaport Port-au-Prince. About ninety-five percent of the people are of African descent. The educated class speaks French, but Créole is the language of the masses.

The Church. The presence of the Church in Haiti dates from the arrival of Columbus in 1492. Its subsequent history to the time it fell under French rule in 1697, achieved independence in 1804, to the later years of the dictatorship of François Duvalier was told in NCE 6:899. The concordat signed in 1860 by the then-President Geffrard and Pope Pius IX gave the government the privilege of presenting candidates for bishoprics.

Although some *vodoun* (voodoo) rites are still practiced, Haiti is officially a Roman Catholic nation. The Catholic population in 1990 was estimated at 5.6 million with 214 parishes, 250 diocesan priests, 214 religious priests, 986 sisters, and 277 brothers. Over 90 percent of the diocesan priests, 60 percent of the religious priests, and 80 percent of the sisters and brothers are native Haitians. Since 1972 four new dioceses have been established: Hinche (1972), Jérémie (1972), Jacmel (1988), and Fort Liberté (1991). In all, Haiti has seven dioceses and two archdioceses, Port-au-Prince and Cap-Haïtien. The Episcopal, Methodist, and Baptist churches operate long-standing missions. More recently U.S.-based Evangelical and Pentecostal groups have grown significantly.

The Duvalier Years. In 1957 François Duvalier came to power. He established his own private army, the notoriously brutal *Tonton Macoutes,* which enabled him to control the military, churches, voodoo priests, and rural sheriffs. Virtually all commercial and agricultural enterprises fell under his official and unofficial tax schemes. Upon his death in 1971, he was succeeded by his son, Jean-Claude Duvalier. The younger Duvalier, "Baby Doc" as he was known, assumed the title "president-for-life" and thus continued the brutal family dictatorship.

During the period from 1971 to 1986, a new understanding of the Church's mission, involving a prophetic outreach to rural Haitians and away from the urban, mulatto elite was reinforced by Vatican II, liberation theology (17:350), an increase in native clergy, the growth of the *Ti Legliz* movement (the Haitian version of basic Christian communities [*see* NCE 17:34]), and various spin-off Catholic Action groups. The Church shifted its attention to the countryside, working in education, economic development, health, literacy, and the training of peasant leaders. The changed approach was clearly a preferential option for the poor (18:339). It included a scripture-based adaptation of Catholic social thought and liberation theology. The use of Créole in the liturgy became more common, and the role and ritual of voodoo and its implications for Catholic sacramental theology were also studied.

In 1983, Pope John Paul II visited Haiti. The Holy Father's cry that "things must change" resonated throughout Haiti and put the dictatorial

Street Painting on wall of home in Port-au-Prince, Haiti

government on notice. The pope's plea provided cover for the efforts of priests, sisters, and lay leaders. Local Catholic organizations sprang into action and mobilized the rural sector and urban slums. The Haitian Conference of Religious, Caritas organizations, justice and peace commissions, *Ti Legliz* groups, and peasant organizations were linked together by the Catholic station, *Radio Soleil*. In December 1983, the Haitian bishops outlined their social plan in the *Charte de l'Eglise d'Haïti pour la promotion humaine*. The document, a commitment to solidarity with the poor, announced plans for a massive literacy campaign, *Misyon Alfa*. Another important result of the pope's visit was that the concordat of 1860 was changed, giving Rome full authority to appoint bishops.

Jean-Bertrand Aristide. As Church involvement in social change increased, so did the arrest, torture, and exile of Church workers. But the network in defense of the poor prevailed. On 7 February 1986 the dictatorship fell, and "Baby Doc" was ushered into exile. However, "Duvalierism without Duvalier" ruled. An overwhelming positive vote on a new constitution on 29 March 1987 was followed by a bloody summer and fall of strikes and killings. In August 1987, a group of priests was brutally attacked after celebrating mass for the victims of the earlier Jean Rebel massacre. The first attempt at democratic elections in Haiti's history on 29 November 1987 ended in a blood bath. The country was then ruled by a series of generals or puppet politicians. It was during these events that a young Salesian priest, Jean-Bertrand Aristide, working among urban homeless children emerged as a major voice for change. On 11 September 1988 forces attacked the church of St. Jean Bosco where Aristide was celebrating mass. Uniformed police and army stood by and watched as at least twelve people were killed and numerous others wounded. The Salesian's strong rhetoric was the cause of conflict not only with the dictatorial government but also with the hierarchy. Less than one month after the attack, he was expelled from the Salesian order. In an earlier episcopal letter the Haitian bishops, in an obvious reference to Aristide's popularity, had decried a "people's church" opposed to the hierarchical church and accused him of inciting the poor to violence.

The events at St. Jean Bosco inspired a curious turn of events. Out of the burned-out ashes of the church arose Haiti's first democratically elected president. On 15 December 1990 Aristide was elected with over 67 percent of the vote. A coup attempt in January 1991 by Duvalierist forces almost prevented his inauguration. Moreover, the events increased tension with the hierarchy and the Vatican. During protests in Port-au-Prince in favor of the president-elect, the papal nuncio's residence was attacked. Nonetheless, President Aristide was inaugurated and presided over the government for eight months. Efforts were made toward reestablishing peace, protecting rights, and aiding the poor. On 30 September 1991 a military coup overthrew the government, and Aristide was forced into exile. Haitians again suffered severe oppression, including an economic boycott of the country. Military and paramilitary violence claimed over 4,000 lives. During this period community groups, especially the *Ti Legliz*, were severely repressed. Government infrastructure was totally demolished. Priests, nuns, and lay activists were harassed and arrested. Montfort Father Jean-Marie Vincent was murdered, and Bishop Rornélus of Jérémie was attacked. However, the controversy between the hierarchy and Aristide supporters continued.

On 15 October 1994 U.S. government troops landed in Haiti to return President Aristide and the democratic initiative. The president began the process of rebuilding a government and attempting to build a Haitian economy. U.S. forces remained in control until April 1995 when UN troops assumed a peacekeeping role. Aristide's restoration to power reminded Haitians of Bishop Laroche's remarks at the *Te Deum* of the mass at the inauguration. The then-president of the Bishops' Conference likened "cher Père Aristide" to Moses leading the people out of a desert of suffering.

Haiti's future is very uncertain: poverty, illiteracy, unemployment, military occupation, the flight of boat people, a structural adjustment program, and devastation of the environment all loom as major obstacles at this crucial time. At the local level the Haitian Church remains a vital force. While the Haitian hierarchy and the Vatican have remained aloof from the government, priests, religious, and laity continue at the forefront of the rebuilding effort.

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[J. P. HOGAN]

HÄRING, BERNARD

Bernard Häring, CSSR

Moral theologian, professor, Redemptorist priest; b. Böttingen, Germany, 10 November 1912. It is commonly acknowledged that Häring had a crucial role in the reshaping of moral theology in this century. A Redemptorist, he took as his model the doctor of the Church and patron of confessors, St. Alphonsus de Liguori. Shortly after being ordained a priest in 1939 by Cardinal Faulhaber, he was conscripted into the German army. From 1941 to 1945 he served as a medical orderly in France, Poland, and Russia. Defying military law, he ministered as a priest to soldiers and civilians. Häring completed a doctorate in theology at Tübingen in 1947, under the direction of Theodor Steinbüchel. From 1949 to 1953 and from 1957 until his retirement in 1988, he was a professor at the Alphonsian Academy in Rome. In 1959 he was appointed a consultor to the theological commission preparing for Vatican Council II and later became a member of the subcommissions on the moral order and the family. Beginning in 1961 he served as a *peritus*, and in that role influenced many conciliar documents, in particular the Pastoral Constitution on the Church in the Modern World. From 1962 he frequently visited North America, where he had considerable influence on Catholic moral theology at the academic and pastoral levels. His ecumenical outreach included Union Theological Seminary, Yale Divinity School, and Temple University. Theological renewal also took him to several European countries, Latin America, Asia, and Africa. In 1964 he preached the spiritual exercises for Pope Paul VI and members of the Roman Curia.

In the same year, Paul VI named a papal commission on birth control of which Häring was a member. The pope issued the encyclical *Humanae Vitae* in 1968. Responding to what he saw as an urgent pastoral need, Häring spoke out on the role of conscience. He supported his interpretation by appeals to theological tradition, arguing that contradiction could be a service to the pope. On other occasions also he expressed controversial views that did not escape the attention of ecclesiastical authorities. However, he was never formally censured.

Contribution to Moral Theology. In his doctoral dissertation, *Das Heilige und das Gute* ("The Holy and the Good") Häring engaged in a critical discussion with Rudolf Otto, Max Scheler, and others. He developed a personalist religious ethic based on experience, feeling, and value, rather than on abstract rational analysis. The role of such an ethic is to evoke dispositions and form character, rather than enunciate principles and deduce norms. Häring's wartime experience had taught him the inadequacy of mere obedience and the necessity of responsibility. He developed these themes further in his later works.

Häring's place in the history of moral theology depends primarily on his early work, *Das Gesetz Christi* [ET *The Law of Christ* (1961)], which was translated into ten languages. The work marked a break with the style of moral theology that had prevailed in the Roman Catholic Church since the seventeenth century. Instead of a legalistic system of precepts and sanctions, Häring offered a Christian moral message founded on the Bible. Accordingly, he focused attention on the person of Christ and response to him. The moral life is empowered by grace, that is, by a new being in Christ. Moral theology, therefore, must be integrated with a theology of the sacraments as historical events of grace. Biblical leitmotifs provide the vision, and Christian virtues the framework. Although subordinate to the Bible, the natural law is still normative. Much of the content of *The Law of Christ* is similar to that of the earlier manuals. What is new is the vision and the openness to dialogue with the secular sciences, sociology, and psychology. The biblical orientation provided an opening for ecumenical dialogue, which the author cultivated assiduously. His medical ethics, rather than solving dilemmas, provided a distinctive theological interpretation of life and death.

A major work, *Free and Faithful in Christ*, appeared in English, German, and ultimately in nine languages. Häring developed the themes of Christian freedom and the liberty and creativity of conscience. In saying that conscience is creative he did not mean that it is autonomous or arbitrary; it is bound by fidelity to Christ. While affirming the historicity of natural law, he rejected relativism. This book contributed to developing and popularizing the idea of the fundamental option. Always alert to contemporary issues, the author discussed the ethics of ecology, the media, and peace. Häring's thinking on peace and war continued to develop. By 1986 he was arguing that we must move toward abandoning the just-war theory and replacing it with an ethic of nonviolence, which became a fundamental theme of his theology. Häring did not develop a methodology as a structured system, but certain ideas give a consistent and characteristic form to his approach. Responsibility is fundamental. The "goal-commandment," as distinct from a negative limit or mere ideal, expresses a summons to organized action toward an end. "Reciprocity of consciences" indicates the way in which Christians ought to seek truth, namely through a community endeavor, governed by mutual respect. Responding to recent controversy, Häring held that there is an intimate connection rather than a dichotomy between a "faith-ethic" and an "autonomous ethic." For him, the deontological dimension of ethics means God's call to a loving response, and the teleological, a movement toward sanctity. Häring's contribution to moral theology was not systematic analysis, but reorientation. Moral theology is to be pastoral, personalist, and communitarian; an embodiment of the healing role of faith rather than a system of control by law.

Bibliography: Häring has published over eighty books and hundreds of articles. The following are some of the more significant: *Das Heilige und das Gute: Religion und Sittlichkeit in ihrem gegenseitigen Bezug* (Krailling/Munich 1950); *Das Gesetz Christi* (Freiburg im Breisgau 1954; 8th. ed. 1967); ET *The Law of Christ* (Westminster 1961-1966); *Medical Ethics* (Slough 1972); *Ethics of Manipulation: Issues in Medicine, Behavior Control and Genetics* (New York 1975); *Free and Faithful in Christ* (New York 1978-1981); *The Healing Power of Peace and Nonviolence* (Mahwah 1986); *No Way Out? Pastoral Care of the Divorced and Remarried* (Slough 1990); *My Witness for the Church* (Mahwah 1992).

[B. V. JOHNSTONE]

HEALY, TIMOTHY S.

Educator; b. New York, NY, 25 April 1923; d. Newark, NJ, 30 December 1992. His mother, Margaret Veith, was from Texas, his father, Reginald Stafford Healy, from Australia.

After graduating from Regis High School in 1940, Timothy Healy entered the Society of Jesus. Philosophical studies at Woodstock College were followed by theology at the Facultés Saint Albert in Eegenhoven, Belgium, where he was ordained to the priesthood in 1953. His love of British poetry led him to Oxford, where he earned a doctorate in 1965. He collaborated with his mentor, Dame Helen Gardner, in editing *John Donne: Selected Prose* (1967), and published his thesis, *John Donne: Ignatius His Conclave* (1969), both at the Clarendon Press, Oxford.

He always found time to teach poetry, even as he held administrative posts of increasing responsibility: executive vice president at Fordham University, 1965-69; vice chancellor for Academic Affairs at The City University of New York, 1969-76; president of Georgetown University, 1976-89. In 1989 he was named president of the New York Public Library, a position he held until his death.

In the course of thirty-five years in higher education he gave indefatigable service on dozens of educational and humanitarian commissions. He was the first Catholic educator to serve as chairman of the board of the American Council of Independent Colleges and Universities. He was elected a director and chairman of the American Council of Education, and was the recipient of nineteen honorary degrees. During his tenure as Georgetown's forty-sixth president, he oversaw the construction of a dozen new buildings at a cost of hundreds of millions of dollars. The school's endowment rose from 38 to 227 million dollars, and at his insistence so did minority enrollments, from 5.8 percent to 19.9 percent.

A person of strongly-defined and complex character, he combined in an original way divergent traits. His temper was legendary, but so was his charm. He loved words and took delight in the expressive power of language, both heavenly and earthy. He regularly imposed his views on others, but never wavered in his passionate commitment to the free exchange of ideas. An articulate champion of Catholic education, he was also a sturdy defender of the legitimate autonomy of the modern university. And, though personally at home in the elite world of academic research, he forcefully promoted open admissions to The City University of New York for anyone who wanted an education, and even developed a plan for enabling those in prison to work toward a college degree. A man of bold vision and restless energy, he lived up to the nickname given him by his Belgian classmates: *le grand Tim.*

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[W. MCFADDEN]

HEBBLETHWAITE, PETER

Catholic journalist, broadcaster, author; b. Ashton-under-Lyne, England, 30 September 1930; d. Oxford, 18 December 1994. Educated at Xaverian College, Manchester, Hebblethwaite joined the Society of Jesus in 1948. After the novitiate at Manresa, Roehampton, he was sent to Chantilly, France, to study philosophy, mastering the French language in the process. After studying modern languages at Oxford upon his return, he taught two years at Mount St. Mary's, Sheffield, then matriculated at Heythrop College for his theological studies. He was ordained a presbyter in 1963. In 1974 Hebblethwaite left the Society, obtained a dispensation from his vows, and married Margaret Speaight. He was the father of three children.

Launching a Career. Shortly after his ordination, Hebblethwaite became assistant editor of the Jesuit journal *The Month*, launching a noteworthy career in Catholic journalism. The editor of *The Month*, Ronald Moffat, SJ, sent Hebblethwaite to Rome to report on the final session of Vatican II in 1965. Hebblethwaite was overwhelmingly excited by the promise the council held for renewal, particularly the possibilities for the relationship of the Church with the modern world articulated in the discussion over *Gaudium et spes*. Hebblethwaite returned to England after the Council and succeeded Moffat as editor. Under Hebblethwaite's reins, *The Month* focussed on the aftermath of the Council and reported on its initial reception and implementation. Hebblethwaite became an outspoken critic of what he perceived to be Roman Curial attempts to stall the implementation of conciliar reforms.

After his marriage in 1974, Hebblethwaite took up residence in Oxford, where he lectured in French at Wadham College. In 1978 Hebblethwaite was approached by Arthur Jones, editor of the *National Catholic Reporter* (NCR) of Kansas City, who invited Hebblethwaite to go to Rome as the NCR's correspondent there. He worked out of Rome until 1981 when he returned to Oxford, continuing as Vatican affairs writer for the NCR and producing a steady stream of articles for other newspapers and periodicals. His scholarly acumen, theological training, courageous voice, and loyal Catholic faith aided him in his prodigious contributions. His grasp of the workings of the Vatican and his bold, if often aggressive, criticism of Church affairs and teachings earned him a unique place in English

Catholic journalism. In addition to his other writings, Hebblethwaite authored two widely-acclaimed biographies, one on John XXIII and the other on Paul VI.

Bibliography: In addition to the articles of Hebblethwaite to be found in the issues of *The Month, The National Catholic Reporter, The Tablet,* and others, Hebblethwaite's books include: *The Council Fathers and Atheism: the interventions at the fourth session of Vatican Council II* (New York 1966); *Theology of the Church* (Notre Dame IN 1969); *The Runaway Church: post-conciliar growth or decline?* (New York 1975); *Christian-Marxist Dialogue: beginnings, present status, and beyond* (New York 1977); *The Year of Three Popes* (Cleveland 1978); *The New Inquisition? The Case of Edward Schillebeeckx and Hans Küng* (San Francisco 1979); *The Man Who Leads the Church: an assessment of Pope John Paul II* (San Francisco 1980) [with J. WAHLE]; *The Papal Year* (1981); *Introducing John Paul II, the Populist Pope* (San Francisco 1982); *John XXIII, Shepherd of the Modern World* (Garden City NY 1985); *Synod Extraordinary* (Garden City NY 1986); *In the Vatican* (London 1986); *Paul VI, First Modern Pope* (New York 1993). His last work appeared posthumously, *The Next Pope* (London 1994). On Hebblethwaite himself, see "Peter Hebblethwaite," *The Tablet* 248 (24-31 December 1994) 1676-1677; and T. FOX, "Peter Hebblethwaite wrote of church he knew, loved," *National Catholic Reporter* (6 January 1995) 2.

[R. E. MCCARRON]

HERR, DAN

Publisher, author, prominent lay Catholic; b. Huron, Ohio, 11 February 1917; d. Chicago, 28 September 1990. The son of William and Wilhelmina (Slyker) Herr, Dan Herr earned a B.A. from Fordham and did postgraduate studies at Columbia University. During World War II he rose from private to the rank of major in the Army and was decorated with the Purple Heart and Silver Star Medals.

In the years 1945-48 he served as assistant to the editor of *Information Journal*, in Washington, DC, as a reporter for the *New York Daily News*, and as a freelance writer, publishing articles in *Life*, *The Saturday Evening Post*, and *Coronet* magazines, among others.

In 1948 Herr became president and largely formed the Chicago-based non-profit Thomas More Association, a group of laity devoted to the fostering of Catholic thought, education, and reading. The Association operated the Thomas More Book Club and mail-order book service on a national level, launched the Thomas More Press, which has published hundreds of Catholic books, administered the annual Thomas More Medal award for the most distinguished contribution to Catholic literature, and sponsored a succession of Catholic adult education and homiletic newsletters, lectures, and symposia. In addition, the Association published a highly regarded Catholic cultural and literary magazine, *The Critic*, to which Herr contributed a controversial but widely read column called "Stop Pushing!"

Herr served as president of the board of the *National Catholic Reporter* from 1968-71 and as chairman of the board of Rosary College from 1970-72. He contributed articles and reviews to dozens of magazines and newspapers, was the author of two books and co-editor of six anthologies of mystery and fiction. He received Marquette University's Père Marquette Award in 1957, was awarded an Honorary Doctor of Letters degree by Rosary College in 1967, and was recipient of the Association of Chicago Priests' Award in 1978.

In January 1990, the Thomas More Association celebrated its fiftieth anniversary. James A. Doyle, long-time executive director of the Catholic Press Association, commented on the occasion: "What the Thomas More Association has become and is today is, of course, mostly the doing of Dan Herr. And it is to his credit that the Association and its publications and staff still stand as a lighthouse of literacy and reason in the Catholic press, and indeed in the whole publishing world."

Upon Herr's death, Andrew Greeley, who preached his eulogy in Chicago's Holy Name Cathedral, said: "If there is such a thing as history in the years to come, and if anyone bothers to write about American Catholicism during the middle years of the twentieth century, a special chapter will have to be devoted to Daniel Joseph Herr and his Thomas More Association. His discovery of new Catholic writers and encouragement of established ones may make him the most important man in Catholic publishing."

Thomas (Todd) Brennan succeeded Dan Herr as chairman of the Thomas More Association, which continues to operate from offices in Chicago. Its veteran magazine and book editor, Joel Wells, will retire in 1995. The Thomas More Press (only) was acquired by RCL Enterprises, Inc., of Allen, Texas, in January 1994.

See also LITERARY ASSOCIATIONS, CATHOLIC 8:791; BOOK CLUBS, CATHOLIC 2:697.

[J. WELLS]

HISTORICAL JESUS

The "historical Jesus" refers to Jesus of Nazareth in so far as the course of his earthly life can be reconstructed by historical critical methods. The use of historical critical methods has led biblical scholars to recognize the character of the Gospels as theological interpretations of Jesus' religious significance. Directly, then, the Gospels document the beliefs of the first-century Christian communities for which they were composed; they are not historical biographies in the modern sense of the term. Thus a question arises: what can be known, by historical means, about the one whose religious significance the Gospels proclaim?

The "Old Quest" for the Historical Jesus. The discipline of critical history itself emerged within the context of the Enlightenment, and those who first urged the distinction between the Gospels as articulations of Christian belief and what can be known about Jesus on historical grounds exploited that difference in the service of various agendas. Albert Schweitzer conducted a magisterial survey of the first phase of historical Jesus research in his 1906 book *The Quest of the Historical Jesus*. Among the writings he reviewed, three tendencies were operative.

At one extreme were authors who, representing an emerging fundamentalist rejection of modernity, persisted in reading the Scriptures as simply true in every respect. Opposite them were writers like H.S. Reimarus, D.F. Strauss, and B. Bauer, who seized upon historical research as a weapon to wield against the Christian church. On their respective accounts, Jesus was either (1) a failed messianic revolutionary whose followers spiritualized his message, clumsily concocted the story of the resurrection, and on this fraudulent basis kept his movement alive (Reimarus); (2) the human being whose personality inspired the myth of God-manhood recounted in the Gospels (Strauss); or (3) an hypothesis rendered superfluous to explain the origin of Christianity, since the earliest Gospel, Mark, can be accounted for as the result of the confluence of Jewish and Hellenistic religious streams (Bauer).

Between these two extremes were Protestant liberals like A. von Harnack, who played their version of the historical Jesus and his simple message off against traditional doctrine in order to render Christianity appealing to their contemporaries. Schweitzer's own account built on the work of Johannes Weiss, according to which Jesus conceived his central theme, the coming of the Kingdom of God, in apocalyptic terms: at the Kingdom's approach the righteous would suffer; a final conflict, both cosmic and earthly, would erupt; and God's victory would bring the end of the world and the resurrection of the dead. For Schweitzer, Jesus believed that all this was imminent and that he himself had a role in its occurrence. Indeed, Jesus entered upon his passion and death in order to force God's hand, but as the continuing course of history demonstrates, this was a mistake; the Kingdom failed to come. Schweitzer's work marked the close of the so-called "old quest"; the apparent outcome was a gulf expressed in the title of a book by M. Kähler, *The So-called Historical Jesus and the Historic, Biblical Christ* (Leipzig 1892) or, as an earlier work by Strauss had more simply put it, *The Historical Jesus and the Christ of Faith* (Berlin 1865).

The Decline of Historical Jesus Research. There followed a hiatus in historical Jesus research that lasted until 1953. The interim period saw, theologically, the dominance of the neo-orthodox theology introduced by Karl Barth in 1919, and, with respect to historical method, the introduction of form criticism into New Testament studies with the practically simultaneous publication in 1919 and 1920 of works by Rudolf Bultmann [*see* 17:59], M. Dibelius, and K.-L. Schmidt. These two developments conspired to reinforce the skepticism regarding the possibility of knowledge of Jesus by historical means already articulated in W. Wrede's 1901 work on *The Messianic Secret in the Gospel of Mark*. Wrede had argued that the notion of the messianic secret around which the Gospel of Mark is organized was an apologetic device invented by the author, so that even Mark, the earliest of the Gospels, offers data not on Jesus but on the community for which it was written. Wrede thus challenged the common sense assumption that because Mark was the earliest Gospel, it must be closest to the facts and thus historically most reliable.

Skepticism like Wrede's was reinforced in the next generation when Bultmann, for example, argued theologically that any attempt to ascertain historically whether the biblical call to faith had an historical basis in Jesus and his ministry amounted to an effort to win salvation by intellectual works, while as a form critic Bultmann also judged the attempt to reconstruct Jesus' ministry practically impossible because of the nature of the sources. On this view the religious beliefs animating the Gospels formed an impenetrable barrier blocking any attempt at historical reconstruction of Jesus and his ministry.

The "New Quest." The quest for the Jesus of history took a new turn in 1953. Ernst Käsemann delivered a paper at a gathering of Bultmann's former students in which he argued that a "new quest" for the historical Jesus was legitimate, necessary, and possible: legitimate, because it cohered with the evangelists' intention to inform us about Jesus; necessary, because otherwise Christians would have no response to those who charged their religion with being simply a myth bereft of any demonstrable relation to the historic personage of Jesus; possible, because of the availability of a method, form criticism, fostered by Bultmann himself. Even Bultmann's analysis of *The History of the Synoptic Tradition*, Käsemann could point out, not infrequently traced some saying or deed found in the Gospels back to Jesus himself.

The "new quest" differed from its predecessor in two major respects. On the one hand, it had a positive goal, namely, to ascertain what continuity might be found to underlie the discontinuity, so stressed by participants in the "old quest," between Jesus as viewed through an historian's lens and the Christ portraits of the New Testament. This goal was by no means a matter of proving the validity of the latter, but it did involve an effort to show that the Christian faith expressed in the Gospels was at least one possible response to Jesus' earthly career. But if the goal was more positive, the "new quest" also assumed a far more critical attitude toward its sources than did its predecessor. From the vantage point of form criticism, nothing in the Gospels is to be acknowledged as historical simply by its presence in the texts. Rather, only those sayings and deeds ascribed to Jesus that meet a set of stringent criteria are to be accorded historical probability. The "new quest" makes no promise of achieving a full blown biography of Jesus, but it does claim with some confidence that Jesus' characteristic manners of speaking and acting can be recovered.

Three years after Käsemann delivered his paper another member of the Bultmannian circle, Günther Bornkamm, published *Jesus of Nazareth.* This first major contribution to the "new quest" established the contours of an historical image of Jesus that would enjoy consensus status for almost three decades. On Bornkamm's account Jesus' contemporaries might have perceived him as a prophet, because of his message about the Kingdom of God, or as a rabbi, because he expounded God's will. In each case, however, there was something unique about Jesus' exercise of the role. Whereas prophets spoke a word of the Lord that came to them, Jesus spoke on his own authority —"Amen, I say to you." In Bornkamm's reconstruction, by announcing the imminence of the Kingdom, Jesus also claimed that people's response to his ministry in the present would be decisive for their status when the Son of Man, a figure whom Jesus regarded as other than himself, came as eschatological judge.

The rabbis, for their part, expounded God's will through casuistic commentary on the text of Scripture, a role they assumed only after years of study as disciple to another rabbi to whom they presented themselves. Jesus, however, possesses no scholarly credentials, he chooses his disciples, not they him, and there is no notion that they might someday equal, much less surpass, him. In contrast to the rabbis his style of teaching is direct and almost secular, presuming no prior knowledge of learned debates but appealing, in parables, directly to his hearers' experience. In the content of his teaching Jesus contradicts the normative interpretation of the Law, making light, for example, of the Sabbath obligation to abstain from work. Even more audaciously, he proceeds to contradict the letter of the Law itself, abrogating the dietary regulations in favor of interior purity. Exercising the power to forgive sin, as both prophet and rabbi Jesus arrogates to himself an authority greater than Moses' and thus sets himself beyond the pale of Judaism. Unique in addressing God with filial tenderness and familiarity as **Abba,* Jesus stands in sharp contrast to the casuistic legalism and ritualistic formalism of his contemporaries. Implicit in Jesus' speech and actions was a claim to authority that rendered him a blasphemer liable to death in the eyes of his fellow Jews. That same implicit claim was, Christians believe, vindicated when God raised Jesus from the dead, and its meaning becomes explicit when they resort to titles like Messiah, Son of God, Son of Man, or Lord to articulate his significance. Thus for Bornkamm and the many authors who followed him, the implicit claim operative in Jesus' uniquely authoritative manner of speaking and acting and vindicated by the resurrection provides the continuity between the "historical Jesus" and the "Christ of faith."

Critique and Revision of the New Quest. In time this image of Jesus became the object of severe critique and ongoing revision. The critique, laid out by scholars like E.P. Sanders in his 1985 *Jesus and Judaism* and Paula Fredriksen in her 1988 *From Jesus to Christ*, uncovers first of all a theological bias operative in the historical portrait of Jesus that draws his features into focus by heightening the contrast between him and the Judaism of his day. The unrelieved legalism and formalism of that Judaism stem more from the confessional heritage of Bornkamm and his fellow post-Bultmannians than from the historical reality of Jesus' time. Bornkamm's Jesus emerges from a line of German Protestant scholarship that has consistently historicized Luther's Law/Gospel dialectic. Scholars in this line, extending back at least as far as Bultmann's teacher, Wilhelm Bousset, portray a Judaism which, as a religion of works and ritual, comes to resemble the Catholicism Luther opposed and against which Jesus could be claimed as a champion of the gospel of free grace. This negative image of Judaism, the distorted result of projecting a theological *a priori* onto an historical situation, has travelled beyond its originally Protestant context, being put to use by European Catholics critical of their church's central administration (H. Küng) and by Latin American liberation theologians eager to parallel their context with that of Jesus. That negative stereotype of Judaism unfortunately contributes to the continuance of anti-Semitism.

Beyond this critique of the theological bias operative in the "new quest," several sources have fed an ongoing process of revision of the historical image of Jesus. Archeological investigations have combined with literary findings like the Dead Sea Scrolls to yield a considerably nuanced picture of Second Temple Judaism. In light of the pluralism extant among the Jews of Jesus' day, the notion of a monolithic, "official," normative Judaism to which Jesus can be contrasted loses plausibility. Geographical differences also assume significance: Jesus was born to and exercised his ministry among Galilean villagers remote from the influence of both Temple and Pharisees and not kindly disposed to an urban center that imposed and benefitted from a crushing burden of taxation.

Jewish scholars like David Flusser and Geza Vermes have responded to the "new quest" by advancing the recovery of Jesus' own Jewishness. They highlight his affinities with Pharisaism, deny the uniqueness of his *Abba*-usage, and argue that his intensification of the demands of *Torah* and declarations of the forgiveness of sin lie well within the parameters of Judaism. Vermes, in a series of studies beginning with his 1973 *Jesus the Jew*, locates Jesus within the tradition of Galilean wonder-working *Hasidim* or holy men whose model was the prophet Elijah; this Jesus was a wandering charismatic who, taking his place among the poor and outcasts, healed and cast out demons in enthusiastic expectation of the imminent arrival of God's Kingdom. Vermes uses a social scientific category when he focuses on Jesus as a charismatic, and thus he reflects the interdisciplinary turn biblical studies have taken of late with the addition of sociology and anthropology to their resources. That turn favors a retrieval of the full dimensions of Jesus' activity, rescuing him from the Enlightenment's relegation of religion to the private and individual sphere and allowing consideration of the social and political ramifications of his ministry as exercised concretely in the context of Roman-dominated Palestine.

Recent Approaches. Much of the ferment fostered by these developments has come to a head in the work of the Jesus Seminar organized within the Society of Biblical Literature in 1985. The novel approach taken by this group of scholars to determine the historicity of sayings attributed to Jesus in the New Testament and other early Christian documents has received notoriety. They voted on each saying, casting colored beads coded according to degree of probability. They published the results, again color-coded: sayings in red are most probably those of Jesus, sayings in black are least probable. The Jesus Seminar also takes a novel approach to historical Jesus research by expanding the core of what it takes as basic data. In addition to the four canonical gospels, members of the Jesus Seminar argue, some of the Gnostic material discovered at Nag Hammadi in 1945 ought also to be taken into account. Claiming that documents like the *Gospel of Peter*, the *Apocryphon of James*, and especially the collection of sayings known as the *Gospel of Thomas* enshrine early and independent data on the formation of the Christian tradition, seminar members particularly prize the latter document as preserving authentic sayings of Jesus. Some of these sayings are unknown to the gospels while, for others, *Thomas* provides the more original version. Seminar members also greatly expand the significance of the Q-source, the hypothetical collection of sayings of Jesus, the existence of which is deduced from the occurrence of these sayings in both Matthew and Luke but not Mark. This hypothetical collection is promoted to become the *Sayings Gospel Q*, and stages in its composition are discerned to yield an earliest layer which, like the Thomas material, says nothing of Jesus' death or resurrection, betrays no tincture of apocalyptic eschatology, but rather resonates with wisdom movements within and outside Israel. Indeed, the wisdom sayings of *Q* are found to bear marked similarities to contemporary traditions of Greco-Roman Cynicism.

John Dominic Crossan draws these threads together in his 1991 *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*, subsequently popularized in *Jesus: A Revolutionary Biography*. On Crossan's account Jesus changed his mind about John the Baptist's message of the imminence of an apocalyptically conceived kingdom, rejecting the apocalyptic in favor of the immediate, unbrokered accessibility of God which, shattering a social hierarchy based on honor and shame, called for a radically egalitarian way of life. This was the Kingdom of God, which Jesus acted out in an itinerant ministry to the villages of Galilee. His journeys were similar to the counter-cultural wanderings of the Cynics, whom Crossan likens to the hippies of the Greco-Roman world. What Jesus offered was healing, and, in a context where much illness both physical and mental was attributable to the poverty and systemic violence imposed to maintain the hegemony of Temple and Romans, such healing had political significance. In the eyes of the Jerusalem establishment, whose control over the definition of illness and over the means of relief Jesus challenged, his healings and exorcisms cast him in the role of magician or sorcerer. On one point Jesus differs from the Cynics: while they supported themselves by begging, Jesus deliberately sent his followers out without a bag for provisions. By this stratagem Jesus ensured the dependence of his itinerant ministry on the hospitality of those who would receive him. Offering healing, he sought the practice of open table fellowship, by which he again subverted the social rankings of the day and acted out the egalitarianism consonant with the presence of the Kingdom. All of this set Jesus and his socially revolutionary movement on a collision course with the power structure of the day, centered in the Temple. Thus, Jesus' actions, symbolic of the destruction of the Temple, happening at Passover, could easily have brought about his arrest and execution. Regarding the details of Jesus' last days, Crossan invokes the *Gospel of Peter* to mount an argument that the passion narratives are spun for the most part from a Christian reading of the Old Testament.

Far less iconoclastic than the work of Crossan and the Jesus Seminar is John P. Meier's multivolume study entitled *A Marginal Jew*. Meier's first volume, appearing in 1991, set the stage by considering sources, method, Jesus' background and education, and the chronology of Jesus' life. Notably, he concurs with Joseph Fitzmyer in rejecting the Jesus Seminar's claims for the early and independent provenance of material preserved in the Gnostic writings from Nag Hammadi and thus sweeps aside Crossan's strictly sapiential, non-eschatological reading of Jesus' message. Rather, in his second volume, Meier emphasizes John the Baptist's perduring influence as Jesus' mentor. While Jesus may have shifted his emphasis away from John's prospect of imminent fiery judgment to stress the glad news of the nearness of a saving God, undertones of judgment were never totally absent from his preaching, which, like John's, proclaimed the imminence of God's decisive act. Centering his message on the symbol of Kingdom of God, Jesus both announced the futurity of the coming of the Kingdom and also claimed that it was in some sense already present in his own ministry, a claim that he acted out by performing not magic but miracles, especially healings and exorcisms. From this consideration of Jesus' mentor, message, and miracles, the figure of Jesus emerges as an Elijah-like eschatological prophet of a Kingdom both future and yet already in some fashion present, especially in Jesus' miracles. Meier proposes in his third volume to reconstruct Jesus' authoritative interpretation of the Law and guidance for concrete behavior, as well as the individuals and groups with whom he interacted—the Twelve and other disciples, tax collectors and sinners, Sadducees and Pharisees.

At the present stage of discussion, the lines of division among those pursuing the question of the historical Jesus correspond roughly to earlier positions on Jesus' eschatology. Weiss' and Schweitzer's construct of a Jesus for whom the coming of an apocalyptically envisaged Kingdom lay wholly in the future met its counterpoint in C.H. Dodd's assertion that for Jesus the Kingdom was wholly present in his own ministry, to which J. Jeremias responded with a Kingdom which was for Jesus both already and not-yet. In similar fashion, on the present scene, E.P. Sanders has emphasized the futurity of Jesus' expectation, while Crossan's and Marcus Borg's sapiential Jesus knows only a present Kingdom, to which Meier responds with a Jesus for whom the Kingdom is both outstanding and yet proleptically present. On all their accounts, however, Jesus is to be understood historically as a first century Jew concerned in some fashion with the renewal of his people, and none would deny that such renewal involved more than a purely religious realm; for Jesus, as for the ancient world generally, religion, society, and politics formed a seamless garment.

Theological Significance. Beyond the question of the historical Jesus lies the further question of the theological significance of the results of historical Jesus research. The very nature of that research sheds some light on the issue. Inquiry into Jesus by historical means involves the historian in a subtle interplay between initial interpretive hypothesis and data the factual status of which is to be determined; the outcome will be a set of more or less probable facts rendered coherent and intelligible by some more or less comprehensive master image or hypothesis. Historical constructs of Jesus thus involve both degrees of probability in their various components and perspectival definition of their unifying hypotheses; hence, such constructs are in principle always subject to revision. Negatively, this would preclude according foundational significance for Christian faith to anyone's particular version of the historical Jesus. It would rule out as naive and simplistic moves like Harnack's, common though such maneuvers have again become, whereby one appeals to an historical construct as the "real Jesus" who ought to take precedence over the interpretive products of Scripture and tradition. On the other hand, the limits intrinsic to the practice of history do not render that discipline's results merely arbitrary or purely subjective.

Hence, the results of historical Jesus research become significant for Christian faith in at least two ways. Most generally, they counter recurring temptations to docetism by presenting Christians with images of Jesus as fully human and historically situated. Second, when the perspective from which historical data on Jesus are evaluated and interpreted includes Christian faith, that faith may, among other things, illumine the significance those data hold for the present. From this enlarged perspective an interpreter may move beyond a strictly historical account to produce an historically informed theological narrative. Such theological readings of historical interpretations of Jesus are distinctively modern artifacts that continue the christological process from which the gospels emerged; they may function for contemporary Christians much as did the gospels for their original addressees, even while they serve the ongoing proclamation of those same gospels.

See also JESUS CHRIST, BIOGRAPHICAL STUDIES OF 7:949; JESUS CHRIST AND WORLD RELIGIONS 18:210; JESUS CHRIST (THEOLOGY) 18:212.

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[W. P. LOEWE]

HONG KONG, THE CHURCH IN

Adjacent to Guandong province in southeast China, Hong Kong is a British Crown colony. It comprises Hong Kong island, ceded by China in 1842; Kowloon peninsula, ceded in 1860; and the New Territories, a mainland area adjacent to Kowloon; and a number of offshore islands. In 1898 Britain leased the New Territories for ninety-nine years. Hong Kong is scheduled to become a special administrative region of China in 1997. In all it covers an area of 1,075.7 sq. km. (415.3 sq. mi.), with a population in 1993 of approximately 5,858,000.

Catholics and Protestants. The *Hong Kong Year Book 1994* reports that baptized Catholic Christians number 249,180, ministered to by 253 priests, 64 brothers, and 630 sisters. There are 63 churches and 34 Mass centers. The Catholic Church sponsors 270 schools, including secondary, primary, and kindergarten, and administers 6 hospitals, 13 clinics, 17 social service centers, 7 hostels, 27 old folks homes, and 1 rehabilitation center for the disabled. On the Protestant side, the *Year Book* gives the following statistics: 258,000 baptized Christians belonging to no less than 52 denominations and independent churches with 900 congregations. Institutions organized under the names of Protestant bodies include: 7 hospitals and 24 clinics; 122 secondary schools, 141 primary schools, 146 kindergartens, 13 theological seminaries and Bible colleges; 108 community centers and youth centers; 35 day-nursing centers; 8 children's homes; 27 old folks homes; 78 day-centers for the elderly; 3 deaf-mute schools; 10 schools for special children; and 20 campgrounds.

Missionary Activities. China ceded Hong Kong as a colony to Great Britain in 1842. Almost immediately, both Protestant and Catholic chaplaincies were established to minister to the British colonists and soldiers and to evangelize the Chinese people. Baptists, Congregationalists, and Basel Missioners formed congregations, and as early as 1849 Anglicans constructed St. John's Cathedral. Schools, charity centers, and dispensaries were established. By 1887 the first hospital under Church sponsorship was established.

The Catholic Church's first mission, established in 1842, later became the Church of the Immaculate Conception. As early as 1843, Catholics sponsored a school for Chinese boys. Missionary societies and orders conducted schools, and greatly aided charity missions that cared for foundlings, the sick, and old people. The Congregation for the Propagation of the Faith divided Catholic missions in China into five regions. Hong Kong, made a vicariate apostolic in 1874, belonged to the fifth region and was the site of three regional assemblies (1880, 1890, 1919). Hong Kong was made a diocese in 1946. The first Chinese Catholic bishop, Francis Hsu, was ordained in 1969. In the 1970s and 1980s the Catholic Church in Hong Kong was keenly aware of the urgency of developing local clerical leadership. The Chinese clergy has increasingly assumed responsible positions in the Church hierarchy. John Baptist Wu, who became bishop in 1975, was made a cardinal in 1988.

Impact from China. After the first World War, Hong Kong, like the rest of China, experienced great turmoil. In the midst the Sino-Japanese War (1937-1945) and of the civil war in China (1945-1949), Hong Kong was flooded with refugees. During the Japanese occupation of Hong Kong (1941-1945), foreign missionaries were forced to flee or were interned. The Chinese clergy, however, left to themselves, proved to be self-reliant administratively, financially, and pastorally.

The Communist take-over of China in 1949 was destined to make a notable impact on the ecclesiastical scene in Hong Kong. Refugees flowed from mainland China en masse in the 1950s and 1960s. As a result, emergency social work, temporary housing, and makeshift educational facilities were in great demand. The Churches, Protestant and Catholic alike, rose to meet the challenge. They became pioneers in social services, sometimes encouraging the government to take on welfare programs, sometimes working with the Government's Social Welfare Department to do social service. Caritas Centers, a network of social service centers organized by the Catholic Church with generous donations from abroad, have become an important church-sponsored social service institution. The Protestant counterpart, the Hong Kong Christian Service, operates some fifty social service centers offering a wide spectrum of services and is an equally important church-related organization.

Ecumenical Collaboration. The Hong Kong Christian Council, a Protestant-related group organized in 1954 to coordinate social services, promotes ecumenical relations among the mainline denominations. Another interdenominational body, the Hong Kong Chinese Christian Churches Union, has a membership of 259 Protestant congregations. It administers cemeteries and homes for the aged and is interested in coordinating evangelistic and other activities. The Catholic Church in Hong Kong has not entered into any formal ecumenical links with the Protestant churches, but collaborates with certain Protestant bodies in the areas of social service and audio-visual communication. Few of the Protestant sects and independent churches that have grown up in recent years are ecumenical-minded.

Bishop Peter Kwong of the Anglican Church was one of two religious leaders appointed to serve on the Drafting Committee for the Basic Law of Hong Kong. It will serve as a constitution for Hong Kong when Hong Kong becomes a special administrative region of the People's Republic of China 1 July 1997. The Basic Law, signed in 1990, provides for the following: the freedom of religious belief; the freedom of religious organizations to acquire, use, dispose of, and inherit property; the right of these organizations to receive financial assistance; the right to run seminaries and other schools, hospitals, and welfare institutions; and the right to provide other social services.

The Hong Kong churches and the Christian clergy and church members have maintained close ties with their counterparts in China and have assisted in material and other ways. Participation by the Hong Kong Christians in the regular work of the Church in China, however, presents special difficulties. The Protestant church bodies in Hong Kong do not expect to become integrated with the Church in China. It is agreed that the churches in the special administrative region and those in the mainland will relate to each other under the principles of mutual respect and mutual assistance, but not interfere with each other. The Catholic Church's situation is more complicated. Whereas the Catholic Church in Hong Kong is undivided, in the mainland there is the Patriotic Church that is under the control of the state, and there is the underground Church, which remains loyal to the Vatican.

See CHINA, CHRISTIAN CHURCHES IN.

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[P. K. H. LEE]

HORGAN, THADDEUS DANIEL

Franciscan, ecumenist, administrator, author; b. Jersey City, NJ, 16 March 1936; d. Waterbury, CT, 19 April 1990. Thaddeus Daniel Horgan entered the the Atonement Friars of Graymoor in 1956 and was ordained a priest in 1963. After receiving the S.T.L. degree from the Catholic University of America in 1965, he pursued further studies at Columbia University and the Gregorian University. A prolific writer, he wrote and edited seven books and more than 150 articles and pamphlets on Catholic teachings, ecumenism, and Franciscan spirituality.

An energetic ecumenist, in 1968 Horgan established the Centro Pro Unione in Rome, an ecumenical library and conference center. He was director of this center until 1973, when he was elected to the general council of the Atonement Friars and had oversight responsibility for its ecumenical ministries. Horgan served in various capacities at the Graymoor Ecumenical Institute, where he participated in national and international ecumenical initiatives. He also filled editorial positions for *Ecumenical Trends*, a monthly ecumenical journal. Dedicated to both scholarly and grassroots ecumenism, he served in numerous organizations, including the Faith and Order Commission of the National Council of Churches of Christ, USA, and the North American Academy of Ecumenists. From 1988 until his death, he was associate director of the Bishops' Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops [*see* NCE 17:43]. This position brought him into direct involvement with the ecumenical bilateral dialogues in the United States [*see* NCE 17:42].

In addition to his ecumenical work, Horgan was noted for his activity among Third Order Regular Franciscans. A member of the International Franciscan Commission from 1979 to 1982, he was an instrumental collaborator for the revised *Rule of the Third Order Regular of Saint Francis* that received papal approval in 1982. His pastoral ministry also included a three-year tenure as pastor in Jamaica, West Indies, from 1982 to 1985 at a covenanted Anglican/Roman Catholic parish where he combined daily parochial leadership and ecumenical life.

See also ECUMENISM, ARTICLES ON 18:136.

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[P. COGAN]

HOVDA, ROBERT W.

Priest, writer, editor, leader in the liturgical movement; b. Wisconsin, 10 April 1920; d. New York City, 5 February 1992. Raised in Minnesota, Hovda discovered the social gospel in the Methodist youth movement. By the time he left high school he was a member of the Socialist Party, and in college he discovered the connections being made between liturgy and social justice. As a conscientious objector during Word War II he came to know the Catholic Worker movement; before the war ended he had entered the Roman Catholic Church and was attending the seminary in Collegeville, MN. Hovda was ordained for the Diocese of Fargo and served for ten years in North Dakota parishes.

Drawing on his pastoral experience and interest in the liturgical movement, he began publishing in *Amen*, *Commonweal*, *Worship* and *Liturgical Arts*. Teaching and campus ministry followed. In 1965 Hovda began thirteen years as an editor at The Liturgical Conference in Washington, DC. The liturgical, social and ecumenical directions of the Conference mirrored Hovda's own developing thought. His monthly essays, published in *Living Worship* and in several books, especially *Manual of Celebration* and *Strong, Loving and Wise*, were of critical importance to implementing the reform of Vatican II. *Environment and Art in Catholic Worship*, a document of the Bishop's Committee on the Liturgy, was written largely by Hovda.

In the 1980s Hovda lived in New York City, doing parish work there and extensive speaking around the United States. He continued his writing in the "Amen Corner" for the journal *Worship*. Hovda was an outspoken advocate of the ordination of women, the rights of homosexuals, and a host of causes that flowed from his conviction that the exalted equality Christians are meant to experience at the eucharistic table is a model for their only politics, in church and out. Until his death, he continued to insist in every forum that the liturgy both inspires and expresses those apparent opposites, human freedom and human solidarity.

See also LITURGICAL CONFERENCE 17:355; LITURGICAL MOVEMENT, CATHOLIC 8:900; CATHOLIC WORKER, THE 3:338.

[G. HUCK]

HUMAN GENOME PROJECT

The Human Genome Project (HGP), sometimes called the Human Genome Initiative (HGI), is a collaborative effort by scientists from around the world to map and sequence the human DNA [*see* GENES, CHEMICAL STRUCTURE OF 6:324]. The research task is to locate and identify each of the 100,000 estimated genes that constitute the human genome. A genome is defined as a complete haploid set of chromosomes with its accompanying genes. Researchers hope to decipher the sequence of the three billion estimated base pairs (adenine, cytosine, guanine, and thymine), locate the subsequences that code as genes, and then create a computerized gene library that can be read by medical doctors. Beyond the mere gathering of information, geneticists involved in HGP hope to identify those genes responsible for human diseases and to advance dramatically the quality of health care in our society. Research scientists communicate with one another through the worldwide Human Genome Organization (HUGO). Each dramatic new discovery brings gene hunters closer to the source of lethal diseases such as cystic fibrosis, Huntington's, Alzheimer's, colon cancer, breast cancer, and perhaps even behavioral patterns such as aggression, alcoholism, and homosexuality.

In the United States the Human Genome Project began full swing in 1988 with congressional approval of a three billion dollar budget to be spent over a fifteen year period. The funds are administered by the National Institutes of Health (NIH) along with the Department of Energy (DOE). Due to the advocacy of James D. Watson, who along with Francis Crick received the Nobel prize for discovering the double helix structure of DNA, the budget includes support for research on the Ethical, Legal, and Social Implications (ELSI) of the new genetic knowledge. Among ELSI grantees is the Center for Theology and the Natural Sciences at the Graduate Theological Union in Berkeley, California, which researches the theological and ethical questions raised by HGP.

It is significant that HGP scientists are working with social scientists, lawyers, biomedical ethicists, theologians, and philosophers to anticipate the social and cultural ramifications of genetic research. This essay concentrates on seven issues of ethical and theological consequence that have emerged from initial research.

Genetic Discrimination. Genetic discrimination is defined as unfair treatment of an individual or members of an individual's family solely because of real or perceived differences from the normal human genome. Although discrimination on the basis of genetic traits is most likely to occur by employers and their medical insurance carriers, advances in genetic knowledge may inadvertently reinforce existing patterns of racial or similar forms of cultural prejudice. Employers may be motivated to use screening to cut premium costs for the medical insurance they pay on behalf of employees. Underwriters already deny or limit coverage to some gene-related conditions such as sickle-cell anemia, atherosclerosis, Huntington's disease, Down syndrome, and muscular dystrophy. This list could increase. Individuals with genetic predispositions to diseases whose treatments are costly may become unemployable, uninsured, and finally become unable to acquire medical care. Between thirty and forty million persons in the United States currently live with insufficient or no medical coverage; and, despite its promises for a better life, HGP could have as a side effect the creation of a new class of poor people. Ethicists operating out of the theory of rights are seeking protection from discrimination by invoking the principles of confidentiality and privacy. They argue that genetic testing should be voluntary and that the information contained in one's genome be controlled by the patient. This argument presumes that if information can be controlled, then the rights of the individual for employment, insurance, and medical care can be protected. There are some grounds for thinking this approach will succeed, since current legislative proposals seem to favor privacy.

The Abortion Controversy. The advance of genetic knowledge and the development of more sophisticated reproductive technologies will only add nuance and subtlety to an already complicated controversy over *abortion on demand. Techniques have been developed to examine in vitro fertilized (IVF) eggs as early as the fourth cell division in order to identify so-called "defective" genes such as those for cystic fibrosis. Prospective parents may soon use laboratory technology to fertilize a dozen eggs, screen for the preferred genetic makeup, implant the desired zygote(s), and discard the rest. What will be the status of the discarded embryos? Might they be considered abortions? What criteria are used to define "defective" when considering the future of a human being? Should prospective parents limit themselves to eliminating defective children, or should they go on to screen for positive genetic traits such as blue eyes or higher intelligence? If so, might this lead to a new form of eugenics, selective breeding based upon personal preference and prevailing social values? What will become of human dignity?

There is also the question whether the legal precedent set by *Roe v. Wade* in 1973 would not serve to legitimate discarding preimplanted embryos. This Supreme Court case legalized the use of abortion to eliminate a fetus from the uterus as an extension of a woman's right to determine what happens to her body. In principle this should not apply to preimplanted embryos, because they are life forms outside the woman's body. However, some interpret *Roe v. Wade* to indicate that the embryo is the woman's property regardless.

The Roman Catholic tradition has set strong precedents regarding the practice of abortion, but it is premature to predict just which way Catholic moral theologians will go when confronted with this new challenge. The precedent against aborting the unborn is clear from the Second Vatican Council's Constitution *Gaudium et spes*: ". . . from the moment of its conception life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes." In its *Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation*, the Congregation for the Doctrine of the Faith iterates this position: "The human being is to be respected and treated as a person from the moment of conception." The challenge to ethicists in the Roman Catholic tradition is to examine what occurs at the preimplantation stage of the embryo (or pre-embryo) to determine if the word "abortion" applies. If it does, this may lead to recommending that genetic screening be pushed back one step further, to the gamete stage before fertilization. The genetic makeup of sperm and ovum separately could be screened, using acceptable gametes and discarding the unacceptable. The Catholic Health Association of the United States recommends the development of techniques of gonadal cell therapy to make genetic corrections in the reproductive tissues of prospective parents before conception takes place, that is, gametocyte therapy. Other issues such as the criteria for genetic acceptability remain, but some issues regarding postconception abortion may be solved in this way.

Genetic Determinism, Human Freedom, and the Gene Myth. The third issue deals with the problem of myth and reality, of public perception and laboratory truth. The growing cultural myth is deterministic. On the one hand, genetic determinism seems to compromise human freedom. Genes could be blamed for human fallibility and immorality. On the other hand, if all human problems can be located in the genes, then medical practice using genetic manipulation appears to be the pathway to utopia. However, this popular image of genetic determinism is at odds with what most molecular biologists are discovering, namely, the gene is only one factor among others in determining who human beings are. Genotype does not exhaustively determine phenotype, i.e., some genes express themselves and others do not, and this expression is in part influenced by environmental triggers. The actual form one's body takes is only partially determined by the individual's genome. What scientists see in restriction enzymes and under microscopes does not compromise human freedom at the experiential level.

Connecting Genes with Guilt and Race. Does a genetic predisposition to antisocial behavior, e.g., aggression or alcoholism, determine one's responsibility before the law? The legal system is faced with a rethinking of the philosophical bases on which concepts such as free will, guilt, innocence, and mitigating factors have been constructed. There is no question that research into the connection between genetic determinism and human behavior will continue, and new discoveries will become immediately relevant to the prosecution and defense of accused criminals. The focus will be on the concept of free will, because the assumption of the Western philosophy from Augustine onwards that underlies contemporary understanding of law is that guilt can only be assigned to a human agent acting freely. The specter on the horizon is that genetic predispositions to certain forms of behavior will constitute compulsion, creating a legal conundrum: either a person with genetic predisposition to crime is declared innocent and set free, or the person is declared so morally impaired as to justify incarceration and isolation from the rest of society. The former would jeopardize the welfare of society; the latter would violate individual rights.

That society needs to be protected from criminal behavior and that such protection can be had by isolating individuals with certain genetic dispositions leads to further questions regarding insanity and race. The issue of insanity arises because one can predict that the genetic defense may rely upon precedents set by diminished capacity. The courts focus on the insane person's inability to distinguish right from wrong when committing a crime. When a defendant is judged innocent on these grounds, he or she is incarcerated in a mental hospital until the medical evaluators judge that individual to be cured. Once cured, the person is then released. In principle, the person might never be judged "cured" and spend more time in isolation than the prison penalty prescribed for the crime, perhaps the rest of his or her life. Should the genetic defense tie itself to the insanity defense, and if one's DNA is thought to last a lifetime, then the trip to the hospital may become the equivalent of a life sentence. In this way the genetic defense may backfire. When it backfires, it may be picked up by the prosecution to incarcerate certain individuals with certain genomes. If these particular genomes are more prevalent in one race than another, preemptive incarceration may be proposed as the method whereby society protects itself from the alleged criminal race. If society begins to identify crime with genes and then genes with race, it may inadvertently coopt biological support for prejudice and discrimination, just as the eugenics movement (*Rassenhygiene*) among geneticists was co-opted by the Nazis to provide the scientific justification for exterminating the mentally retarded, the physically disabled, and the Jews.

A Genetic Predisposition to Homosexuality? With discovery in 1993, as yet unconfirmed, of a genetic link to certain forms of male homosexuality transmitted maternally on the X chromosome, the controversy over the biology of homosexual orientation and the morality of homosexual activity entered a new stage. Comparable studies on lesbianism are as yet incomplete. Science has now become a factor in the ethical debate, but in itself scientific knowledge does not determine the outcome of the debate. If it becomes demonstrated that homosexuality is genetically inherited, then several different paths of ethical logic could be followed. First, the gay person could be dubbed morally innocent for he is not responsible for his genetic profile, i.e., sexual orientation would be built in at birth, thereby relieving the individual of any responsibility for such orientation. Ethically, a healthy human would express this natural orientation. Society would thus be bound to a nonpunitive acceptance of homosexual expression and activity. A second logical path would be to dub homosexual activity as immoral while maintaining neutrality with regard to genetic orientation. If homosexuality is considered immoral, society may consider the gene for it defective in a manner similar to "defective genes" for cancer or Down syndrome. The field of medicine would be sent searching for a cure, a way to keep the gene turned off. Through selective abortion fetuses with the defective homosexual gene would be eliminated before birth along with those having genetic predispositions to Down syndrome. Because the research is still in its beginning stages, the possibility of further discoveries, such as genetic predisposition to heterosexuality and even to homophobia, are possible. Should this happen, then all sexual orientation would be considered genetically determined, or at least influenced. This opens the gate to a third path that emphasizes responsibility. In this last scenario, no one would be considered responsible for being born with the genetic predisposition for homosexuality, but all would be held responsible for its social expression.

Somatic Therapy v. Germline Enhancement. Somatic therapy refers to the treatment of a disease in the body cells of a living individual by trying to repair an existing defect. Body cells contain the full complement of forty-six chromosomes. In contrast, germline cells in the reproductive process contain only twenty-three chromosomes, and these are passed on to the next generation. Intervention into the germline cells influences heredity; and the possibility of significantly enhancing the quality of life of future generations through germline intervention looms on the horizon. Virtually all ethical commentators agree that somatic therapy is morally desirable, and they look forward to the advances HGP will bring for expanding this important work. Yet ethicists stop short of endorsing genetic selection and manipulation for the purposes of enhancing the quality of biological life for otherwise normal individuals or for the human race as a whole. In its 1982 document, *Manipulating Life: Ethical Issues in Genetic Engineering*, the World Council of Churches argued that:

> somatic cell therapy may provide a good; however, other issues are raised if it also brings about a change in germ-line cells. The introduction of genes into the germ-line is a permanent alteration. . . . Nonetheless, changes in genes that avoid the occurrence of disease are not necessarily made illicit merely because those changes also alter the genetic inheritance of future generations. . . . There is no absolute distinction between eliminating "defects" and "improving" heredity.

The primary caution raised by the WCC has to do with a lack of knowledge regarding the possible consequences of altering the human germline. The present generation lacks sufficient information regarding the long term consequences of a decision today that might turn out to be irreversible tomorrow. Thus, the WCC does not forbid germline therapy or even enhancement, but is cautious about its outcome.

With regard to the debate among bioethicists, five arguments are generally raised in favor of germline modification for the purposes of therapy: (1) Medical utility—germline gene therapy offers a true cure for many genetic diseases; (2) Medical necessity—such therapy is the only effective way to address some diseases; (3) Prophylactic efficiency—prevention is less costly and less risky than cure; (4) Parental autonomy—one should respect parents' judgment when they request germline intervention. (5) Scientific freedom—scientists should be permitted to engage in germline inquiry. Similarly, five arguments are raised opposing germline intervention: (1) It is scientifically uncertain and could risk future generations; (2) Genetic enhancement could exacerbate social discrimination; (3) It is impossible to obtain the consent of future generations. (4) Germline therapy may never be cost effective, thus jeopardizing resources; (5) Future generations have the right to inherit a genetic endowment that has not been intentionally modified.

Should We "Play God"? The acerbic rhetoric that usually employs the phrase, "play God," is aimed at inhibiting if not shutting down certain forms of scientific research and medical therapy. This line of thinking warns that human pride or hubris is dangerous. Opponents to the research consider that pride among the natural scientists in the modern era has taken the form of overestimating the potential of human knowledge, of arrogating for science a kind of omniscience that it does not have. Scientists "play God," that is, they confuse the knowledge they have with the wisdom to decide how to use it. Applied to genetic therapy, the warning against "playing God" implies that the unpredictability of destructive effects on the human gene pool should lead to a proscription against germline intervention and leaving DNA in its present or natural form.

Theological proponents accept historical and evolutionary change and frequently rely upon the axiom, "God creates new things." God is not restricted to the old and fixed, as biblical description of divine activity in the world includes promises of new realities and the fulfillment of these promises. The promise of a new creation yet to come stands out among the proleptic promises of God. Following this argument, the human being can be conceived of as the "created co-creator," a term coined by Philip Hefner. The word "created" indicates that human beings are dependent upon God, the only one who creates *ex nihilo*. Yet, "co-creator" signifies that reality changes and that transformative human activity influences the direction of change, in this case evolutionary change. Applied to genetic intervention with long term consequences, then, the ethical mandate to the created co-creator is to influence the course of change in light of the divinely inspired vision of a new creation.

Conclusion. It is worth noting that virtually all Roman Catholics and Protestants who take up the challenge of new genetic knowledge seem to agree on the dignity principle applied to the developing embryo. Dignity is understood in the Kantian sense, namely, that each human being is treated as an end, not merely as a means to some further end. Pope John Paul II appropriates the dignity principle in his elocution of 23 October 1982, *Biological Experimentation*, wherein he condemns "in the most explicit and formal way experimental manipulations of the human embryo, since the human being, from conception to death, cannot be exploited for any purpose whatsoever." As Church leaders respond responsibly to new developments in HGP, the affirmation of dignity will become decisive for thinking through the ethical implications of genetic engineering.

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[T. PETERS]

HUNGARY, THE CHURCH IN

The history and development of the Catholic Church in Hungary up to 1965 is related in NCE 7. The present article gives an account of the Church in Hungary since 1965.

Hungarian Society. An understanding of the Hungarian Catholic Church requires attention to the changes in society that have occurred during the last thirty years. There were three lasting consequences of the 1956 Revolution: a general social disillusionment and hopelessness; a loss of faith in Marxism and Communism; and a conscious effort to eliminate the Communist system. Beside the loss of political faith, the national traditions were being eliminated under far-reaching modernization policies. The agricultural sector was collectivized, and the peasantry fled to the cities. The existing geographical and social structure disintegrated. The totalitarian regime made the organization of a new social system difficult. Individualism and atomization increased, as did social problems. Hungary ranks among the world's leading countries in the number of suicides, divorces, abortions, and alcoholism. As a result of increasing stress, the life expectancy began to decrease in the 1970s.

While in the official central government the role of the party and the ideology decreased, society began to become independent. In contrast to the state-controlled economy, the home economy and moonlighting became so dominant that it generated a greater part of the national product than did the state economy. Beside the centrally controlled press, a larger number of illegal *samisdats* appeared. In the state supervised Church, there flourished an underground activity and social groups. In short, the development of society outsmarted and undermined central control and supervision. Until the mid-1980s this was a spontaneous process; after that time there was a conscious pursuit to the regime. The post-1956 Hungarian model is not, therefore, a direct confrontation with Marxism or with the existing authority. It is, within an apparent framework of cooperation, the creation of alternatives that are non-centralized and non-Marxist and do not assimilate into the existing power structure. It is thanks to this strategy that the political revolution of 1989 could rely on the experiences of an already existing market economy, on the initiatives of democratic institutions, and on private enterprises.

Persecution of the Church in Hungary. The operating structure of society makes it unavoidable that the past thirty to forty years of the Catholic Church should be understood on two levels. Up to the beginning of the 1950s, the Church was uniformly persecuted. The 1950 agreement (*modus vivendi*) between the state and the Church marked the beginning of the separation of the two. During the initial period, this can be interpreted as a division of labor. The state allowed the existence of the clergy and its hierarchy and the practice of religion in the churches. This was the visible form of the Church that was under episcopal and ecclesiastical leadership. The state did not allow congregational activity, any kind of movements or organizations, any public activity, or a religious presence in every day life. It made religious instruction impossible. These activities had to take place secretly with respect to the work of both the priest and the laity. The totalitarian regime tapped the conversations of both the bishops and the priests, keeping them under strict supervision and in isolation from their congregations. Because of this the ties between the visible Church and the underground Church weakened. These two levels began to think about the Church independently of one another. In the end the underground sector disintegrated as well, since during the persecution everyone strove for the utmost secrecy. The history of the Catholic Church in the last few decades is in any case the history of the tension between the official politics and those people who were the guardians of their Christianity and their communities.

On the "lower" or unofficial level, the key questions for the Church were community building, religious instruction, the fostering of spirituality, and the acquisition of a Christian culture. These goals were achieved primarily through the small communities and through camps camouflaged as tourist sites. All these were considered illegal by the state, or classified as conspiracy against the state, and persecuted and punished accordingly. To understand the magnitude of this, it is necessary to know that in the 1970s the number of illegal Catholic communities was around 4,000, with an estimated membership of 100,000. Apart from the Communist Party and the party-supervised unions, there was no other social movement comparable in size. While during the first two decades of Communism persecution was directed primarily towards priests and religious, from the 1960s increasingly the laity was targeted.

Between 1945 and 1964, the breakdown of those imprisoned or in concentration camps was as follows: 360 diocesan priests (out of a total of 3,600); 940 religious priests (out of 1,420); 200 religious brothers (out of 1,300); and 2,200 women religious (out of 10,000). Thirty-four priests were either executed or died in prison. The most common forms of persecution against laypeople were loss of job, prevention of higher education, continual police surveillance (with a resulting social isolation), and tolerance in only the lowest paying jobs. Often persecution extended to other members of the family. If lay people were caught in community-organizing, they too were sentenced to imprisonment. Generally these police and judicial actions came in waves. In March 1959, seventy theology students were locked out from the Budapest Academy of Theology for refusing to attend a lecture by an excommunicated priest. In 1960 eight priests were arrested for youth ministry activities. On 6 February 1961, twenty-five priests and fifteen lay people were arrested for conspiracy against the state. On 8 December 1964, another fifteen priests were arrested, and on 9 September 1970 five priests were arrested. A group of these priests received amnesty at Christmas 1973, with others being released in 1975. Pope Paul VI won the release of the last of the imprisoned priests on 28 June 1977, when he gave an audience to János Kádár, the secretary general of the Hungarian Communist Party.

Agreements Between Church and State. Parallel to the aggressive persecution of the Church, both the Vatican and the Hungarian Church attempted to maintain the practice of religious life within an authorized framework. The Vatican Secretary of State Agostino Casaroli began negotiations with the Office of Church Affairs. A partial agreement was signed on 15 September 1964 by Casaroli and Secretary General Kádár. This was the first significant diplomatic recognition of the government that had helped defeat the 1956 revolution (Kádár had called in Soviet troops to put down the rebellion). This was preceded by a gesture of good will when the government allowed the formation of a liturgical committee within the Hungarian Catholic Bishops' Conference. The direct result of the Agreement was the appointment of five bishops. From this point on, the appointment of bishops, even though it involved lengthy negotiations, was shared by the Hungarian state and the Vatican. Further results included the opening of the Hungarian Pontifical Institute in Rome in 1965 and a pilgrim house in 1967; permission for a pilgrimage to Rome in 1972; and the opening of a Christian museum. It is assumed that Casaroli enquired about the imprisoned priests. The Catholic laity who were being persecuted for practicing their faith, the unresolved problem of religious instruction, and the issue of the base communities were all left unmentioned in public. Many Catholics felt betrayed.

The Church did not conform to the political situation in which the Party and its ideology controlled the laws. While the opposition sector of society strove to expose the absurdity of Communism and to provide alternatives, the Church tried to obtain legal assurances. An especially clear example is the 14 September 1974 agreement initiated by József Cserháti, secretary of the Bishops' Conference, permitting government supervision of religious instruction in the churches. Priests were attempting to bypass other restrictions by providing religious instruction in the churches—and with increasing success. The government opposed the growth of religious education. The Bishops' Conference wanted to exclude the state's objections by making a separate agreement. This agreement made it compulsory to register for religious instruction at the church and for reporting this to state administrators. The agreement further authorized inspection of instruction by the state administration. Those fearing persecution who wished to partake in religious instruction anonymously could no longer do so. However, the extensive international criticism toward this arrangement forced the government to waive this right a year later.

Diplomacy with the Vatican. Relations between the state and church leadership was made more difficult by the presence of Joseph Cardinal Mindszenty [*see* NCE 17:410], primate of Hungary and archbishop of Esztergom. Cardinal Mindszenty had spent eight years in prison before being freed during the 1956 Revolution. After the defeat of the revolution, Mindszenty fled to the American embassy where he was given political asylum, and his mere presence was a constant irritant. The state tied all concessions to the departure of Mindszenty. Upon Pope Paul VI's emphatic request, Cardinal Mindszenty left for Rome on 21 September 1971 and later moved to Vienna. The Hungarian government objected to the publication of his memoirs. Following this, still during Mindszenty's lifetime, the pope declared the primate's chair in Esztergom as vacant.

The departure of Mindszenty led to improved Hungarian-Vatican relations. First, György Lázár, the Hungarian prime minister, received an audience with Pope Paul VI (13 November 1975); then János Kádár, Communist Party secretary general, also met with the pope (9 June 1977). A few years later (28 November 1984) Pope John Paul II received the president of the Office of Church Affairs, which had been in charge of the church persecutions. The role of the Vatican cannot be overlooked in the legitimation and international recognition of the Kádár regime. At the same time, while a relaxation of restrictions on ecclesiastical activity lagged behind economic liberalization, there was progress. In 1978, the State allowed lay people to register for theological studies. It permitted Hans-Peter Kolvenbach, the superior general of the Society of Jesus, to visit his fellow Jesuits in Hungary in 1985. This could only be interpreted as an unspoken recognition of the Jesuit order, which had been suppressed in 1950. In 1987, the midnight Mass was aired, the first religious telecast.

After the Fall of Communism. In 1989, a fundamental change in ecclesiastical policy could be noted. The Hungarian government extended an invitation to Pope John Paul II to visit Hungary. The diplomatic ties that had been severed in 1945 were re-established. The 1950 decree that had suppressed religious orders was repealed. Early in 1990 the Parliament passed a law guaranteeing freedom of conscience and religion. The Supreme Court nullified the 1948 verdict against Joseph Cardinal Mindszenty. Representatives of the state and the Church mutually declared void the 1950 agreement between the Hungarian Catholic Church and the state that had been forced by the Communist government. A Christian democratic coalition won the elections that were held in the spring of 1990. It was a free Hungary that received Pope John Paul II in the summer of 1991 (16-20 August). By this time the last of the occupying Soviet troops had also departed.

The nature and manner of religiosity had changed in the period from 1945-1990. The determinant in this had not been modernization and secularization, but rather an opposition to the political authority. Up to the mid 1950s, religious practice was common and strong. Seventy to 80 percent of Catholics attended church on Sundays. All children were baptized. Religion was an inseparable part of the culture. The rift was caused by the loss of hope after 1956 and the transformation of the economy that occurred at the same time. In the disintegrating society religious practice dropped drastically between 1960 and 1978: the percentage of children baptized fell to 69 percent, and Sunday church attendance fell from 70 to 8 percent. In 1978 only 36 percent of the entire population and only 40 percent of those baptized as Catholics identified themselves as religious. Between 1948 and 1984 the number of priests and male religious dropped in half, from 5,434 to 2,620. The decrease in the number of priests continued to be catastrophic: until the change in regime, there was no mode for the religious, for deacons, and for the laity in general to be included in pastoral ministry.

Despite the large scale de-Christianization of Hungarian society, the phenomenon of a religion based on conviction increased. The previous rural style of religion was being replaced by an evolving urban type of religiosity that was gaining strength among the intellectuals, the young, and those in the base communities. From 1978 on, there was a determinative surge in religiosity. Hungarian society, which was at the same time becoming more independent both economically and culturally from the central state, was able to become independent ideologically as well. In 1986 already 60 percent of the population considered themselves religious; by 1991, that figure had risen to 70 percent.

Accompanying this upswing was a gradual increase of confidence in the Church. Characteristic of the 1980s was the public loss of faith in the Communist regime and its institutions. More and more people were waiting for solutions to the social problems to come from the churches. In 1990, 85-90 percent of the people demanded the inclusion of the churches in public affairs and the return of previous ecclesiastical institutions. A law was passed in 1990 legalizing religious institutions. The law, however, excluded any financial support for the institutions and for ecclesiastical activity, as well as the return of Church property and the payment of compensation of any kind.

Unresolved Issues. In the first years after the change in regime, there were three unresolved contradictions. The government declared the separation of church and state, but the meaning of the "separation" remained unclear. In addition, the legal status of the churches was unclear. Also, there was no mention of the return of Church property nationalized in the 1950s, nor of compensation for losses suffered due to persecution under the Communist era. Separation meant that the Church, plundered and ruined, was left on its own. The financial upkeep of the churches and institutions remain unsolved. Today, approximately half of the budget comes from governmental assistance, one quarter from western assistance, and only one quarter comes from the contributions of the parishioners.

During the debates about the law regarding ecclesiastical institutions and the institutionalization of religious instruction, there was a rift in public opinion. A strong social polarization and religious conflict began. The Communist indoctrination had left deep marks on the people. Knowledge about religion and the Church is remarkably insufficient. There is a great deal of anti-Church prejudice. The antireligious culture is still present and not only in the populace, but in the teachers and in the books. The intellectual strata that obtained its position partly by being antireligious still has a leadership role today. Looking at it from the other side, the Christian intellectuals are few. During the last decades the Church lived isolated from public life. As a matter of fact the Hungarian Catholic Church so far has not opened up toward the world that was initiated by Vatican II.

The documents of Vatican II appeared in Hungarian only in 1975, but even today they have no decisive influence. A defense against persecution had at times led to a fundamentalist position. Any renewal, a dialogue with the rest of the world, or ecumenical cooperation occurred among the secular Christians and in the small communities and not on the level where there was state supervision and manipulation. The change in regime, however, brought about the recognition of an institutionalized, structured ecclesiastical order and its practical re-evaluation. This structure is clerical in both senses: the secular Christians cannot find their place and do not strive for active participation; the clergy on the other hand, used to making decisions without the laity, acts accordingly. There are secular organizations and movements, but there is no central committee because the Bishops' Conference did not allow it. The Justice and Peace Committee exists only on paper.

The rebuilding of the Church is a monumental challenge. The religious orders are coming to life again. At the beginning of 1994, there were fifty-four female and twenty male religious orders in Hungary. Establishments of Catholic education institutions have begun. By the beginning of 1994 there were eighteen Catholic day-care centers, fifty-four elementary schools, twenty-one secondary schools, five vocational schools, sixteen colleges, two teacher colleges, and one Catholic university. The Catholic media is also expanding. Instead of the previous one weekly newspaper and two magazines, there are two weekly papers and more than ten magazines.

Restructuring and Statistical Profile. On 30 May 1993, Pope John Paul II restructured the existing dioceses in Hungary. He made Veszprém an archdiocese, and he created two new dioceses: Kaposvár and Debrecen-Nyiregyháza. The resulting ecclesiastical structure is as follows: suffragans of the archdiocese of Budapest-Esztergom are the dioceses of Györ, Székesfehérvár, and the Eastern-rite Hajdudorog. Suffragans of the archdiocese of Kalocsa-Kecskemét are Pécs and Szeged-Csanád. Suffragans of the archdiocese of Eger are Debrecen-Nyiregyháza and Vác. Suffragans of the archdiocese of Veszprém are Kaposvár and Szombathely. Pannonhalma remained an abbey nullius under the direct jurisdiction of the Holy See. The restructuring involved territorial changes. As a result, several dioceses are planning reorganizational synods to help believers adjust to the changes.

According to the 1949 census, 70.5 percent of Hungary's population were Catholic (67.8 percent Roman Catholic and 2.7 percent Greek Catholic), 21.9 percent Calvinist, 5.2 percent Lutheran, 1.5 percent Jewish, and 0.9 percent belonged to other denominations (such as Eastern Orthodox, Unitarian, Baptist, and Seventh-day Adventist). The proportion who were nonaffiliated was statistically insignificant.

The 1993 official statistics show 67.8 percent Catholics (66.2 percent Roman and 1.6 percent Greek) 20.9 percent Calvinists, 4.2 percent Lutherans, 0.5 percent Jewish, 1.7 percent other denominations, and 4.8 percent nonaffiliated. However, the Calvinist, Lutheran, and Jewish populations have aged. Among the younger age groups there is a higher proportion of Catholics, "other" religions, and the nondenominational. The history of the Catholic Church and its social role are in any case determinative from its situation both in the country and its religiosity.

See also HUNGARIAN ART 7:237; HUNGARIAN LITERATURE 7:244; HUNGARIANS IN THE U.S. 7:254; HUNGARY 7:255; MINDSZENTY, JÓZSEF 17:410.

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[M. TOMKA]

HURLEY, DENIS EUGENE

First archbishop of Durban, South Africa; founding member of the International Commission on English in the Liturgy; b. Cape Town, South Africa, 9 November 1915; son of Denis Hurley and Teresa O'Sullivan Hurley, both natives of Ireland. Denis Eugene Hurley completed secondary education at St. Charles School, Pietermaritzburg, and entered the Missionary Oblates of Mary Immaculate in 1932. Following novitiate in Ireland, he continued his studies in Rome at the University of St. Thomas and the Gregorian University. Hurley was ordained a priest on 9 July 1939. His post-graduate studies in Rome were interrupted when Italy entered the Second World War in June 1940. With some difficulty he returned to South Africa. After parochial and seminary assignments, he was named vicar apostolic of Natal in December 1946 and was ordained a bishop on 19 March 1947. At thirty-one he was the youngest bishop in the Roman Catholic Church.

Witness in South Africa. When the South African hierarchy was established in January 1951, the vicariate apostolic of Natal became the metropolitan see of Durban with Denis Hurley as its first archbishop. In the same year he was elected president of the South African Bishops' Conference. The following year the South African National Party introduced the policy of severe racial segregation and white minority rule known as *apartheid. By this time Hurley had begun to grapple with questions of racial and social injustice. It was a period of awakening as he moved away from acceptance of the situation he had as a boy and young man taken for granted as a native white South African and realized that he was a member of an oppressor class. From this time his opposition to apartheid became a matter of personal conviction and fundamental Christian witness. Under his leadership the bishops' conference began to take steps toward challenging the government's racial policies. Hurley began to make public statements decrying various government actions, including its highly discriminatory policy of education for black South African children. In the late 1950s Hurley became an active member of the South African Institute of Race Relations.

In 1960 Hurley was named to the Central Preparatory Commission for the Second Vatican Council. When the council convened in October 1962, Hurley was elected a member of the conciliar Commission on Priestly Formation and Christian Education. He made important interventions at the council on the draft documents concerned with liturgy, the role of the laity, the formation of priests, and the Church in the modern world. Hurley saw the council as the greatest influence on his life as a Christian and as a bishop. It inspired in him a bolder and far more outspoken opposition to the policy of apartheid. In 1965 and again in 1966 he was elected president of the South African Institute of Race Relations. His inaugural addresses, "A Time for Faith" (1965) and "Human Dignity and Race Relations" (1966) were important statements of his deepening commitment to working for equal rights for all citizens of South Africa. He joined with the other bishops of South Africa in bringing the Roman Catholic Church to a more determined opposition to racial discrimination and social inequality. At the same time he brought about a new cooperation between the Roman Catholic Church and other Christian churches in concerted efforts against injustice. In 1976 he founded the ecumenical interracial agency, Diakonia, which became a major voice for the cause of equality and a practical instrument for addressing such issues as the conditions of domestic workers, industrial conditions, and the concerns of young people. Four years later Hurley had a role in the establishment of the Pietermaritzburg Agency for Christian Social Awareness. In the 1970s he played a prominent part in the integration of the Catholic school system and in espousing conscientious objection to military conscription on ethical and moral grounds as well as religious conviction. His increasing opposition to government policy, particularly unjust and harsh imprisonments and detention on political grounds, made him the object of bitter attacks and threats.

In 1981 Hurley was again elected president of the South African Bishops' Conference and continued in office until 1987. In 1984 he was indicted for treason after he had made remarks at a press conference critical of South African military atrocities. Support for the archbishop was immediately forthcoming in South Africa and worldwide. Aware of this support when the trial opened, the government used a technicality to dismiss the case. In 1986 the bishops' conference under Hurley's leadership launched a new periodical, *New Nation*. The publication was intended to address the political realities in South Africa.

Role with ICEL. During the first and second sessions of the council Hurley played a leading role in the foundation of the INTERNATIONAL COMMISSION ON ENGLISH IN THE LITURGY (ICEL) (17:294), which was formally constituted by ten English-speaking conferences of bishops in October 1963. In 1965 Paul VI named Hurley a member of the Consilium for the Implementation of the Constitution on the Sacred Liturgy. From 1963 Hurley continued his association with ICEL as representative of the South African Bishops' Conference on ICEL's Episcopal Board. He served as chairman of that Board from 1975 to 1992, a period that saw the completion of the first liturgical books in English and the beginning of the second phase of ICEL's work, the systematic and ground-breaking revision of the early ICEL texts.

On reaching seventy-five in November 1990, Hurley submitted his resignation but it was not accepted until May 1992. With the installation of his successor, Hurley relinquished his pastoral charge of the archdiocese of Durban after nearly forty-six years. On 4 March 1994 he was given the rare honor of being installed as the chancellor of the University of Natal. He continued in retirement as a member of the Episcopal Board of ICEL.

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[J. R. PAGE]

I

ILLIG, ALVIN ANTHONY

Paulist priest, evangelist, founder of the Paulist National Catholic Evangelization Association; b. Los Angeles, CA, 17 August 1926; d. Washington, DC, 2 August 1991. Alvin Illig, the third of four sons born to Joseph and Katherina Illig, entered the Paulist novitiate in 1945 and completed his studies at St. Paul's College in Washington, DC. He was ordained a priest by Bishop Fulton Sheen on 1 May 1953 at the church of St. Paul the Apostle in New York City.

Illig was assigned to Paulist Press following his ordination and served as an assistant editor of *Information* magazine. During his twenty years at the press, he was part of a team of young Paulists who transformed this pamphlet and tract house into one of the largest Catholic publishing houses in the United States. Illig's particular talent was marketing, and by the late 1960s he had created the American Library and Education Service Company (ALESCO), which distributed books and audio-visual materials to school libraries. When the program was criticized for making Catholic incursions into the American public school system, ALESCO was sold. Seeking a new challenge, Illig retired from publishing in 1973.

In January 1974 Illig went to Pascagaoula, MS, to devise a campaign of Catholic evangelization that involved radio ads, billboard space, telephone volunteers, and door-to-door visitations. His success led some two months later to a program called "We Care, We Share," which expanded the outreach campaign across the diocese of Natchez-Jackson. In 1975, Illig became director of Evangelization for the Archdiocese of Washington. He established the Paulist National Catholic Evangelization Association in November 1977 and was simultaneously named the first Executive Director of the National Conference of Catholic Bishops' Committee on Evangelization.

Illig used his marketing and communication skills to promote Catholic evangelization and became a significant influence in the national Church's growing awareness of the unchurched and of inactive Catholics. He was an early and important influence in the development and dissemination of new forms and approaches to evangelization in the modern Church. The American bishops' National Plan for Evangelization, *Go and Make Disciples*, issued in November 1992, is dedicated to his memory.

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[P. ROBICHAUD]

INCULTURATION, LITURGICAL

Throughout the history of Christian worship, liturgy and culture have always been intricately entwined: the culture of a given group of people yielded great influence on the forms, symbols, language, time, and place of their worship. In the course of time, the dynamic of the interchange between liturgy and culture often became muted. Uniformity of language and rite prevailed officially, and a classicist notion of culture and the hegemony of Roman usage controlled local liturgy. With the documents of the Second Vatican Council, the im-

Eucharist celebrated in local manner in Japan (K. Thomas/Maryknoll)

perative of liturgical inculturation gained unparalleled impetus and theological articulation. This entry first takes up the issue of terminology surrounding the notion of liturgical inculturation. After considering historical evidence of the interaction of liturgy and culture, it presents the documents of Vatican II and the instruction on inculturation and liturgy. Then, it examines recent attempts at liturgical adaptation throughout the world.

Problem of Terminology. The term "inculturation" is a neologism fraught with ambiguity. When one examines conciliar texts, one observes that the terms *aptatio* ("adaptation") and *accomodatio* ("accommodation") are used interchangeably to refer to the Church's task of *aggiornamento* and the whole process of liturgical change. After the council, the term *aptatio* came to refer to the task of the local bishops, part of the revitalization envisioned by the council, and *accomodatio* came to refer to the provisions in the typical editions of the Roman liturgical books for the minister to select alternatives in the local celebration of the liturgy.

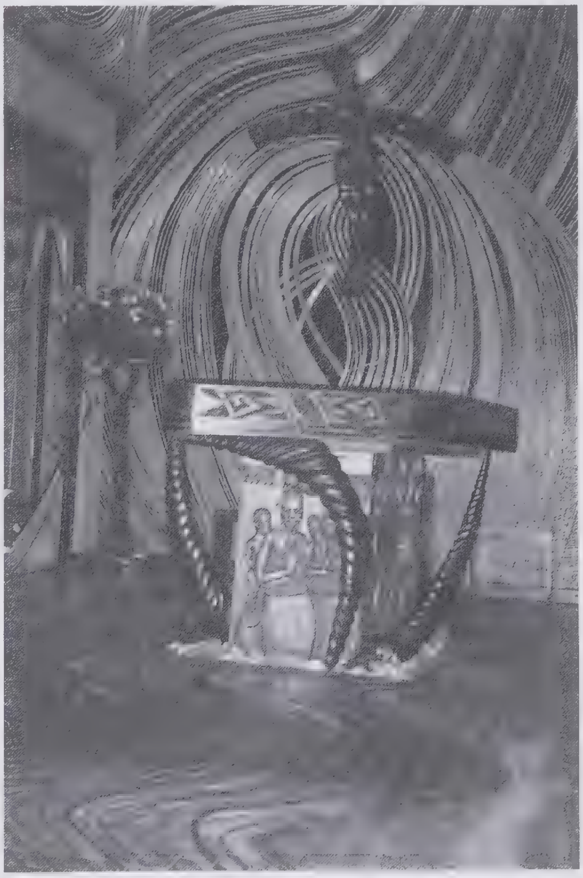
Following A. Chupungco (1989), adaptation is a culturally neutral term that refers to the Church's whole renewal. Different terms have been coined to speak of the methods of that renewal. According to G. De Napoli, the term "inculturation" was coined by the Protestant missionary G. Barney in 1973 to refer to the need to keep the Christian message intact through the process of cultural exchange. In 1975 at the Thirty-second General Congregation of the Society of Jesus, the Latin word *inculturatio* was adopted in the discussions, probably the equivalent of the English "enculturation" (Roest-Crollius 1978). As A. Shorter explains, "enculturation" is a technical anthropological term for the socialization of a person, the way that the person is inserted into her or his culture (1988). "Inculturation" soon replaced "enculturation" in missiological, theological, and liturgical discourse and took on an entirely different meaning. Pope John Paul II introduced the term into Church documents in a 1979 address to the Pontifical Biblical Commission and later that year elaborated on it in *Catechesi tradendae* 53.

In current liturgical discourse, the following principle terms are used to name the levels of interaction of liturgy and culture: acculturation, inculturation, and creativity. The term "acculturation" refers to the interaction that ensues from the juxtaposition of two cultures (Shorter 1988; Chupungco 1989). Acculturation names the initial stage of the encounter of the Roman liturgy with the local culture. The liturgy of the Roman Latin typical editions is placed side by side with elements from the culture where they interact but neither the liturgy nor the culture is assimilated into the other. The initial interaction of the liturgy and the local culture could then lead to inculturation, that is, the liturgy is so inserted into the culture that it would absorb the genius of the culture and the culture would be affected by the liturgy. Yet, the liturgy would not become the culture nor the culture the liturgy; rather, both would undergo a process of internal transformation to shape something new (Chupungco 1993). Neither the liturgy nor the culture would lose their identities, but they would no longer be what they were before. The liturgy would be so inserted into the cultural frame that might speak, sing, and move according to the people's language, thought, rites, symbols, gestures, and arts. Liturgy would thus ritualize according to the local cultural pattern. Some scholars go on to name a third phase, that of creativity. Here, the liturgical rites are fashioned independent of the Roman *ordo* and euchology. At this stage, the Christian faith might be embodied in the local culture in such a way that new forms of expressing it emerge and so enrich the Church universal. The task of inculturation is ongoing: in the process of mutual assimilation, dimensions of the culture will undergo transformation in light of the memories, values, and hopes negotiated by the liturgy ordered in the typical editions and by the proclamation of the Gospel. Likewise, the culture will more authentically embody the Christian faith.

Liturgy and Local Church in History. Christian worship originated in a culturally plural matrix of Palestinian Judaism, Hellenism, and Roman imperialism. As Christianity quickly spread through the Mediterranean basin into Asia Minor, Africa, and east to Syria, the regional styles of worship, already influenced by Jewish forms, developed according to the cultural genius of the local churches. The local churches of Alexandria, Antioch, Edessa, Milan, Jerusalem, Rome, and Constantinople generated distinctive liturgical usages that could be classified as families of rites. The content and rhetoric of euchology, the anaphoral structure, the order of worship at eucharist and initiation, the times and seasons of prayer each differed according to the different churches.

The Roman rite itself bears the marks of cultural adaptation. While the locus of imperial power shifted to Constantinople, the influence of pagan Roman culture on Christian worship and ministry in the church at Rome was considerable. With the invasion of the northern peoples, Rome was obliged to open itself to their cultures. At the same time, the liturgy of Rome came to hold a preeminent, if not idealized, position vis-à-vis other legitimate and integral usages in the northern territories. Roman liturgical books were exported to the Germanic and Gallican churches in the interest of unifying liturgical praxis. The editors charged with preparing the books found themselves confronted with the daunting task of conforming local usage to distinctly Roman practices that were celebrated in the geographical coordinates of the *Urbs* and suppressing that which did not conform. However, the hallmarks of Roman liturgy—its terse prayers, its sober ritual, and its juridical reserve—were foreign to the Germano-Gallican spirit. Thus, significant adaptations were required, and the Franco-Germanic culture was intertwined with the Roman liturgy. The popes adopted this liturgy after systematic abbreviation, and it was passed throughout Europe.

Tridentine Uniformity. With the Council of Trent, the liturgy of the Roman church became carefully regulated. The Missal of Pius V (1570) was binding on all churches of the west except those that could trace their usages back two hundred years. The use of the vernacular, called for by the reformers, was rejected, and the Latin language required. Trent sought to preserve and guarantee the venerable Roman tradition, as it was then perceived. The printing press made the dissemination of the uniform and codified liturgical books in Latin, or *editiones typicae*, facile. It is important to note that while the codified and uniform Roman liturgy became hegemonic, the relationship between cultic praxis of Christian faith and local culture survived and in many instances flourished on the "unofficial" level of popular devotions, pious practices, pilgrimages, and the myriad local feasts and observances.



The altar and interior of the church of the Poor Clares, Lilongwe, Malawi (J-G. Murray)

Missionary encounters with non-western European cultures prompted a reconsideration of the obligation to use the Tridentine forms. The Chinese Rites controversy (1603-1742) [*see* NCE 3:611-617], irrupting around Matteo Ricci's (1552-1610) efforts of looking within the culture for authentic ways of expressing Christian faith, marks a significant point for the relationship of Roman liturgy and culture. Ricci made allowances for the Chinese Christians to participate in ancestral and Confucian rites. Rome became concerned and in 1742 definitively condemned these usages. The Chinese Rites controversy revealed two crucial developments: first, the imperative of discerning what is essential within the dominant socio-cultural matrix and endeavoring to accommodate it in the Christian tradition. Second, it demonstrated how a thoroughly western, classicist perspective misapprehends the difference of an eastern approach to religion and culture [*see* Luttio 1994].

In the nineteenth century, the issue of the relationship between local usages, the prevailing cultural scene, and the codified Roman liturgy arose. In the instance of the revival of "neo-Gallican" usages in France, liturgists, like P. Guéranger, argued that diversion from the pure Roman liturgy was aberrant and needed to be suppressed. The Roman liturgy, which had the approbation of papal authority, was a means to reckon with the prevailing cultural forces: nationalism, liberal bourgeois culture, and the irrationality of romanticism. With the stirrings of the liturgical movement, the study of Christian liturgy and concern for participation in worship gave impetus to explore how to make the liturgy an authentic celebration of the people. The discussions at the Assisi Congress of Pastoral Liturgy in 1956 witnessed to missionary interest in the relationship between liturgy and culture.

Vatican II. The interaction of the movements in the decades preceding prevailed upon the formulations of Vatican II. As K. Rahner observed, Vatican II promised the actualization of the Church as a world Church, not a western European Church. The relationship between the Church and world is reciprocal: the Church acts on the world and the world on the Church. It is this spirit that permeates the documents of Vatican II. The first document issued by the council, *Sacrosanctum Concilium* (SC), is a watershed moment for the relationship between liturgy and culture, but it must also be read in the context of later conciliar decrees.

SC 21 states that there are both "unchangeable elements" and "elements subject to change" in the liturgy. Art. 22-23 take up issues of authority and method. SC posits the authority for change with the Apostolic See and local bishops and insists on the preservation of "sound tradition." Careful investigation through theological, historical, and pastoral study must guide revision. Most significantly, if the good of the Church requires, "new forms adopted should in some way grow organically (*organice crescant*) from forms already existing" (23). SC 37-40 has been called the "Magna Carta" of liturgical flexibility (Chupungco 1982). In this section, a Eurocentric perspective is attenuated: "Even in liturgy the Church has no wish to impose a rigid uniformity in matters which do not involve faith or the good of the whole community. Rather, she respects and fosters the spiritual adornments and gifts of the various races and peoples." In 38, given that "the substantial unity of the Roman rite is maintained," provision is made for legitimate local variations, and adaptations (*aptationes*) may be made even for the structuring of rites. Art. 39 specifies that it is the task of the territorial ecclesiastical authority (i.e., the bishops) and that the "limits of the typical editions of the liturgical books" are to be observed. However, art. 40 provides for an "even more radical adaptation (*profundior aptatio*)" that, developed by competent local authorities, will need the approbation of the Apostolic See.

These texts need to be read in light of other later conciliar documents. *Gaudium et spes* acknowledges the plurality of cultures (53) and the fact that culture is a human product (55). Most importantly, art. 58 states that the Church and the transmission of the Gospel are not tied exclusively to any one culture or any one way of life, but rather the Church can "enter into communion with various cultural modes, to her own enrichment and theirs, too." While Western culture has been the mediating form of evangelization, other cultures might be capable of handing on the Gospel as well. *Lumen gentium* 26 presents the understanding of the local realization of the universal Church. *Ad gentes* 15 calls for the assemblies of the faithful, "endowed with the riches of its own nation's culture," to be "deeply rooted in the people." Number 19 speaks of the phases of building a community of the faithful, and number 22 relates the nascent churches to the incarnation.

Recent Roman Documents. The **Catechism of the Catholic Church* (CCC) speaks of the context and need for inculturation, echoing contemporary theological and liturgical discourse on the relationship and between faith, liturgy, and culture. The theme of diversity and the need for the Church to engage the variety of human cultures peppers the CCC. For example, CCC 814, in the context of Church unity, affirms that the Church "from the beginning" has been marked by "a great *diversity*," different gifts, and "multiplicity of peoples and cultures." CCC 1075 explains that the Church "aims to serve the whole Church in all the diversity of her rites and cultures." It acknowledges that sacramental signs and symbols are rooted in creation and human culture (1145), and the Church is able to integrate "all the authentic riches of cultures" (1202). "Liturgy requires," it emphasizes, "adaptation to the genius and culture of different people" (1204). In its sensitivity to diversity, the CCC states, "each Church proposes . . . according to its historic, social, and cultural context, a language of prayer: words, melodies, gestures, iconography" (2663). The need for critique and conversion is also noted (1206;2820).

In the midst of pastoral initiative and critical theological discourse, the Congregation for Divine Worship and the Discipline of the Sacraments issued the fourth instruction on the implementation of *Sacrosanctum Concilium*, "Inculturation of the Liturgy within the Roman Rite," (ILRR). The instruction sets down norms regarding the interpretation and implementation of SC 37-40. ILRR has five sections: an introduction with preliminary observations; part one on the process of inculturation throughout salvation history; part two, theological and ecclesiological bases and preliminary conditions for inculturation; part three, principles and practical norms with regard to the Roman rite; and part four, areas open to adaptation in the Roman rite.

In the introduction the document notes the use and meaning of the term "inculturation," explaining that it has a double movement of the Church's introducing the Gospel in the culture and at the same time assimilating the culture's values (4). In number 7, ILRR acknowledges the coexistence of many cultures in the western churches of which the Church must take account, in addition to missionary churches on other continents. After discussing the encounter of Christian faith with various cultures, the instruction offers several theological and ecclesiological precepts concerning relationship between liturgy and the local churches. ILRR emphasizes the need for the proclamation of the scriptures in the local language as the first step of inculturation (28). Only then, after study by scholars, by "wise people" who live the culture, and by pastors of the area, can any adaptations be made (29-30). In the third section ILRR explains that the governing principle of liturgical inculturation is the maintenance of "the substantial unity of the Roman rite. This is currently expressed in the typical editions of liturgical books published by the authority of the supreme pontiff and in the liturgical books approved by the episcopal conferences for their areas and confirmed by the Apostolic See" (36). It posits the authority for adaptations of the Roman rite first "to the Apostolic See, which exercises it through the Congregation for Divine Worship and Discipline of the Sacraments" (37). In the fourth section, after elaborating areas for legitimate adaptation in the liturgy of the sacraments, blessings, and liturgical year, ILRR lays down the procedure for the bishops' conferences to ask for the Apostolic See's approval. With regard to the "more profound adaptations" mentioned by SC 40, ILRR indicates that "adaptations of this kind do not envisage a transformation of the Roman rite" and "are made within the context of the Roman rite" (63).

Contemporary Attempts. Since the promulgation of the typical editions of the Roman liturgical books, there have been several attempts at inculturating the Roman liturgy. India was one of the first countries to move on the program of cultural adaptation of the Roman liturgy. The task was daunting: India is an extremely culturally diverse country, and Christians are a minority. As soon as 1965, a national liturgical center was set up. First, elements of Indian culture were juxtaposed with the Roman liturgical setting. Then, the liturgical books were not only translated into the vernacular, but new texts were composed. Third, non-Christian scriptures were introduced into the liturgy. On 15 April 1969 they enumerated twelve points of liturgical inculturation, concerning gestures and postures, forms of homage, and objects and elements used in worship [*see Notitiae* 5 (1969) 365-374]. Later, a new order for the eucharist, new eucharistic prayers, and Catholic celebrations of Indian festivals were introduced. While only one revised eucharistic prayer later received local approval, the task of liturgical adaptation continues, more so in the north than in the south. Also, it seems to be more evident on the "unofficial level" of popular devotion than in the official Latin rite liturgy [*see* Chengalikavil 1993]. Critical reflection by scholars and authorities continues.

African churches have labored for authentic indigenous African liturgical expressions of Christian faith. The most advanced and relatively successful examples have taken place on an official level in Zaire, culminating the publication of the *Missal for the Dioceses of Zaire. On an unofficial level, the Poor Clares in Lilongwe, Malawi, are working to inculturate the Liturgy of the Hours and have introduced elements of Malawi culture in their Sunday liturgy. For example, in the homes in Malawi, the day begins with the women of the family pounding millet for the day's bread. For feast days, the sisters incorporate the gesture of the women's pounding and the sounds of the mortar and pestle with the praise of God for the new day in their opening call to worship at Morning Prayer. At the Sunday liturgy, following traditional Malawian celebration, the Book of the Gospels is encased in a seed pod and borne in procession on the head of a woman while the choir dances in praise. Further work is being done by the sisters privately on the *Misa Chimalawi*. Celebrated at special times throughout the year, it is considered experimental and not permitted for public celebration. An example of true inculturation, it begins with prayer before entering the sacred space, invocation of the ancestors, fire dance, the use of flour for reverencing the gifts and intense prostrations during the acclamations of the eucharistic prayer. Mention should also be made of the work in Cameroon, Kenya, and Ghana.

The theological, liturgical, and cultural tensions in Africa that have resulted demonstrate how difficult the task of truly incarnating the liturgy and Gospel into African cultures can be and prompt questions concerning the agency of the process of inculturation. Foreign authorities face thousands of cultures and languages and the fact that the very symbols of western Christian liturgy are foreign to African soil. The people in the local churches, experts in their own culture, grapple with the forms and content of Christian faith. Scholars, both foreign and indigenous, debate the methods and implications of liturgical adaptation. For example, debate has taken place with regard to the use of wheat bread and grape wine for the eucharist in African cultures where palm wine and millet are indigenous. Some scholars argue that the African sense of person, cosmos, and ancestors is not easily articulated by the Roman liturgy. Similar quandaries arise with regard to Asia.

United States. The whole project of liturgical adaptation of the Roman liturgy heralded by the council touches not only Africa and Asia, but North and South America and Europe as well. With regard to contemporary western, Euro-American culture, some liturgists have questioned the premise of adapting the Roman liturgy to what they perceive as a dominant culture that cannot authentically enflesh the Christian gospel. Less pessimistic critics speak of the need to attenuate the counter-cultural notion of liturgy and stress the imperative of mutual interaction and critique so that the liturgy can most authentically express the given community's faith. In many ways, the liturgy is a cultural event because the liturgy is western European, so that the issues faced in Africa and Asia of foreign symbols, gestures, and language are not pronounced.

But many cultures make the face of the American church quite complex. Liturgical books have been translated into some of the Native American languages, and Asian-American assemblies have begun to explore the question of the relationship between their cultures and liturgy. The question of inculturation is particularly alive for African-American and Hispanic assemblies and their desire to develop adequate forms for liturgical worship. Yet, even the terms "African-American" or "Hispanic" cannot be used monolithically as if uniform African-American or Hispanic cultures existed. While some scholars contend that there has not been enough advance made toward inculturation, Hispanic liturgy is making great strides with regard to weaving the religious experience of Hispanic communities and the liturgy. Hispanic liturgists have realized that it is through study of the particular values and practices of Hispanic pieties and popular devotions that the liturgy can be incarnated in the various assemblies. Hispanic composers have fashioned diverse liturgical music, and official liturgical texts are being translated into Spanish. The efforts of the Mexican American Cultural Center, the Hispanic subcommittee of the Bishops' Committee on the Liturgy, and the Instituto de Liturgia Hispana have greatly aided the assimilation of Hispanic culture and liturgy. Much work has also been done with regard to African-American communities. Through the publication of *In Spirit and Truth* (1987) and *Plenty Good Room* (1990), liturgical acculturation has taken root in most predominately African-American assemblies. These documents explore the ways that elements of the African-American religious experience and spirituality can be assimilated into the Roman Liturgy. The work of the *Rejoice!* conferences has provided paradigms for Sunday liturgy and the celebration of initiation. The publication of *Lead Me, Guide Me* (Chicago 1987) offers a corpus of music for African-American Catholic assemblies.

The acculturation of Hispanic and African-American liturgy affords the Church in the United States a means of transforming its received notions of spirituality and worship. The work in these communities enables the rest of the Church to be aware of its own cultural patterns and see the Christian faith enfleshed in a plurality of cultural ways. The mutual transformation enriches the Church's catholicity.

Conclusion. Consideration of historical and contemporary attempts at the program of liturgical adaptation demonstrate the importance of taking the concrete local culture and situation of the churches seriously. The process of liturgical inculturation presupposes a proclamation of the Gospel within the culture itself in order that the ritual celebration might be an authentic celebration of the people's paschal faith. Liturgical inculturation is a complex issue that raises serious theological, ecclesiological, hermeneutical, and liturgical questions. Yet, it remains a pivotal issue as the Church moves to the next millennium.

See also INCULTURATION, THEOLOGY OF.

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[R. E. MCCARRON]

INCULTURATION, THEOLOGY OF

The term "inculturation," as applied to Christianity, denotes the presentation and re-expression of the Gospel in forms and terms proper to a culture. It results in the creative reinterpretation of both, without being unfaithful to either. Evangelization respects culture as part of the human phenomenon and as a human right. The manipulation or oppression of culture is, therefore, an abuse. Culture is a coherent system of meanings embodied in images and symbols that enables the individual to relate cognitively, emotionally, and behaviorally to the world and to communicate this understanding to others. It is the prism through which a human society views the whole of its experience, domestic, political, social, economic, and political. Culture is learned by the human being through socialization and is developed throughout life. It gives identity to a human group and controls its perception of reality. For the purposes of theology, it is at once more positive and more precise than the term "context." Syncretism denotes an anomalous conflict of meaning when, in the process of evangelization, cultures "domesticate" the Gospel and distort its meaning. No culture is deemed to be unfailingly Christian, since inculturation is a constant call to conversion and renewal.

Evangelization must enter into dialogue with cultures if it is to produce any effect on human beings. Cultures are empirically diverse; therefore, evangelization leads to culturally diverse ways of living the Gospel. Inculturation, opposed to uniformity, demands the legitimization of diversity. There can be no monopoly of cultural forms in a truly Catholic communion. This is true in spite of the mutual influence of evangelizing and evangelized cultures ("interculturation") and of the accumulation by the Church of current, but contingent, cultural elements as an inherited patrimony. Until the realization in the twentieth century that culture is a plural phenomenon, the Church took it for granted that there was a single, universal culture of humanity, the perfection of which was deemed to be Christianity in its western, Latin form. No allowance was made for factors of cultural diversity in theological controversy, and the Church was unable to accommodate the initiatives of early Jesuit missionaries, such as Mateo Ricci, Roberto de Nobili, and Pedro Paez, when they tried to evangelize foreign cultures from within. In the twentieth century, particularly at the Second Vatican Council, and in the subsequent assemblies of the Synod of Bishops, cultural pluralism has been accepted, together with inculturation as a demand of evangelization. However, an influential minority in the Church still claims that western culture possesses a universal significance for evangelization, in spite of its technocratic nature, its secularizing influence, and its tendency to undermine the religious values of indigenous cultures.

Christological Basis for Inculturation. Among the Christological bases for inculturation, the doctrine of the world-seeding Logos as God's agent in creation goes back to Justin Martyr and the second century apologists, typified by Clement of Alexandria. It has reappeared in the missionary decree of the Second Vatican Council, *Ad gentes*, and in modern creation theology. The Logos, the Divine Truth or Divine Reason, exists in disseminated form throughout creation, and every human tradition perceives it darkly, before it is enlightened for them by the proclamation of the Word incarnate. This proclamation does not outmode these traditions, but gladly recognizes the elements of truth they contain. Another Christological approach is the analogy with the incarnation of Jesus Christ and the parallel between his cultural education in Palestine and modern missionary evangelization. The parallel demonstrates that Christ is the subject of inculturation and that the incarnation inserted him into the intercultural dynamic of human history. However, it plays down the challenge that Christ offered to his own culture and suggests that the Gospel, like the divine pre-existence, comes to a culture in a culturally disembodied form. The most fruitful Christological approach is to compare inculturation with the Paschal Mystery, to which it is linked causally as well as analogically. Through his passion, death and resurrection, Christ became universal Lord and made himself available to people of every culture. The Paschal Mystery also offers an analogy for the conversion of culture, which dies and rises under the impact of evangelization, thus becoming more authentic and more faithful to its underlying truth.

Ecclesiological Approaches to Inculturation. Ecclesiological approaches to inculturation include first the logic of the Church's universal mission. That mission is the continuation of the *missio Dei*, God's loving dialogue with the world, and the fulfilment of the great commandment of universal love that is logically prior to the great commission to teach all nations. This love is a perfect communion of differences and, therefore, liberating. In this area the theology of inculturation encounters the theology of liberation. The second ecclesiological basis of inculturation is the authentic tradition of the Church and the role of the Church's magisterium. The primary reality of the Church is local: the particular church and the socio-cultural region within which its witness takes place. Its primary task is to reconcile local culture to the Church's tradition, which is centered on the interpretation of the Christ event. This interpretation is based on a trajectory of meaning that ascends to the outlooks of the New Testament. Sacred tradition, with its growth of insight, passes organically from culture to culture and from clarity to clarity throughout history. Although the Bible occupies a privileged position in this tradition, together with the sacramental and hierarchical ministry that derives from the actions and commands of Christ witnessed by the New Testament, and although the meaning of faith-statements made by the Church's magisterium is not open to contradiction, all these can only be understood today with reference to their historical and cultural contexts. Reformulation in accordance with the Church's lived cultural plurality is strictly necessary, if they are to be taken seriously.

The concept of inculturation seems to carry certain consequences for the shape of the Church to come, among them the abandonment of a preference for western culture and a greater diversification in Christian life and practice. The fields of inculturation include: theology, catechesis, liturgy, religious life, marriage and family life, health and healing, secondary ecclesial ministries and structures. Inculturation would, therefore, assume a relative pluralism in all these fields. Since inculturation cannot be imposed, but depends on the experience and initiatives of the local community, the concept seems to envisage ecclesial structures that favor increased participation and collaboration.

See also INCULTURATION, LITURGICAL.

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[A. E. SHORTER]

INDIA, THE CATHOLIC CHURCH IN

According to the 1991 census the population of the Republic of India numbers over 843 million. It is a country with marked cultural and political differences in the various regions. The vast majority of the people is Hindu, but there are significant numbers of Muslims, Buddhists, Sikhs, Jains, and Parsis. Although Hindi and English are the official languages, over 1,500 languages and dialects are spoken. New Delhi is the capital.

The history of the evangelization of India and political developments up through the time of in-

Saccidananda Chapel built Indian style at the NBCLC, Bangalore

dependence from Britain was described in NCE 7:435. The present entry concentrates on developments from the years 1964 to 1994 when, in the wake of the Second Vatican Council, a new spirit overtook the Catholic Church in India. These years witnessed renewal and new directions in all the spheres of Christian life in India: liturgical reforms, catechetical revival, biblical studies, ecumenical collaboration, dialogue with the people of other faiths, the lifestyle of religious men and women, and the development of Catholic ashrams.

About 2.43 percent of the people are Christian, including Catholics who make up 1.68 percent (1981) of the entire population, but are not equally distributed throughout the country. About 70 percent of India's Catholics reside in the four southern states and the western region of Goa and Bombay; 36 percent in Kerala; and the rest in Tamilnadu, Andra Pradesh, and Karnataka. Catholics are practically nonexistent in the politically powerful northern states. Most of the clergy, religious, and active laity, even in the north and northeast, come from the southern and western states.

Hierarchical Organization. In the wake of Vatican II the episcopal conference adopted a new structure. The first conference of the Indian hierarchy was held at Mylapore in January 1921. It decided to set up an episcopal committee formed with the archbishop of Bombay as the president and the archbishops of Agra, Calcutta, Madras, and Simla as members. The Catholic Bishops' Conference of India (CBCI) was founded in 1944. A working committee was established consisting of the chairman and secretary, and of the directors of five sections (Education, Seminaries, Catholic Action, Vigilance, and Catholic Social Action).

At the first plenary council of CBCI in January 1950 at Bangalore, two more sections were introduced (Catechetics and Church Extension), and the temporary statutes of the conference were approved. From 1953 when the general secretariat was set up in Delhi, the CBCI began to be recognized by the government as the voice and agency of the Catholic hierarchy of India. At the Third Quinquennial Conference in 1960, which was attended by the prefect of the Sacred Congregation for the Propagation of the Faith, the amended statutes of the CBCI were accepted and later approved by the Congregation in 1962. The apostolic internuncio, on his own, withdrew from the ex-officio presidency he had enjoyed up to that time, so as to allow the CBCI to assume the responsibility of building up the Church in their own country. After the Vatican Council gave juridical status to *episcopal conferences (*Christus Dominus* 37), the general meeting of the CBCI held in Delhi 13-20 October 1966 revised its statutes in accordance with the conciliar documents. Regional councils already existing were to be given more importance, taking into account differences of language, customs, problems, methods, and practices in the vast country.

Three Episcopal Bodies. The Catholic community is not a homogeneous community, and the Church in India is in reality a communion of three individual churches: Syro-Malabar [*see* NCE 9:92], Latin, and Syro-Malankara [*see* NCE 9:103]. In 1976 the president of CBCI, Cardinal Parečattil, brought to the attention of the bishops that, according to *Christus Dominus* 38, section 2, the members of a conference should belong to the same rite. The general reaction was that an episcopal conference resulted from a common pastoral concern and that the question should not be viewed exclusively from the legal but from the pastoral point of view. However, the oriental bishops began to raise some other issues like the pastoral care of emigrant oriental Christians living within the territory of another rite and the equal right of the three churches to carry out the missionary task. By 1966 some territories had been entrusted to the Syro-Malabar Church under the principle of "one bishop, one territory, and one jurisdiction." Though the principle was approved by both the Congregations for the Oriental Churches and for the Evangelization of Peoples, the rite tangle continued for almost a decade. In light of the recommendations of a pontifical commision that studied the matter, the Holy Father wrote an apostolic letter to the Indian bishops on 27 May 1987, inviting the bishops of each of the three rites to establish their own episcopal bodies in accordance with their own ecclesiastical legislation. Hence, there are three episcopal bodies in India.

The Conference of Catholic Bishops of India. The CBCI incorporates the bishops of the Latin rite. As of July 1994 it counted 102 dioceses, including sixteen archdioceses. It has 109 bishop members, one of whom is a cardinal (the archbishop of Bombay), and seven are auxiliary bishops. Its statutes have been approved by the Holy See.

The Synod of the Syro-Malabar Major Archiepiscopal Church. After the promulgation of the Oriental Code of Canon Law, the Syro-Malabar Church faced a structural crisis since it did not fit into any of the categories of oriental churches mentioned in the Code. To resolve the issue Pope John Paul II elevated it to the status of a major archiepiscopal church on 16 December 1992, restricting, however, its proper territory to the state of Kerala. It has twelve dioceses with thirteen bishops (one auxiliary bishop). The major archbishop is Antony Cardinal Padiyara of Ernakulam. In addition, there are nine eparchies outside Kerala that, according to the decree of erection, are suffragan dioceses of Latin ecclesiastical provinces. However, the bishops of these eparchies attend the Synod of Syro-Malabar Church.

Syro-Malankara Bishops' Council. The Syro-Malankara Church is comprised chiefly of Syrian Christians who entered into communion with the Holy See in 1930. It has today one archdiocese and two dioceses, five bishops (two auxiliaries), about 500 priests, 1,200 religious men and women, and 300,000 faithful.

Inculturation. The post-Vatican II movement towards *inculturation gathered momentum after 1967, especially with the foundation of the National Biblical, Catechetical, and Liturgical Center (NBCLC) in Bangalore. The implementation of the policy and guidelines issued by the bishops in 1966, began to take shape in the form of an inculturated liturgy; in the formulation of a new method, the human or anthropological approach, in faith education; in a renewed articulation of spiritual life and prayer according to Indian ethos; and in new forms of religious life modelled on an ashram style of life.

The National Commission for Liturgy with the collaboration of the NBCLC in Bangalore made a thorough study of the Indian religious signs and modes of worship and proposed twelve points of adaptation that could be used in liturgy. These were approved by the Council for Implementing the Constitution of Sacred Liturgy on 25 April 1969. An Indian Order of Mass and an Indian anaphora were prepared by experts mandated by the NBCLC. The CBCI approved the Order but not the Indian anaphora. Presented in a revised form and with a new name "Eucharistic Prayer for India" at the general meeting of Latin rite bishops in January 1992, it was accepted by the bishops and forwarded to the Holy See.

All India Seminar. The Catholic Bishops' Conference of India at its general meeting in 1966 convoked an All India Seminar (AIS) to be held in Bangalore, 15-25 May 1969. They selected "The Church in India Today" as the theme. To insure the success of the AIS, they scheduled thirty months of intense preparation that included 14 regional, 51 diocesan seminars, 9 national consultations, 19 seminary seminars, and a large number of seminars organized by special interest groups. The most important consultations were on the Pastoral Clergy, Education, Socio-Economic Activities, Labor, and Trade Unions. The participants at these gatherings numbered well over 10,000. In the end the AIS made a number of far-reaching recommendations that laid great stress on the Church's need to adapt Indian thought patterns, modes of worship, and lifestyle.

The National Consultation of the Pastoral Clergy held at Poona in January 1969, though it was a preparatory consultation for the All India Seminar, had a significance of its own. Its recommendations concerned the person of priest, the parochial center, and ministry. Another important element of the preparation for the AIS was the month-long consultation on priestly formation. It produced a *Ratio Institutionis Sacerdotalis,* a program for seminaries adapted to Indian conditions.

Priests and Religious. The Church in India has a great number of vocations. The number of major and minor seminaries, theologates, philosophates, and religious formation houses has dramatically increased. There are sixty-two major and minor seminaries (both religious and diocesan) and seven theological institutes. There are 9,364 diocesan priests; over five hundred of them work outside the country. The Conference of Catholic Priests of India is a national body of priests involved in pastoral ministry. It organizes meetings every year in order to share pastoral experiences and reflect upon some important issues affecting the Catholic Church and the nation.

The years after Vatican II saw the development of new religious communities including the Missionaries of Charity founded by Mother Teresa (18:305). Other religious orders and congregations have tried to reinterpret their charisms. Religious orders have experimented with new formation programs, introduced changes in dress and customs, and taken on new forms of ministries corresponding to the signs of times. Many religious work in the midst of the common people at the grassroots level. As of 1993 there were 7,036 religious priests; 2,789 religious brothers; and 67,489 religious women in India.

In 1960 at the urging of Archbishop James Knox, apostolic internuncio (1957-67) [*see* NCE 18:237], the male religious groups established the Conference of Religious in India (CRI) to foster cooperation among the religious orders and the hierarchy. The CRI slowly grew into a larger conference comprised of three major sections of priest religious, brother religious, and women religious. Similar conferences exist also at the regional and diocesan levels.

National Consultation of Evangelization. Already in 1969 the All India Seminar had echoed a certain anxiety concerning an alleged "missionary crisis" experienced in the Church all over the world and in India. Thus, an International Theological Conference on Evangelization and Dialogue was held at Nagpur in October 1971. Its purpose was to provide sound theological guidelines for the missionary work of the Church in India. In a land where all the major world religions have their home, the nature of evangelizing work cannot be defined without taking into account the salvific value of these religions. In a land where socio-economic conditions result in poverty and other forms of dehumanization, those problems cannot be excluded from the scope of the evangelizing mission of the Church.

The Nagpur conference formed the basis for a wider national consultation held at Patna 3-8 October 1973. Organized by the Church Extension Commission and bringing together theologians and agents of evangelization, it aimed at formulating a clear and comprehensive understanding of mission. The theme of the consultation was "The Life and Light We Seek to Share." The final declaration of the consultation touches areas like contemplation; evangelical liberation and development; dialogue with humanists, Hindus, and other believers; missionary witness of the parish; evangelization in urban and industrial areas; mass media; and legal and social obstacles to evangelization in India. A new understanding of evangelization in an Indian context was spelled out in the report of the general meeting of CBCI in January 1974:

> The proclamation of the Gospel takes place through all the channels of human society. [People] work in many ways towards progress, liberation and unification of our world. We recognize such works (for example, educational, social, medical and all works for a just society) as evangelization when they are expressive of and transparent to the action of God who is bringing about the new creation and when they manifest God's demand for that radical renewal of heart which results in a change of human society and a transformation of the human conscience.

Response to evangelization has been particularly lively in the tribal belt areas of the Ranchi Region, otherwise known as Chotanagpur, and the northeastern region of the country in terms of both conversion and baptism and in the social transformation of human society by evangelizing values. Lay people and catechists are very much involved in evangelization work in these regions. The increase of strength of the Christian community and the number of new dioceses erected since 1964 (six in the Ranchi region; six in the northeastern region) attest the real growth of the Church in India.

Realizing the importance of communication media, many dioceses and regions have started audiovisual centers (32) to spread human and Gospel values. It must be accepted, however, that the Church in India has not made any recognizable contribution in the field of radio and television.

Interfaith Dialogue and Ecumenism. Recognizing the role of non-Christian religions in the divine redemptive plan, CBCI started a separate commission for dialogue with the people of other faiths in 1970. Dialogue centers and Catholic ashrams have been started in various parts of the country. They conduct regular meetings of interfaith dialogue and prayer. Among some of the important dialogue centers and Catholic ashrams are: Aikiya Alayam (Madras); Divyodaya (Coimbatore); Maitri Bhawan (Varanasi); Anjali Ashram (Mysore) founded by D.S. Amalorpavadoss; Jeevan Dhara Ashram (at Himalyas) founded by Vandana Mataji. These are built in Indian style. Bede *Griffiths took over direction of the Benedictine ashram of Shantivanam.

With regard to ecumenism, joint committees of the Catholic Church, the National Christian Council of India (NCCI), and the Syrian Orthodox Church were set up to study theological issues such as mariology, order, and ministries. National ecumenical consultations and seminars have addressed priesthood, ministry, and ordination; baptism and eucharist; tradition and authority; structures of visible unity; conciliar unity; and common witness. Several projects of interdenominational Bible translation have been conducted jointly with the Bible Society of India (Hindi, Tamil, Kannada).

During a period when the rights of the Christian minority were curtailed by the state or central governments, the Christian communities jointly presented the matter to the government. Harmony replaced former animosity and rivalries between the Christian churches. The ecumenical movement, however, has not reached the common people; it remains on the higher plane of thinking and discussions. Further, the drift of some of its members to Protestant Pentecostal groups has raised concern in Catholic circles.

Socio-economic and Health Activities. Active concern for and involvement in socio-economic activities constitutes an integral part of the Church's mission. Disinterested charity has a much stronger appeal for non-Christians than any assistance that appears as motivated by hopes of conversion. Caritas India, Catholic Relief Service (CRS), Indo-German Social Service Society (IGSSS), Indian Social Institute (ISI), and other social service societies at the diocesan levels are involved in the economic activities of the country.

While unable to accept all the popular techniques advocated by the official propaganda, the Church cannot disregard the immense problem of population control. Aware of the responsibility of the Christian community, Catholic hospitals and clinics educate married people in the techniques of family planning. The 704 hospitals, 1,792 dispensaries and health centers, 111 leprosaria, 102 rehabilitation centers, 455 homes for aged, destitutes, and handicapped, 1,085 orphanages, and 228 creches run by the Catholic Church attest its involvement in medical care and health services.

Catholic Education. There has been a massive Catholic involvement in education since the Independence of the Country in 1,947. Catholic educational institutions include 3,765 kindergartens and nursery schools, 7,319 primary schools, 3,765 secondary schools, 240 colleges, and 1,514 technical and training schools. Catholic education is guided by organizations such as the All Indian Association of Catholic schools (AINACS), All India Catholic University Federation (AICUF), and Xavier Board of Higher Education (XBHE).

The All India Seminar re-examined the whole question of Catholic educational institutions. Several studies of Catholic education revealed a "crisis of goal" among educators and even the ecclesiastical authorities. In the light of the new trends in Catholic theology, a new understanding of the significance of secular education and medical works emerged. Stress was laid on the social dimensions of education. Schools and colleges should not remain islands of learning cut off from the realities of life. Studies and programs should promote human relationships among students. Preference is to be given to the economically poor students. The educational institutions should not only educate students in social consciousness, they must also do something positive for the socio-economic uplift of the people. Extracurricular activities such as camps, social work and leadership training, debates, and sports are to be encouraged. These directives have been followed by most of the Catholic schools and colleges.

National Centers and Organizations. There are a good number of national and regional centers and All India Organizations. Only a few important ones are mentioned here. The National Biblical, Catechetical, and Liturgical Center (NBCLC) was established in March 1967 at Bangalore by D. S. Amalorpavadoss to foster and coordinate apostolate in the three areas of Bible, catechetics, and liturgy. National Vocation Service Center (NVSC) was set up in Poona and later endorsed by the CBCI as a National Center. It organizes training programs for teachers in seminaries and religious formation houses. St. John's Medical College and Hospital and the School of Nursing in Bangalore were started in 1963, 1975, and 1980 respectively by the CBCI Society for Medical Education. The School of Nursing was upgraded to a College of Nursing in 1989. The Hospital has about nineteen departments. Caritas India was started in October 1962 as a relief and development wing of the CBCI. Later it associated with the Commission for Development, Justice, and Peace. The policy and methods of Caritas India are frequently evaluated and changed according to the new understanding of socio-economic activities. Regional Pastoral Centers function in Patna and Varanasi (Hindi Belt), Ernakulam (Kerala), Secunderabad (Andhra), Tindivanam (Tamil Nadu), and Goa. There are also a number of training institutes in the country for women religious that are run at a national level and zonal level in Goa, Secunderabad, and Tindivanam.

Catholic Literature. New weeklies in English such as *South Asian Religious News* (SAR NEWS) and *Indian Currents* have been added to the already existing ones. Many weeklies in local languages have been started. One more English daily newspaper *Indian Communicator* has been added to the already existing three Catholic dailies. There are thirty-six major Catholic publishing houses.

The quest for an authentically Indian theology has taken a new momentum and develops mainly along two lines: inculturation and dialogue on the one hand, liberation and denouncing caste evil ("Dalit theology") on the other. Theologians work in the context of national and regional centers, seminaries, theological faculties (seven in India), chairs and departments of Christianity attached to secular universities (Madras, Madurai, Mysore, Mangalore, Calicut, and Trivandrum) and various specialized associations (Indian Theological Association, Association of Moral Theologians of India, Canon Law Society of India, Indian Liturgical Association, Society of Biblical Studies, Church History Association of India, and the Indian Christian Theological Association, the last three being ecumenical). They publish books and contribute to the theological reviews both in India and abroad. The NBCLC in Bangalore has played a great role in promoting interdisciplinary thinking in contact with Indian realities.

Challenges from Within and Without. Pope Paul VI visited India at the time of the International Eucharistic Congress held in Bombay in December 1964. At the invitation of the president and the episcopal conference Pope John Paul II visited India 1-10 February 1986 [*see* NCE 18:229]. It was both a state and a pastoral visit. John Paul's visit coincided with the centenary of the 1886 concordat that established of the hierarchy in India and Ceylon. It was arranged that the pope meet and address special groups in all areas of Christianity: the hierarchy in Delhi; the clergy in Goa, the religious in Kerala; seminarians in Pune; leaders of other Christian denominations in Kerala; non-Christian leaders in Madras; the aged, sick, and handicapped in Calcutta; workers in Ranchi; and youth in Bombay. At Kottayam he beatified two Christians of the Syro-Malabar rite: a nineteenth century Carmelite priest and a twentieth century Lithuanian sister. Despite opposition from fundamentalist religious groups, John Paul's visit had a great impact on the country.

The Catholic Church in India faces various challenges today. Some Hindus seek to regain temples that they claim had been destroyed to build churches. Tribal problems and movements like Dalit liberation call for Church reponse. The strain between the Syro-Malabar, Syro-Malankara, and Latin rites threaten church unity. The hundreds of local dialects and the caste tensions within the Church are potent counter-witnesses to her mission. Yet, drawing on India's enormous cultural and religious heritage, John Paul II asserted during his 1986 visit that "India's great contribution to the world can be in offering it a spiritual vision . . . ."

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[S. ARULSAMY]

INTERNATIONAL COUNCIL FOR CATECHESIS (COINCAT)

The International Council for Catechesis (COINCAT) was established by Pope Paul VI on 7 June 1973 as a consultative body within the Congregation for the Clergy. The general purpose of COINCAT as explained in the *Annuario Pontificio* (1994), is "to study the more important catechetical themes for the service of the Apostolic See and the episcopal conferences and to present proposals and suggestions." Specifically, it investigates concrete themes and important catechetical problems for the universal Church, suggesting solutions and proposals for pastoral action; it provides information on the necessity of catechesis and new approaches being taken in various parts of the world; and it facilitates the exchange of catechetical experiences between the Holy See and the diverse areas in the Church and among the members themselves.

Since its inception COINCAT has provided valuable service both to the Apostolic See and episcopal conferences, especially through its biannual plenary sessions. In the past it has studied such issues as catechesis as an ecclesial act (1976), the settings for catechesis (1977), catechesis and youth (1978), the formation of catechists for the 1980s (1979), catechesis and reconciliation (1983), adult catechesis in the Christian community (1988), catechesis for life in a pluralistic and secularized world (1990), and inculturation of faith and the language of catechesis (1992). The 1988 session resulted in the publication of *Adult Catechesis in the Christian Community*, a document that became a landmark within the body of the Holy See's catechetical works.

From the beginning COINCAT has been an international group. The first twenty-four permanent members appointed for five-year terms in 1976 included the patriarch of the Melkites and archbishops, bishops, priests, sisters, and lay people from Asia, Europe, Africa, Australia, North, Central, and South America. Among the initial appointees were two from the United States, Bishop John B. McDowell of Pittsburgh and Sister Maria de la Cruz Aymes of San Francisco. McDowell was succeeded by Msgr. Wilfrid H. Paradis, then of the USCC Department of Education, who in turn was succeeded by Msgr. Francis Kelly of the National Catholic Education Association. Sister Maria de la Cruz was reappointed twice and for a time served as president of COINCAT. By 1992 the membership had grown to thirty.

In 1994 the International Council was reorganized. The cardinal prefect of the Congregation for the Clergy became the president, and the secretary of the congregation served as vice-president. The number of permanent members, appointed to six-year terms, was set at ten: Archbishops Jerzy Stroba of Poznan, Poland, and Leonard Legaspi of Caceres, Philippines; Bishop James Foley of Cairnes, Australia; Reverends Lucien Mbarga of Cameroon; Richard Mugaruka of Zaire; John Pollard of the United States; Favio Colindres of El Salvador; Sister Lucia dell' Immaculata of Brazil; Mrs. Bernadette Tourangeau of Canada; and Dr. Belmira de Sousa of Portugal. The new structure allows for the appointment of *periti* whose areas of expertise are suited to a particular project. These *periti* further enhance COINCAT's international character and competence.

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[J. POLLARD]

INTERNATIONAL THEOLOGICAL COMMISSION

The organization and norms governing the International Theological Commission (ITC), established by Pope Paul VI in 1969 at the request of the 1967 Synod of Bishops, are discussed in previous volumes [*see* 17:297-298; 18:205-206]. According to its "Provisionary Statutes," issued by Paul VI in 1969, it is "part of the Sacred Congregation for the Doctrine of the Faith," and has the task of offering "its services to the Holy See, and in an especial way to the same Sacred Congregation, in examining doctrinal questions of major importance."

Membership. The documents of the ITC for the first fourteen years of its work, 1969-1985, have been published in various theological journals throughout the world and gathered in *International Theological Commission: Text and Documents*

1969-1985. This volume also provides the names of the members of the ITC and of its various subcommissions during these years.

In 1986 a new term of the Commission began. The following persons were then appointed or reappointed: Barthelemy Adoukonou (Benin), Jan Ambaum (The Netherlands), Hans Urs von Balthasar (Switzerland), Jean-Louis Brugès, OP (France), Carlo Caffarra (Italy), Giuseppe Colombo (Italy), Jean Corbon (Lebanon), Georges Cottier, OP (Switzerland), Philippe Delhaye (Belgium), Wilhelm Ernst (East Germany), John Finnis (England), Joachim Gnilka (West Germany), Jose Miguel Ibanez Langlois (Chile), Walter Kasper (West Germany), Bonaventura Kloppenburg, OFM (Brazil), Gilles Langevin, SJ (Canada), Michael Ledwith (Ireland), William E. May (USA), Jorge Medina Estevez (Chile), Peter Toshiyuki Miyakawa (Japan), Francis Moloney, SBD (Australia), Stanislaw Nagy, SCI (Poland), Henrique Noronha Galvão (Portugal), James Okoye, CSSP (Nigeria), Franc Perko (Yugoslavia), Carl *Peter (USA), Candido Pozo, SJ (Spain), Christoph Schönborn, OP (Austria), Jan Walgrave, OP (Belgium), and Felix Wilfred (India). The Commission's president is the prefect of the Congregation for the Doctrine of the Faith, Joseph Cardinal Ratzinger. At the time of their reappointments in 1986, Kloppenburg, Medina Estevez, and Perko were auxiliary bishops. Professors Finnis and May were the first lay theologians appointed to the Commission. Philippe Delhaye, who had served as secretary general since 1972, was reappointed to that post by Cardinal Ratzinger.

When Jan Walgrave died before the second meeting in 1987, André-Jean Léonard (Belgium) was appointed to take his place. HANS URS VON BALTHASAR (18:29) died in 1989, but no one was appointed to replace him. Delhaye was forced to resign because of poor health in 1989 (he died in 1990); no one was appointed to replace him as a member, but Ratzinger appointed Georges Cottier to replace him as secretary general at the plenary session of 1990.

By the time this Commission had completed its work, several of its members had been named diocesan bishops, namely, Kasper, Léonard, Medina Estevez, and Perko. They were ineligible for reappointment because diocesan bishops are not eligible for appointment to the Commission. Shortly after the Commission finished its work, Carl Peter of the USA unexpectedly died of a heart attack.

The Commission was reestablished in 1992. The following persons were appointed or reappointed: Charles Acton (England), Barthelemy Adoukonou (Benin), Jan Ambaum (The Netherlands), Jean-Louis Brugès, OP (France), Giuseppe Colombo (Italy), Jean Corbon (Lebanon), Avery Dulles, SJ (USA), Joseph Doré, SS (France), Mario Franca Miranda, SJ (Brazil), Joachim Gnilka (Germany), Ivan Golub (Croatia), Gösta Hallonsten (Sweden), Sebastian Karotemprel, SDB (India), Luis Ladaria, SJ (Italy), Gilles Langevin, SJ (Canada), Michael Ledwith (Ireland), William E. May (USA), Francis Moloney, SDB (Australia), Stanislaw Nagy, SCI (Poland), Henrique Noronha Galvão (Portugal), Joseph Osei-Bonsu (Ghana), Hermann Pottmeyer (Germany), Servais Pinckaers, OP (Switzerland), Candido Pozo, SJ (Spain), Christoph Schönborn, OP (Austria), Norbert Strotmann Hoppe, MSC (Peru)—subsequently Strotmann Hoppe was appointed an auxiliary bishop—Tadahiko Iwashima, SJ (Japan), Max Thurian (Switzerland-Italy), and Ladislaus Vanyo (Hungary). Professor Hallonsten was a new lay member of the Commission. Cottier was reappointed secretary general. Subcommissions under the presidency of Corbon, Ledwith, Langevin, and Thurian were then appointed to prepare material for the theological issues that the Commission would study during its new five year period.

Themes and Documents. During the 1986 session Commission members, after discussion and debate of the topics proposed for study, determined the Commission's agenda for the next years. They selected four themes for study: faith and inculturation, interpretation of dogma, an issue in fundamental moral theology, and current questions in eschatology. Different members were appointed to subcommissions established to study these issues and prepare documents devoted to them. Ratzinger appointed Langevin president of the subcommission on faith and inculturation; Kasper, president of that on interpretation of dogma; Ernst, president of that on the issue in fundamental moral; Pozo, president of that on current questions in eschatology.

The document on faith and inculturation was discussed, modified, and revised at the meetings in 1987 and 1988. At the conclusion of the 1988 plenary session it was approved by the members *in forma specifica* (i.e., formal approval regarding the entire text: its ideas, wording, and presentation) and published in several theological journals in 1989. The document on the interpretation of dogma was discussed, modified, and revised during the plenary sessions of 1988 and 1989. During the 1989 session the Commission approved it *in forma specifica*, and it was published in 1990. The document on the moral question was debated, modified, and revised during the plenary sessions of 1989 and 1990. Although approved *in forma specifica* by the entire Commission at the 1990 session, Ratzinger decided not to promulgate it because of the anticipated publication of a papal encyclical on moral issues. The Commission's document, according to some reports, served as a source for the encyclical *Veritatis splendor*, issued in October 1993. The document on contemporary questions in eschatology was debated, modified and revised at the plenary session in 1990. The Commission did not meet in 1991, but during that year this document was revised and approved *in forma specifica* by the written vote of the members of the Commission. It was published in journals in 1992.

Between the plenary sessions members of the various subcommissions, under the direction of their respective presidents, prepare working papers for consideration by all the members of the Commission and for debate and discussion at the plenary sessions. The work of the subcommissions is carried out principally by mail, although different subcommissions at times convene between plenary sessions. Individual members of the various subcommissions sometimes submit papers to the entire membership, supporting various segments of the longer documents prepared by those subcommission as a whole.

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[W. E. MAY]

INTER-REGIONAL MEETING OF BISHOPS OF SOUTHERN AFRICA (IMBISA)

The Inter-regional Meeting of Bishops of Southern Africa (IMBISA) is an organ of liaison and pastoral cooperation between the episcopal conferences of Angola and São Tomé (CEAST), Lesotho (LCBC), Mozambique (CEM), Southern Africa (SACBC, comprising Botswana, Namibia, South Africa, and Swaziland), and Zimbabwe (ZCBC), a total of seventy archdioceses and dioceses as of 1994.

The only regional association of bishops' conferences in Africa that comprises two language groups (English and Portuguese), IMBISA grew out of the desire to discuss matters of common concern, particularly those arising from the *apartheid situation in South Africa, and "to bring one another up to date with regard to developments in one another's countries." After meeting informally during the Synod of Bishops in Rome in 1974, a meeting of bishop delegates of the southern African countries was held in Pretoria in April 1975. At an assembly in Lesotho in 1978, a constitution was approved, and in 1980 the secretariat was established in Manzini, Swaziland.

From its early days, IMBISA focussed its attention on several issues. First, it addressed the plight of refugees in the region due to the apartheid regime of South Africa and the civil war and guerilla activities in other IMBISA countries and the needs of pastoral care for the refugees. Second, it recognized the importance of the use of social communication media for the spreading of the Gospel. A Southern African Regional Secretariat for Communications (SARCOM) in fact predated the setting up of IMBISA. Third, it sought the integration of the social teaching of the Church in Southern Africa and its application to the life situation of its people.

IMBISA Structures. At the plenary assembly of 1984 in Chishawasha in Harare, Zimbabwe, the bishops decided to change the structure of IMBISA, providing for plenary assemblies to be held every three years in which control over IMBISA would reside; a standing committee in which each member conference is represented and that acts as the executive board; and an episcopal secretary as head of the secretariat. The secretariat was set up on a permanent basis in Harare with two departments: Refugee Services and Social Communications.

The IMBISA Refugee Service coordinates pastoral care for refugees from the IMBISA region itself and also in the neighboring countries where refugees from the IMBISA region find refuge. The Service also addresses some of their material needs in so far as they are not taken care of by other organizations. The IMBISA Social Communications Department coordinates the activities of the communication commissions of the member conferences and gives assistance in matters of animation and training. Its policy gives priority to prophetic and alternative communication media and skills in the socio-economic and political context of the region and the pastoral priority of building small Christian communities. It fosters the task of inculturating the Gospel in the African context of traditional and modern day experience. IMBISA is also involved in the regional cooperation on justice and peace issues and of the Biblical Apostolate. An institute for theological reflection and research has been in the planning stage for some time.

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[J. A. ELSENER]

IRELAND, THE CATHOLIC CHURCH IN

Since 1921 Ireland has been partitioned into two political entities. Northern Ireland, consisting of the six northeastern counties, was established in 1921 as a partially self-governing area within the United Kingdom, with a local parliament exercising limited jurisdiction. The remainder of the country ceased to be part of the United Kingdom when it attained its independence as the Irish Free State, a Commonwealth dominion, in 1922. The Free State gradually relinquished Commonwealth associations, abandoned the name "Free State" in 1937, and in 1949 definitively left the Commonwealth to become the Republic of Ireland. Northern Ireland lost its parliament in 1972 and the last vestige of self-government in 1974, since when it has been ruled directly by the government in London. The capital of the Republic is Dublin; the capital in the North, Belfast. The 1960s and 1970s brought about marked changes in Irish society and in the life of the Irish Church. The protectionist policies of the Irish government gave way to free trade with Britain in the 1960s and with the European Economic Community in 1973. A growth in industry and skilled service jobs went hand in hand with the advent of multinational companies. It resulted in a decline in agriculture and an increased level of urbanization. In the Republic the population had been largely rural until the 1960s, but in the 1980s one third of the people lived in the greater Dublin area. In the Republic, Catholics comprise 95% of the population of 3.5 million; in Northern Ireland, some 40% of the 1.5 million population. Neither the Catholic Church nor the major Protestant churches, organized on an all-Ireland basis, take account of partition in their administrative structures. In both the Catholic and Church of Ireland (Anglican) Churches, Armagh is the primatial see of all-Ireland, having been founded by Saint Patrick. The Catholic Church has twenty-six dioceses, distributed among four ecclesiastical provinces each headed by an archbishop. After the Second Vatican Council the hier-

Cahal Cardinal Daly, Archbishop of Armagh, Ireland, and Primate of All-Ireland, March 1993 (Catholic News Service/R. Allen)

archy adopted the modern form of an episcopal conference, consisting of all the bishops of Ireland, including coadjutors and auxiliaries as well as diocesan bishops, under the ex-officio presidency of the archbishop of Armagh. This represented little change from the existing structures for consultation and joint action evolved from the principles formulated by the Synod of Thurles (1850).

Authority-led Reform. The bishops who returned from the Second Vatican Council found an Ireland alerted to Church affairs in a manner never known in the past. The traditional loyalty of Irish Catholics to their faith was as strong as ever, but to this was now added an awareness of change: new emphases in doctrine, in the perception of other churches, and in attitudes towards the laity. The people had acquired this conciliar vision partly through homilies and widely reported public lectures sponsored by the religious orders and partly from the secular press, radio, and television that by the final session of the Council were carrying extended daily reports from their own correspondents sent to cover developments in Rome first hand. The result was an emerging recognition of the Church as a human as well as divine institution in which conflicts of opinion and personality played a part, in which teaching was arrived at through an exhaustively argued variety of viewpoints and in which the exercise of authority was beginning to be seen as a service rather than the imposition of legalistic dictates. The concern of some bishops that this novel image of the Church would cause distress to Catholics imbued with an older ethos could be sensed in the message of Archbishop John Charles McQuaid (d. 7 April 1973) of Dublin at the conclusion of the Council in which he promised his people that "no change will worry the tranquillity of your Christian lives." Such reassurance was in fact unnecessary. Although conciliar change provoked little resistance or disparagement at first, the Irish thought of change as a phenomenon to be initiated by authority, a service to be provided by an authority now perceived to be service-oriented.

The first fruit of authority-led reform was seen in the enthusiastic acceptance of the revised liturgy following extensive pastoral preparation promoted by the bishops; no traditionalist movement took shape corresponding to the Latin Mass Society in other countries. Another major initiative encouraged by the hierarchy was in the field of ecumenism. Anglican, Presbyterian, and Methodist believers joined Catholics in praying together for Christian unity. Conferences were organized to take place annually for representatives of the various churches at Greenhills, County Louth, and (specifically for theologians and church leaders) at Ballymascanlon in the same county. These meetings reflected and built on the pioneering work by the Benedictines of Glenstal Abbey, County Limerick, who had been hosts to the annual Glenstal Ecumenical Conference since the early 1960s. Of more immediate interest to most Catholics, and widely welcomed, was the lifting of prohibitions against attendance at Protestant weddings, funerals, and worship services. The "ban" forbidding Catholics to attend Trinity College, Dublin, because of the allegedly Protestant character of Dublin University in which Trinity was the only college was rescinded in 1970. In the same year the enthusiasm of an Irish Jesuit scholar, Michael Hurley, resulted in the establishment of the Irish School of Ecumenics, an institute of higher learning where postgraduate students drawn from all Christian traditions study theology and related subjects together and participate in one another's pastorate.

Under the skillful guidance of the archbishop of Armagh, William Cardinal Conway, ecumenical themes and the concept of a servant-church took root among Irish Catholics in the immediate postconciliar years without engendering antagonism or serious division. The responsibility of the local church toward the universal Church found expression in an extension of traditional Irish missionary endeavor through the despatch of Irish diocesan priests, especially from Cork, to assist the hard-pressed clergy in Peru and other parts of Latin America. At the same time, Irish dioceses helped to found centers to assist the Irish emigrants in Britain. Religious orders, notably the orders of sisters, adopted new objectives in line with the conciliar spirit, often choosing an "option for the poor" such as setting up schools for the children of nomadic "itinerants" (the scrap-dealing "travellers" who wander the roads of Ireland). In the early 1970s the Conference of Major Religious Superiors drew on the insights of the individual orders to devise a common strategy under the umbrella title, "Focus for Action," which for the next twenty years would ensure that the religious were the most dynamic element within the Irish Church despite the drain on their human resources resulting from a chronic lack of vocations. Vocations to the priesthood in Ireland fell form 1,375 in 1965 to 322 in 1989.

Encouraged by these developments, a thinking laity had begun to emerge. No longer relying solely on guidance from authority, the lay leaders insisted on their competence to speak from their own experience about subjects of social and moral significance. Intellectual Catholic journals had a much greater influence than their relatively small circulations would suggest since they addressed themselves to an audience that was theologically aware and conciliar by inclination, including the religious correspondents of the secular media. Preeminent among these Catholic journals were *The Furrow*, published from the national seminary of Maynooth under the inspired editorship of J. G. McGarry; the Dominican monthly *Doctrine and Life* edited by Austin Flannery, OP; and the Jesuit quarterly review, *Studies*, edited by Roland Burke Savage, SJ.

Primary and Secondary Education. The post-conciliar era saw extensive changes in the Irish educational system. They came about through the initiative of the state, despite the fact that the Catholic Church controlled by far the greater number of schools in the Republic and a large proportion of those in Northern Ireland. The situation in 1965 was that primary or first-level schools, called national schools, received most of their funding, including teachers' salaries, from the Department (Ministry) of Education, which also prescribed the basic curriculum, but were effectively denominational, being managed by the local Catholic parish priest or Protestant pastor. Most second-level schools were owned and run by religious orders and charged tuition, although very often these were kept to the minimum by orders like the Christian Brothers or the Presentation and Mercy sisters who bore as much of the cost as they could (usually by ploughing their state-paid salaries back into the school). Parallelling these Church schools in the Republic was a smaller number of vocational schools owned and run by the state, providing courses in technical, practical, or commercial subjects. It was a system which favored the relatively better-off segments of Irish society. Neither in town nor country did the laboring classes send their children in numbers to receive second-level schooling.

From the mid-1960s successive governments in the Republic set about improving the opportunities for access to education and at the same time expanding the curriculum. In places it meant the merging of smaller schools serving the same community (typically, the Christian Brothers' school for boys and the Presentation Sisters' school for girls in a provincial town) into larger units to achieve the benefits of pooled resources. Also, the state brought secondary and vocational schools together as "comprehensive schools" in which the humanities, sciences, and technical subjects could be learned. The most dramatic change took place in 1966 when the state undertook to meet virtually the total cost of secondary school administration in return for the abolition of fees: within a few years 90 percent of schools (almost all of which were Church-run) elected to enter the "state scheme" on this basis.

In 1973 the Church authorities and teaching orders published a report, *The Future Involvement of Religious in Education*, in which they endorsed the state initiatives, committing themselves to work in community schools and especially commending the principle of comprehensive schools. Cooperation and mergers between schools in the same locality were thereby encouraged. The overall effect of the changes was to leave the religious at the heart of the system, as they had been before, managing the national schools and running their own secondary schools within the state scheme. The most notable evidence of change was in the number of young people taking second-level education in the Republic: in 1957-58 these totalled 96,056; by 1974 the figure was 239,000.

The reform of education continued over the following years with much analysis and a sometimes heated exchange of viewpoints on the content of the curriculum, on class sizes, on the career prospects for lay teachers in Church schools. By the 1980s the latter question was beginning to resolve itself as the vocations crisis meant that fewer priests, brothers, and sisters were available for teaching. By the end of the decade lay staff predominated in all schools, and the appointment of lay principals (headmasters or headmistresses) was increasingly becoming the norm. As trustees, the religious continued to wield control through the management boards but their position was becoming precarious with the hardening of proposals for the state to assume ownership of the schools for which it was bearing the cost. With the bishops, both Anglican and Catholic, opposed to relinquishing ownership, the debate continued.

In Northern Ireland, where secondary education had been free since 1947, the proportion of Catholic schools was smaller and the types of school varied: grammar schools were academic in their emphasis, intermediate schools more practical. By the later decades of the century the situation differed little from that in the Republic insofar as the arrangements in place guaranteed substantial state support for schools under Church control.

Higher Education. Third-level education in the Republic also underwent radical change in the postconciliar years, and in this case the Church was central to some of the developments. The removal of the Church prohibition on Catholics attending Dublin University (Trinity College), noted earlier, resulted in a major influx of Catholic students to that ancient institution, the establishment of a Catholic chaplaincy and the provision of daily Mass in the college chapel. By the 1980s the majority of Trinity College students were either Catholics or of Catholic background. The university's divinity school, which had been Anglican, became an interdenominational department of Hebrew, biblical, and theological studies in 1980. Catholics were not barred by the former "ban" from joining the university staff, and in 1991 Thomas N. Mitchell, professor of Latin, was elected provost, only the second Catholic ever and the first since 1690, to become the academic head of Trinity College.

In part because of the provision of free secondary education all the universities in Ireland burgeoned in the decades after 1965, including Queen's University, Belfast, and the University of Ulster, Coleraine, in Northern Ireland. St. Patrick's College, Maynooth, began to admit lay students and under the guidance from 1968 of its president, Jeremiah Newman (later bishop of Limerick, 1974-1995), rapidly developed into a modern university. By 1994 Maynooth had 4,000 students, both men and women. Two new universities were founded in the Republic in 1989: the University of Limerick and Dublin City University.

A number of new third-level Institutions under Catholic Church aegis also appeared in these years. The former Jesuit theologate at Milltown Park, Dublin, became the Milltown Institute in 1968 with students drawn from a number of religious orders. In 1974 it was approved as a pontifical athenaeum with faculties of theology and philosophy and power to grant pontifical degrees up to and including doctorates. It can also grant civil degrees and provides an adult education diploma in theology. Archbishop McQuaid of Dublin founded the Mater Dei Institute of Education in the city in 1966, primarily to train teachers of religion for second-level schools. In this the archbishop showed remarkable foresight by creating a cadre of lay professional religion teachers who were at hand to take over the task from the declining numbers of teacher-priests and religious. Mater Dei is affiliated to St. Patrick's College, Maynooth, and offers a range of diploma and degree courses. Preparation for lay ministry is now also a specialty of All Hallows, the Vincentian institute in Dublin that has long prepared students for priestly ministry outside Ireland. The Irish Institute of Pastoral Liturgy was established at St. Patrick's College, Carlow, in 1978. In addition to a diploma course, it organizes lectures and seminars, provides an advisory service for parishes and houses the secretariat of the Episcopal Commission for Liturgy.

Humanae Vitae. In Ireland as elsewhere, the first severe jolt for the postconciliar Church came with the publication of the encyclical *Humanae vitae* in July 1968. The condemnation of artificial birth control drew protests from a number of the newly articulate laity. A statement from the Irish bishops acknowledged the "personal problems and intellectual difficulties" that people might face as a result of the encyclical but stressed the obligation on Catholics to make "a religious submission of mind and will" to authentic papal teaching. This emphasis served to define the crisis for what it was, a crisis of authority, since the genuinely troubled were unable in conscience to give the assent required of them. Controversy continued, notwithstanding the repetition of the bishops' arguments in a joint pastoral, *Christian Marriage* (1969). Because access to contraceptives was relatively difficult in Ireland, where their sale was prohibited by civil law, the crisis did not assume the same proportions as elsewhere.

A few years later, however, when the government proposed to modify the legal restriction against contraceptives, a church-state clash of a particularly Irish kind followed that revealed a major cleavage within the local church. The bishops accepted that it was for the legislators to determine the civil law but said that public opinion should be taken into account and that the introduction of contraception would undermine the common good. They drove the argument further in a pastoral, *Human Life is Sacred* (1975), when they denounced "the contraceptive mentality" not only because it contradicted "the Christian understanding of family life" but because, they said, it would lead to the advocacy of abortion. Legalized contraception was approved only in the 1980s in careful stages by a parliament as cautious as the people it represented.

Strains and Tensions. The early stages of the contraception controversy exposed many strains and tensions within the Irish Church. Coincidentally or otherwise, from this time on can be dated a noticeable alienation of young people from the Church, the resignation of numbers of priests from the ministry, the drying up of vocations, and the growing critical tone of the media in commenting on Church affairs. Corresponding to these negative factors was a new fervor among traditionalists opposed to innovative thinking and to all efforts aimed at persuading the Church to conform its teaching to meet and serve the needs of contemporary society.

A peculiarity of Irish circumstances was that the polarization of attitudes occurred entirely within a community shaped by the Catholic ethos. Most of the advocates of openness to the age were themselves practicing Catholics. They included the country's leading theologians such as Maynooth professor Enda McDonagh and the Augustinian Gabriel Daly, long-serving media practitioners like the broadcasters Seán Mac Réamoinn and Kevin O'Kelly, and political observers of Church developments, among them Garret FitzGerald, soon to be *taoiseach* (prime minister), and Mary Robinson, later to be president of Ireland. Likewise many promoters of social and legal reform, of women's equality, and greater understanding for the needs of minority churches were Catholics, personally committed to their faith. A number like the historian Margaret Mac Curtain, OP, and the anti-poverty campaigner Stanislaus Kennedy, were religious sisters. People of a forward-looking disposition on some questions could be conservative on others: theological traditionalists, for example, were not uncommonly found among the social progressives. Inevitably some persons of a liberal persuasion became antagonistic to the Church itself and some, within the Church and outside it, resorted to excessive and superficial rhetoric that hardened further the traditionalist resistance to change. In general the greater part of the criticism directed against conservative Church attitudes in Ireland came from believing Catholics.

Superficiality also marked some of the conservatism, with its denunciation of an alleged "liberal agenda" and media conspiracy. Genuine concern, however, over what was seen as the encroachment of material standards in Irish society to the detriment of the Christian family and the destruction of religious values underlay the traditionalist stance of some bishops, notably Archbishop McQuaid's successors in Dublin, Archbishops Dermot Ryan (d. 21 February 1985) and Kevin MacNamara (d. 8 April 1987)—a stance that received much encouragement from the tone of the papal addresses during a pastoral visit to Ireland by Pope John Paul II in 1979. The same concern inspired the formation of lay groups dedicated to the defense of the family.

But of this concerted sense of a Church in jeopardy came two campaigns designed to prevent parliament from "liberalizing" civil legislation regarding abortion and divorce. The campaigns were successful in the referendum on divorce in 1983 and the referendum on abortion in 1986, but these successes were pyrrhic victories. A clause written into the constitution to prohibit the introduction of abortion was so convoluted that the Supreme Court found that it actually permitted abortion in certain cases. In addition the campaign that led to the rejection of a proposal to facilitate the introduction of divorce left so many separated couples in a legal limbo that the proposal had to be revived in 1995. The fact that these issues were raised further indicates that a sizeable minority in the Irish Republic became increasingly aware of the pluralist world in which they lived.

If the conservative wing of the Church felt frustrated at failing to secure its long-term objectives, this matched the progressives' mood over what they saw as misrepresentation of their position when they were labelled abortionists for objecting to a formula that they considered inappropriate to constitutional law and were accused of having no care for family values when they supported the divorce proposal as necessary in a pluralist society. The charge often made that the Catholic Church determined the laws of the Republic could not readily be countered as long as statute and constitutional law on matters of morality conspicuously conformed to Catholic teaching. The bishops equated this conformity with the common good, regardless of the wishes of citizens who disagreed with the Church on the matters in question. The bishops' attitude was felt by some commentators to be at variance with the Vatican Council's advocacy of ecumenism and religious freedom.

Liberal Catholic distress was exacerbated by the definite, if tempered, hierarchical backing given to the conservatives in the abortion and divorce controversies and in a further pastoral letter, *Love is for Life* (1985). The stance of the Holy See on such questions and on clerical celibacy, the position of women within the Church, and the disciplining of theologians, in all of which it was perceived to be rigid and not conciliar, increased the progressive discontent and deepened the gulf between the contrary viewpoints among Irish Catholics. A matter of concern throughout this later period was the appointment of bishops, which in the case of some nominations to prominent Irish dioceses undoubtedly ignored the manifest wishes of the local church.

How far this polarization of opinion involved the generality of Irish Catholics was difficult to assess despite a plethora of surveys that tended to reflect public attitudes in the wake of a specific controversy rather than on-going trends. The most reliable of the surveys, concerned to identify community values and record changes in them over a number of years, showed that 86% of Catholics in the Republic attended Sunday Mass in 1981 but only 52% thought the "Church's answers" were adequate on the "individual's moral problems and needs" and no more than 47% were satisfied with the Church's approach to "problems of family life." By 1990 the continuing survey noted Sunday Mass attendance at 85% with confidence in the Church on moral issues down to 42% and on family life to 35%.

Few observers denied that the seeming strength of Irish Catholicism concealed deep divisions and a looming crisis. To some it seemed that the crisis had arrived when it came to light in the course of a political controversy in 1994 that the Irish Church harbored in some degree the same problems related to pedophiliac and homosexual clergy, and to priests in illicit relationships with women, which assailed the Church elsewhere. It compounded the shock that this news came only two years after Bishop Eamonn Casey of Galway had to resign following the revelation that he had fathered a child while a bishop. A tolerant people were slow to criticize the human weaknesses uncovered in the successive scandals but were shocked by what was admitted to have been incompetence on the part of the Church authorities in dealing with the problems involved, especially in the case of clerics accused of pedophilia. Authority itself was again undermined; the disillusionment of the young was reinforced; and, surveys notwithstanding, it could not be doubted that drift from religious practice had become a feature of Irish Catholicism.

Bishops' Initiative. Through their Justice and Peace Commission, pastoral letters, and other statements between 1977 and 1993, the bishops gave a strong lead in protesting against an economic system that failed to meet the problem of poverty in Ireland. They pointed to deficiencies in political planning, the criteria of the *European Union, and relations between workers and employers that contributed to what they saw as major injustices in Irish society, the greatest of which they identified as an unnecessarily high level of unemployment. An even more trenchant and sustained campaign for radical change in order to eliminate the related ills of poverty and unemployment was mounted by the Conference of Major Religious Superiors (later, the Conference of Religious of Ireland), whose Justice Office, under the energetic direction of Sean Healy, SMA, drew up plans, analyses, submissions, and protests urging the government to break out of traditional patterns of economic thinking. By the 1990s they had secured the ear of the state sufficiently to see at least some of their proposals accepted and had become one of the more influential voices affecting the forward planning of successive administrations. A government initiative in 1994 to encourage employment in the depressed regions of the West of Ireland, in turn, resulted directly from the initiative of the bishops of the area.

The Vatican Council's emphasis on repect for local culture and the promotion of indigenous clergy and sisterhoods coincided with the attainment of independence by Third World countries and the fall-off in Irish vocations. Missionary work took on a new character in response to these stimuli. The long-established missionary activity in Africa and Asia by Irish religious, including missionary societies like the Columban and Kiltegan Fathers, the Holy Rosary Sisters, and the Medical Missionaries of Mary, had ensured that several generations of Irish Catholics were informed about the work of evangelization, education, and medical help undertaken in what had mainly been the tropical colonies of European nations. Missionary work came to emphasize relief.

The participation of lay helpers, already pioneered from Ireland by the Legion of Mary, became a characteristic of most missions with doctors, nurses, and other qualified personnel volunteering for a term of service in association with the missionaries. The choice of the "option for the poor" resulted in the arrest or harassment of Irish priests and sisters in the Philippines, South Africa, Latin America, and elsewhere. But the principal concentration of Irish endeavor was more and more on the relief of famine caused by drought, warfare, or destitution. Special agencies were founded, including Trócaire (an Irish word meaning "mercy"), set up by the bishops in 1973, and Concern that, although nondenominational, was inspired by the Holy Ghost Fathers. Together with some Irish secular agencies, these organizations became globally respected both for their provision of immediate assistance to the starving and their encouragement of improved methods of husbandry to prevent famine in the future.

Other agencies established under Commissions of the Episcopal Conference include the Catholic Communications Institute of Ireland, which not only advises the bishops on media matters but maintains a number of book stores, a publishing firm (Veritas Publications), and a video production unit housed in a studio building (the Communications Centre) originally funded by the Conference. CURA is an advice and counselling service for women with unwanted pregnancies; it operates a confidential telephone contact system throughout the country. The Catholic Marriage Advisory Council also provides a confidential service, operated by trained personnel, to help sustain and enrich marriage and family relationships.

The movement to promote equality for women is strong in Ireland and the Council for the Status of Women, representing more than 120 women's organizations, is a powerful lobby. It does not, however, have a strong voice within the institutional Church despite the commitment of countless Catholic women, including many women religious, to the cause. In February 1995 Cardinal Cahal Daly, as president of the Episcopal Conference, refused to accept a petition signed by over 10,000 people asking that "all ministries and offices in the Church be equally open to both women and men" on the ground that the question of women priests was "not to be regarded as an open question by Catholics." Opinion surveys in the 1990s have shown very substantial support in Ireland not only for the ordination of women but also for the abolition of compulsory priestly celibacy.

Northern Ireland. The serious violence in Northern Ireland, which continued with only brief intermissions from 1968 to 1994, posed serious questions for the Catholic Church. The Catholic third of the population was almost entirely nationalist in sympathy and looked forward to the reunification of the island that had been partitioned since 1922 when the Irish Free State (now the Republic) had obtained its independence. The Protestant majority was unionist and loyalist, that is, loyal to unity with Britain. They looked with suspicion on the Catholics. Through a local parliament (abolished in 1972) with delegated powers from the British parliament, they had operated what was effectively single-party rule. Political alignments reflected the nationalist-unionist divide and ensured a permanent majority for the unionists. The trouble in 1968 arose from police violence exercised against a recently founded civil rights movement seeking an end to discrimination in housing, employment, and electoral practices detrimental to the Catholic/nationalist population. Over the next few years the conflict hardened into deadly guerrilla warfare involving the Irish Republican Army (IRA), a body illegal in the Republic as well as in the North, corresponding extremist groups on the loyalist side, the British army, the police, and many innocent civilians who died in the bombings, shootings, and other acts of violence.

The dilemma for the Church authorities arose from the fact that they shared the grievance of the Catholic people on the civil rights issues but could not approve the policy of violence operated by the IRA. The bishops of Northern dioceses, led by Cardinal Conway (Armagh is in the North), jointly, severally, and vehemently denounced the violence. They spoke for most of their people but alienated some Catholics who saw the IRA as protectors. They also upset a segment of the Catholic community who disapproved of the IRA but ambivalently also disliked their Church's giving comfort to unionists. When the bishops went on to condemn loyalist and military excesses (methods of interrogation, in particular) they were seen as Janus-headed by British opinion. They resisted demands from the British media and even English Catholics that they should excommunicate members of the IRA, since they knew that denial of the sacraments to republican advocates of violence worked no persuasion: such nationalists had always distinguished between their faith and their Church, believing that the Church in these circumstances acted out of its own interest rather than from ethical considerations. The Church authorities did, however, forbid the use of military symbolism within church buildings at the funerals of IRA members. Cardinal Conway's successors, Cardinals Tomás Ó Fiaich and Cahal Daly, reiterated the condemnations of all violence, including that from the nationalist side, and increasingly joined with Protestant church leaders to plead for peace, but with little evident effect.

Individual priests made their own impact. Edward Daly succored the fatally injured when a nationalist demonstration was fired on by British troops in Derry in 1972 and was seen dramatically on television discharging this pastoral duty under rifle-fire; he subsequently became bishop of Derry and a strong voice for the moderate stance of much the greater number of Catholics. Denis Faul of Dungannon courageously denounced IRA killings and in the same breath the official policy of interning suspected terrorists, which he held created recruits for the IRA. The Jesuits opened a house in Portadown, a Protestant-loyalist citadel, from which they issued firsthand observations on the causes of tension. Above all, the Redemptorists of Clonard Monastery in the heart of nationalist West Belfast maintained a liaison with extremists that prepared the ground for the IRA cease fire announced in August 1994. These contacts probably did more to sustain the image of the Church in the eyes of the hard-pressed people, intimidated by one side and harassed by the other, than any move that was open to the hierarchy to make.

At another level, however, many felt that the hierarchy could have taken a more positive position. Insofar as the Northern tensions sprang from inherited antipathy between Catholics and Protestants, scope for ecumenical approaches clearly existed. A virtual halt in ecumenical progress had accompanied the polarization of opinion among Catholics in the Republic. No Irish enthusiasm was officially voiced for the ARCIC reports on the possibility of moving towards Anglican-Roman Catholic reunion. Except in individual dioceses, tardiness marked the response to appeals that greater sympathy be shown towards the problems arising in Protestant-Catholic marriages. In the North, where thoughtful people felt that a major contribution towards the long-term elimination of communal tension could be made by the education of Catholic and Protestant children together in the same schools, thereby making inroads on inherited prejudice, official Catholic support was withheld. A few "integrated" schools of this kind were founded but without overt Church approval. In fairness to the Catholic authorities, it must be added that Protestant approval was equally difficult to generate.

Catholic churchmen met formidable difficulties at every turn. Cardinal Ó Fiaich rejected violence as strongly as anyone, but because of a warmhearted nature that responded to the troubles of his childhood neighbors in Crossmaglen, an area of staunchly nationalist sympathies and much IRA activity, he was treated as a crypto-extremist by British opinion-makers. His successor, Cardinal Daly, conformed more to the British perception of an unambiguous opponent of violence and accordingly suffered much contumely from the nationalist extreme. However, an objective reading of the overall public stance of these prelates reveals little if any difference between them on the substantial matters at issue in Northern Ireland. On the eve of the Downing Street Declaration of December 1993 (a joint statement by the prime ministers of the Republic and the United Kingdom that led to IRA and loyalist cease fires), Cardinal Daly was able to tell a meeting of parliamentarians in the British House of Commons that governments should not yield to the threat of terrorist violence, that unionists were entitled to the guarantee that no change would be made in the status of Northern Ireland without majority approval, and that the "validity and value" of the nationalist aspiration to achieve a united Ireland by consent should be formally recognized. Throughout the twenty-five years of "The Troubles" the Catholic Church had taken no position that contradicted these principles.

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[L. MCREDMOND]

IVORY COAST, THE CHURCH IN THE

The Republic of the Ivory Coast (*Côte d'Ivoire*), located in West Africa bordering on the Atlantic, east of Liberia and west of Ghana, covers an area of 322,462 sq. km. (124 sq. mi.). Abidjan, the largest city and administrative center, was the capital until it was moved to Yamoussoukro in the 1980s. Beginning in the sixteenth century, the Portuguese and other Europeans engaged in a flourishing slave trade along the coast. From 1842 to 1845, the French signed treaties with several groups along the seaside, and Ivory Coast became a French colony in 1893. While missionaries had been active since the seventeenth century, systematic evangelization began in 1895 [*see* NCE 7:788]. In 1958 it gained autonomous status within the French Community, and in 1960 declared its independence. Félix Houphouët-Boigny (b. 1905; d. 1993) who had led the independence movement ruled as head of state in a one party system until 1990, when a multiparty government system was introduced in Ivory Coast political life. At the time of his death Houphouët-Boigny was the the longest-serving head of state in Africa. Born Dia Houphouët, he had converted to Roman Catholicism at age eleven.

The Ivory Coast has an estimated population of thirteen million that includes sixty native Ivory Coast ethnic groups, and at least as many foreign ethnic groups. There are about 1.8 million Catholics. Those who adhere to traditional religions comprise 37% of the population; Muslims 35%. About 8% belong to independent churches, and 5% are Protestants. Christians take an active part in all the political parties, from the grass roots level to the highest positions.

Indigenous Leadership. There are four archdioceses: Abidjan, Bouaké, Korhogo, and Gagnoa. The other dioceses are: Abengourou, Bondoukou, Daloa, Grand-Bassam, Katiola, Man, Odienné, San Pedro, and Yopougon. Bernard Yago, the first native bishop in the Ivory Coast, was ordained on 8 May 1960 as the archbishop of Abidjan. In subsequent years, all the new bishops were chosen from among the native population. When the last French bishop retired in 1975, the episcopacy of the Ivory Coast became entirely indigenous. The bishops meet twice a year for a week to discuss their common problems and to finalize pastoral letters that they sign together. The bishops administer interdiocesan bodies and commissions, such as seminaries, Catholic education, the media, catechesis, and liturgy. Named a cardinal in 1983, Yago retired as archbishop of Abidjan in February 1995 and was succeed by Bernard Agré.

One of the pastoral letters published by the Ivory Coast hierarchy dealt with the family. Taking the occasion of the the international year of the family in June 1992, they denounced misconceptions, widespread in Africa, about marriage:

> We know as you do that in our Ivory Coast traditions, sterility in marriage is considered as a disaster and a curse . . . . Resist and put far off from you this dramatic conception of sterility. It impels too many people around you to dismiss the wife unable to bear children or even to take a second one who is fertile.

The relationship of the Church of the Ivory Coast with the Holy See is very cordial. Pope John Paul II visited the Ivory Coast three times: During his first visit in 1980 he laid the first stone of the cathedral of Abidjan, which he dedicated during his second trip in 1985. Also during his second trip, he blessed the corner stone of the basilica of Yamoussoukro, Notre Dame de la Paix. Yamoussoukrou was the birth place of President Houphouët-Boigny, who played a major role in the construction of the basilica, reported to be the largest church in Christendom. John Paul II dedicated it on his third visit to the Ivory Coast in 1990.

The city of Abidjan houses the Jesuit-run African Institute for Economic and Social Development (INADES) that has existed for several years. This institute runs a library with 45,000 volumes, one of the most modern on the African Continent. It is frequented by both students of the university and

Interior of the Basilica of Notre Dame de la Paix, Yamoussoukro, Ivory Coast (Catholic News Service/A. Mari)

by all types of researchers. There is one major seminary for theology for all the dioceses of the country. It provides an average of fifty new presbyters each year, but it has become too small to respond to the number of those seeking admission. In October 1994, 170 candidates sought admission; 77 were accepted because of the number of available rooms and tables. As of 1994, there were 634 priests, 284 of whom are indigenous. More than a hundred priests are engaged as teachers or students at the University. With regard to religious, 119 brothers and 727 sisters minister in the Ivory Coast.

The Spirit of Vatican II. In the Ivory Coast, the members of the different faiths live in peace. The relations between Catholics and Methodists are very ecumenical and fraternal, while relations with Baptists and Pentecostals with fundamentalist tendencies are more rare. Their members are increasing, and they are successful to the extent that they promise healings. Most Catholics encounter Muslims daily at the market or on transportation, but rarely for religious matters. When there is interaction, it is usually good, such as invitations or congenial messages at certain feasts. Religious conversion exists and does not raise opposition. While neither side constrains its members, conversions are nonetheless discouraged by both.

The reforms following the Second Vatican Council were well received. At the beginning of the twentieth century, the missionaries rejected all local musical instruments that brought paganism to mind. After the council the Church encouraged the use of traditional African music and musical instruments in the liturgy that had previously been rejected by the missionaries [*see* INCULTURATION, LITURGICAL]. Many priests, catechists, and lay people took up composing music using local tunes with the words either in French or in the local language. When there are certain liturgies such as presbyteral ordination or religious profession, traditional rites are introduced into the Christian liturgy, often with numerous explanations that ensure they are well received. For example, the parents are asked to demonstrate publically that they give their daughter or son to the Church. Objects symbolic of the responsibility that they undertake are handed over to the newly vowed. However, it is difficult to find gestures or symbolic objects common to all ethnic groups.

In many dioceses pastoral ministry focusses on base communities that meet regularly. The *charismatic renewal has experienced rapid growth throughout the country. The Catholic Institute of West Africa has opened a section for the formation of lay people that has been a great success. Catholic radio stations in the dioceses of Grand-Bassam and Man attract a wide audience.

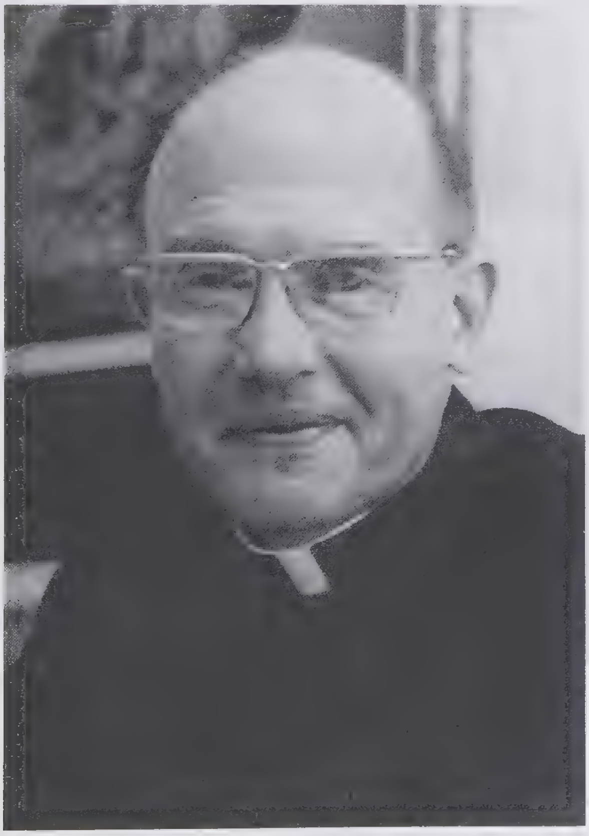
Some turmoil has been observed for several years in the area of Catholic schools held by the Church: the state does not respect the commitments it made to pay a part of the salary of the teachers. These teachers have gone on many strikes to demand their due. The Church recently had to close several village schools that were no longer "financially viable." The question is posed whether Catholic education will become a privilege reserved for the rich. But all in all, the problems of the Church in the Ivory Coast are problems of growth as Catholics seek to bring Christianity into dialogue with the African culture and traditions.

[P. TRICHET]

J

JADOT, JEAN

Belgian prelate, papal diplomat; b. Brussels, 23 November 1909; the only son and eldest of eight children of Lambert and Gabrielle (Flanneau) Jadot. Jadot's father and his uncle, Jean Jadot, for whom Jadotville in the former Belgian Congo, now Zaire, was named, were prominent engineers who built railway systems in Africa and China. Educated in London, Brussels, Paris, and Louvain, Jadot graduated from Louvain University at twenty-one and entered the Grand Séminaire of the Diocese of Malines. Ordained a priest for the same diocese on 11 February 1934, he was assigned to the large urban parish of St. Gertrude in Etterbeek. As chaplain to the *Jeunesse ouvrière chrétienne* (Young Christian Workers), which attracted youth from mostly working class families, he employed Canon Cardijn's "see, judge, act" approach to pastoral ministry with great success. With others Jadot initiated *La Revue nouvelle* in 1945. During World War II, Jadot dedicated his efforts full time to the pastoral care of youth as chaplain to an independent Catholic youth organization (*Jeunesse Étudiante Catholique*). In March 1945 he became a military chaplain at the state infantry school (*L'École d'Infanterie*). By October of the following year he was chaplain to the Royal Military School (*L'École Royale Militaire*). In 1952 Jadot became chief chaplain for the 25,000 public forces in the Belgian Congo. In 1960 he was called back to his native Belgium to become the national director of the Pontifical Missionary Works. This missionary role gave him personal exposure to the Church throughout the world, particularly in Asia, which served him well when appointed in 1967 to the reorganized Congregation for the Evangelization of Peoples (formerly the Congregation for Propagation of the Faith).



Archbishop Jean Jadot (Catholic News Service)

Diplomatic Career. Papal diplomats usually begin their careers soon after ordination by studying Canon Law while attending the Pontifical Academy in Rome. Pope Paul VI brought Jadot into the diplomatic service of the Holy See at the age of fifty-nine. On 1 May 1968, Jadot was ordained a bishop in his parish church of Chant d'Oiseau in Brussels and was named titular archbishop of Zuri. His first diplomatic appointment was as apostolic delegate to Thailand, which included his representing the Holy See in Laos, Malaysia, and Singapore. He found an adjustment to the reserve of the Asian people necessary as he was accustomed to the African spirit of enthusiasm. His zest for interdisciplinary dialogue as a university student was rekindled by the challenge to engage Buddhist and other non-Christian religious communities.

After three years in Asia, Pope Paul VI appointed him pro-nuncio to Cameroon in West Africa. At the same time he served as pro-nuncio to Gabon and as apostolic delegate to Equatorial Guinea. Relations between church and state were very strained especially in Cameroon where a Catholic bishop had recently been sentenced to death for political reasons.

In the spring of 1973, Pope Paul VI again called upon Jadot to take leave of his post of brief duration to become apostolic delegate in the USA. He soon began travelling to every part of the country to familiarize himself with the pastoral needs of the 172 archdioceses and dioceses. Jadot was at ease with English, having learned it in London as a child, and enjoyed popularity as a speaker in a variety of circles. Jadot met with ecclesiastical and secular leaders alike. He accepted invitations to give retreats for priests and willingly granted interviews to journalists. His views on the need to prepare for a Church with declining numbers of priests, on racism, and on the role of Catholic laity in society received wide attention. Although formal diplomatic relations had not yet been established between the Holy See and the American government, Jadot's duties in Washington included his serving on behalf of the Vatican as permanent observer to the Organization of American States. In that capacity he participated in efforts fostering peace and respect for human rights throughout Latin America. In 1979 Jadot accompanied Pope John Paul II on his first pastoral visit to the United States. In June 1980, John Paul II named him pro-president of the Secretariat for Non-Christians. This appointment to the Roman Curia crowned Jean Jadot's more than fifty years of service to the Church. Although he spent most of his ecclesiastic career away from his native Belgium, upon retirement he returned to Brussels.

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[L. PURCELL]

JANSSENS, LOUIS

Professor of moral theology; b. 23 July 1908, Olen, Belgium. At the encouragement of the local parish priest, young Janssens left the Flemish village in which he was reared for Herentals, a Walloon village where he attended high school. After studying for the priesthood at the major seminary in Mechelen, Janssens was ordained a priest of the diocese of Mechelen on 11 February 1934. Janssens completed the S.T.D. degree at the Catholic University of Leuven, and in 1939 he was awarded the degree of Magister in Sacra Theologia.

Janssens' earlier work was in the field of patrology. His doctoral thesis was devoted to Cyril of Alexandria's understanding of divine sonship (grace). He had published articles on Gregory of Nyssa (1936, under the pen name, O. Van den Bergen) and Cyril (1938). Janssens' magisterial thesis, *Personne et société: théories actuelles et essai doctrinal*, marked a clear turning point in Janssens' career. It was inspired by his ordinary, Cardinal Van Roey, who wanted the young scholar to study and respond to the depersonalizing social theories of the 1930s. Janssens' teaching career began at Mechelen's Seminary of St. Joseph in 1939, but Janssens was almost immediately called upon to teach a course in social philosophy at Leuven. After lecturing at the university in the area of fundamental dogma, he turned to moral theology, the subject that would occupy his interest until his (mandatory) retirement in 1978.

Throughout his academic career, the human person was a focal point of his interest. For Janssens, the norm of morality is the human person in itself and its relationships (God, others, the world). His contemporary Christian anthropology focused on the intentionality, the interiority, the physicality, the uniqueness, and the historicity of the human person. These themes appear in *Personalisme en democratisering* (1957, 1965) and "Personalist Morals" [*Louvain Studies* (1970)]. For several years he lectured on conjugal morality, a topic to which he devoted a number of essays in local pastoral journals. The development of the birth control pill led him to publish a major article in the *Ephemerides theologicae lovanienses* (1963), in which he held that the use of the pill in conjugal relationships was licit insofar as its use basically respected the nature and structure of the conjugal act. Janssens' position was widely discussed and supported by theologians in the years preceding the issuance of Paul VI's *Humanae vitae* (1968).

Ever the personalist, Janssens devoted much of his later publication to matters of fundamental moral theology. Chief among his interests was the matter of "ontic good and evil," i.e., pre-moral values and disvalues, and the importance of proportionality in determining the moral rightness of human conduct. Using Aquinas as a source and his own personalism as a frame of reference, Janssens proposed that it was the end that is primary in moral evaluation. Appropriate means are to be chosen with regard to their relationship to that end. Not content merely with theory, Janssens used these insights of fundamental moral theology to advance the discussion of such issues as artificial insemination and organ transplantation. His views received wide circulation. Although Janssens was not cited by name in John Paul II's *Veritatis splendor* (1993), the papal encyclical appears to have taken issue with some of Janssens' theory. In "Teleology and Proportionality: Thoughts about the Encyclical Veritatis Splendor," (1995) Janssens offered his personal reflections on the papal text.

While most of Janssens' writings appeared in Dutch journals, he published a number of significant English-language articles in *Louvain Studies*. He wrote few books, but one of them, *Liberté de conscience et liberté religieuse* (1964) was an important component of the dialogue that led to Vatican Council II's *Dignitatis humanae*.

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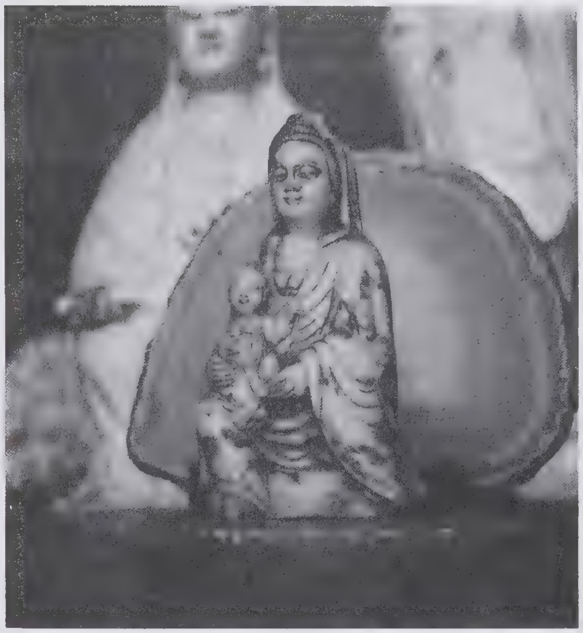
[R. F. COLLINS]

JAPAN, THE CHURCH IN

Missionary activity in Japan up to 1965 is described in NCE 7; this article describes developments within the Catholic Church in Japan from the close of the Second Vatican Council to the present.



Religious Art depicting Madonna and Child, Japan (T. Dananhen/Maryknoll)

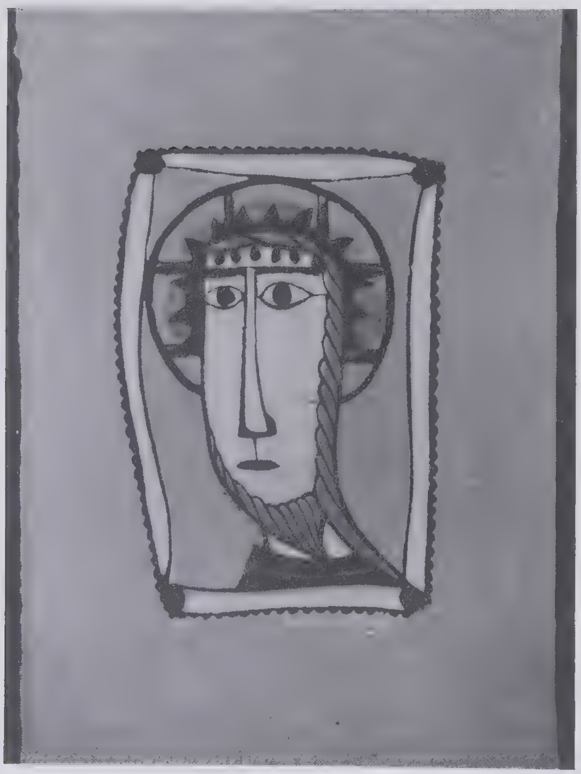
In 1992 Catholics in Japan numbered 435,000 in a total population of 125,000,000 (roughly one-third of one percent). Japanese Protestants recorded 507,565 and Orthodoxy an estimated 20,000. According to the Ministry of Cultural Affairs, 1.5 million Japanese identify themselves as Christians.

The Catholic Church is divided into three archdioceses (Tokyo, Osaka, and Nagasaki) and thirteen dioceses (Sapporo, Sendai, Niigata, Urawa, Yokohama, Nagoya, Kyoto, Hiroshima, Takamatsu, Fukuoka, Oita, Kagoshima, and Naha). A distinctive feature of the Church in Japan is the high proportion of clergy and religious. There are some 10,000 clergy and religious, one for every 44 Catholics. There are 848 foreign missioner priests and 429 native clergy, a ratio of approximately two to one. Although the number of clergy increased through the 1960s and 1970s, there was at the same time a heavy loss of priests and sisters amid the changes of that time. At the beginning of 1994 foreign priests averaged sixty-five years in age, and the average age of Japanese priests was reaching a critical level. Major seminarians numbered 209. There were 6,199 Japanese and 496 foreign sisters. Aging has also become a problem for the sisters.

The Bishops' Conference directs the Church from new modern headquarters in Koto-ku, Tokyo. The

Conference, reorganized in 1984, has several standing committees that divide into subcommittees for special tasks. The Bishops' Mission Committee includes Catholic Education, Young People, Apostolate Organization, and Ecumenism. The Pastoral Committee includes the Family Committee, Liturgy Committee, Scripture Committee, and Catholic Faith Instruction. The Catholic Social Committee includes Human Rights, Drug & Alcohol Addiction, International Cooperation Committee, Caritas Japan, Refugee Committee, Inter-religious Dialogue, Justice and Peace, and the *Burakumin* (outcasts) problem. There are also committees for Catechetics, Communications, Catholic Newspapers, Catholic Magazines, Mission Apostolate Research, Continuing Education, Japan Catholic Research Center, Data Service, Catholic Mutual Aid, Respect for the Martyrs, Church Law, and Finance. Major religious superiors, male and female, meet with episcopal representatives to coordinate activities and procedures.

Appeals from other Asian churches have increasingly given Japanese Catholics a more international outlook. After some hesitation Japan's Bishops' Conference joined the *Federation of Asian Bishops (FABC). The generous response of Japanese Catholics to the plight of refugees at the end of the Vietnam War set an example for Japanese society. Japanese sisters are linked to other communities in Asia by the Asian Meeting of Religious (AMOR). Japanese missioners, clerical, religious, and lay, have gone abroad to serve the Church in forty-seven countries in Africa, Southeast Asia, South America, and Oceania. A Japanese lay mission organization has been formed under Bishop Fumio Hamao, with members in the Philippines, Cambodia, and Indonesia. The significant number of Japanese missionaries abroad, especially religious sisters, has strengthened the ties of the Japanese to the global church.



Religious Art by Sadao Watanabe, Japan (Courtesy of Maryknoll Missioners)

In Japan the Catholic Church sponsors 13 universities with 30,000 students; 29 junior colleges with 15,700 students; 114 high schools with 72,812 students; 95 middle schools with 32,181 students; 55 primary schools with 23,801 pupils; and 582 kindergartens with 99,902 children. It supports 31 hospitals with 6,410 beds; 15 homes for physically disabled persons; 22 homes for the mentally disabled with 1,261 patients and 55 homes for the elderly with 3,906 residents.

The Impact of Vatican II. The Second Vatican Council brought about major changes in the practices and attitudes of Japanese Catholics. The change that had the greatest ramifications was the introduction of Japanese in the liturgy. In addition to authorizing the vernacular in the Mass, the Council opened new vistas of theological opportunity and encouraged the expression of Catholicism in Japanese artistic forms.

George Hirschboeck, MM, director of the Catechetical Center in Kyoto, was among the first to apply the insights of Vatican II in the Japanese Church. His team of catechists, trained at the Jesuit EAST ASIAN PASTORAL INSTITUTE (17:195a) in Manila, produced literature and sponsored workshops on the new directions of the Church in mission. Kakichi Kadowaki, SJ, East-West Religious Research director at Sophia University, promoted Japanese art forms that combine Buddhist tradition, Zen practice, and Christian prayer. Father Kadowaki produced ancient NOH drama with Christian themes in Japan and Europe.

Peace and Justice. One of the early results of Vatican II was the establishment of the Justice and Peace Office of the Bishops' Conference. Bishop

Nobuo Soma took over this responsibility in the mid-1970s and built a very influential force for Christian justice in Asia. The Japanese brought to world attention the repression and exploitation of the Church in the Philippines during the Marcos years. Isamu Ando, SJ, and Keizo Yamada arranged traveling seminars to the Philippines, and their resources at Sophia University provided documentation to make the Japanese public aware of industrial exploitation in Southeast Asia. Student and lay leadership helped Japanese Catholics to be more concerned and appreciative of the plight of their Philippine brothers and sisters. Through exchange programs, Japanese religious shared the life and work of their sisters in the Philippines.

In the early 1980s the Korean hierarchy requested that Bishop Soma and his Justice and Peace Committee publicize the oppression endured by the Church under the military dictatorship. This cooperation of Asian Churches was instrumental in the freeing of the poet Kim Dae-jung, whose "Declaration of Conscience" drew worldwide attention. On another front, Bishop Soma appealed to the United Nations on behalf of the people of East Timor in their struggle for freedom.

After Pope John Paul II's visit to Hiroshima and his worldwide "Peace Appeal" in February, 1981, the Japanese Bishops' Conference issued a statement entitled "Peace and the Japanese Catholic Church Today," which emphasized the importance of peace education and the participation of the whole Church in peace making. Episcopal concern led the Church to work with other Japanese religious leaders for world peace.

Interfaith Dialogue and Ecumenical Cooperation. Another area where the influence of Vatican II has been felt is the relationship of the Church to non-Christian religions. Jesuit pioneers Heinrich Dumoulin and Enomiya Lasalle had introduced Zen and its prayer forms to the Japanese Church and seminarians in the 1950s and 1960s. After the Council Dominican Shigeto Oshida established a rural farm where he conducted Bible studies and reflection groups in a Japanese Zen pattern. Xaverian Franco Sottocornola set up Seimeizan in Kumamoto in 1987 as an inter-religious dialogue temple where Buddhist and Christian traditions meet in mutual respect.

In 1979 Jan Van Bragt, CICM, organized an ongoing exchange of Buddhist and Christian monks. Fifty-one Buddhist monks shared the contemplative life of monasteries in Germany, France, Belgium, and Netherlands through the Nanzan Institute for Religion and Culture. Four years later, seventeen European monks visited Kyoto to experience the Buddhist monastic life.

Japanese Christians were also involved in the international Buddhist-Christian dialogues in Honolulu (1980, 1984), Berkeley (1987), and Boston (1992). The National Christian Council Center for the Study of Japanese Religions in Kyoto under Masatoshi Doi has been most active in relating Christian mission and Japanese religious tradition through workshops for pastors and scholars.

The meeting of Pope John Paul II with world religious leaders at Assisi in 1986 further stimulated dialogue with non-Christians. The Assisi meeting was a precedent for the gathering of world religious leaders in August 1987 for a Religions Peace Meeting at the Japanese Buddhist center on Mt. Hiei, above Kyoto. The Federation of Asian Bishops' Conferences, giving high priority to interfaith relations, brought together episcopal representatives from Asian nations for a program in Thailand on the Buddhist-Christian Dialogue in April, 1994, where Bishop Kenichi Tanaka of Kyoto and Bishop Keiichi Sato represented the Japanese hierarchy.

A certain ambivalence, however, marks the attitude of the average Japanese Catholic towards interreligious dialogue. At one level, it seems to have made little practical difference on their faith life. Like most other Japanese, Catholics regard multiple religious affiliation as normal. It is common practice in Japan for a person to be taken to a Shinto shrine as a baby, to celebrate a Christian wedding, and to have a Buddhist funeral. On another level, Japanese Catholics recognize the spiritual implications of cooperating with leaders of other religions in peace movements, social concerns, and environmental issues.

Japanese Christianity is not set in the context of the centuries-old Catholic and Protestant conflicts that marked the European and American experience. Together constituting less than one percent of the population, Catholics and Protestants find themselves a minority in the Japanese world. They combine efforts in justice and peace activity, social programs, and prayer meetings. Activists in both communities find a mutual understanding and purpose in confronting public issues, and charismatics from both traditions find it congenial to pray together. One great achievement of the Japanese ecumenical movement is the common Bible translation of 1987 that forms the basis of worship for both Catholics and Protestants.

National Incentive Congresses. The desire to make the Christian presence more widely felt in Japanese society, which the hierarchy maintained over the years, took new directions after Pope John Paul II's visit to Japan in 1981. The pope inspired a strong sense of Catholic identity and emphasized the responsibility of the local church for evangelization. The need for a concerted evangelizing effort prompted the Bishops' Conference in June, 1984 to publish a statement, "Basic Policies and Priorities of the Catholic Church in Japan." The document reformed the central structures of the national episcopal organization and, as the title suggests, established basic policies and set priorities.

The first National Incentive Congress on Evangelization (NICE) brought together bishops, priests, religious, and laity in Kyoto, 20-23 November 1987. The central theme was "Building an Open Church." The congress sought to transform the posture of Christians from a perceived rule-bound, ecclesial-centered organization to a community with an outer-directed mission to share its gospel-inspired life with the broader society. It was a process of "listening, digesting, and implementing" as desired by the Bishops' Conference. The discussions held throughout the country in preparation for NICE nurtured a sense of shared responsibility.

The congress proposals were submitted to the Bishops' Conference, and the response produced two important initiatives: to bring the light of the Gospel to social issues, and to build programs for lifelong growth in faith. One result was the establishment of a Japan Catholic Research and Training Center in Nagoya. The congress nurtured an awareness among Japanese Catholics of their shared responsibility in the Church's mission.

NICE II met in Nagasaki from 21-24 October 1993 with the theme "to look for the ideal way of evangelization through the reality of the family." The bishops wished to stress the continuity with NICE I by combining the family, society, and Church. Tensions developed in the congress between those who felt the inner life of Church should be emphasized and those who emphasized the Church's mission to the greater society.

The Church made a concerted effort to address the plight of foreign migrants living in Japan. The boom years attracted hundreds of thousands of workers from all over the world. In 1991 alone, 125,000 came from the Philippines; four out of five were women, mostly from the ages of twenty to thirty years. Many were employed in the entertainment industry and experienced exploitation and degrading circumstances. To cope with this nationwide situation the Church enlisted Philippine lay missioners to minister to these people. South Americans of Japanese descent have come from Peru, Brazil, and other countries to seek employment. Peruvian missioners work in Japan with these immigrants.

The phenomenon of Catholics coming from abroad has influenced local parish life. It is not uncommon for pastors to schedule Masses in Spanish, Tagalog, and Portuguese. The outsiders find a home in the Church, and the presence of strangers in the land blesses the givers and receivers in their global Catholicism. Priests, sisters, and laity also deal with undocumented foreigners, who numbered roughly 300,000 in 1994.

The Japanese Church took an active part in helping refugees from the conflict in Vietnam, the "boat people." The first group arrived in June 1975. Through Caritas Japan the Church provided temporal relief. The original plan to resettle Vietnamese in other countries was changed to help people settle in Japan, and the Church collaborated in an organized effort through the Special Committee for the Settlement of Refugees in May 1985.

Social Services. The Japan social welfare system provides all-inclusive medical coverage for its citizens based on the rights of all for adequate treatment, and recognizes the great contribution of the churches in human care. The Japanese government operates in the field of social welfare with the principle of "purchase of services," by which officials arrange to purchase certain services from private agencies for specific needs. This proves more economical and more efficient for the state and assures participating institutions of a dependable income to cover a substantial proportion of expenses.

This policy enables Christian churches to carry out charitable apostolates in a Gospel spirit. The Daughters of Charity, for example, opened Seibo Seishien in Osaka on 1 May 1970 for victims of cerebral palsy. Homes for the elderly, under Christian auspices, provide an important service in a country where people enjoy the longest life expectancy in the world. Hospice care has also become a growing service to the elderly. Communities of religious sisters have established houses of refuge for battered women and those fleeing prostitution.

One of the most dynamic and fastest growing ministries in the social field has been the highly successful MAC movement. Originating with the Maryknoll Alcoholic Center in the Tokyo slum area of Sanya in 1978, it expanded nation-wide under Roy Assenheimer, MM, to twenty-four centers in 1993. Most include facilities to rehabilitate drug addicts. As in so many cases of social innovation the Church has pioneered efforts at raising awareness that eventually result in government involvement. As of 1994 there is no official program for narcotic treatment, but this initial effort is a valuable Christian contribution to a great need of society.

Human Rights. Catholic justice and peace efforts have targeted two areas of discrimination within Japan: the *Burakumin* problem ("the Fourth Class") and Korean residents in Japan. The Kyoto Justice and Peace Council brought the issue of the *Burakumin* to its national gathering in 1978. The intention was to publicize the discrimination against the former outcast group. Members of the *Burakumin*, a segregated community and easily identified by their registration papers, were often objects of prejudice in marriage arrangements and employment. In December, 1987 the Catholic Church dropped the requirement that those seeking marriage provide copies of their family registries. Nonetheless, amid a silence of denial, discrimination against the *Burakumin* continues in Japanese society.

The situation of Korean residents predates World War II. Korean laborers were seized, brought to Japan and forced to work in industrial plants. After the war many Koreans remained in Japan, forming a minority community of some 700,000 in 1993. Initially, as aliens, they had to be fingerprinted and were frequently the victims of discrimination. In February 1984 the Episcopal Commission for Social Activities petitioned the prime minister, the minister of Justice, and the minister of Home Affairs to repeal the fingerprinting requirement of the Alien Registration Law. Father Edouard Brzostowski, a missionary, dramatized the issue in October 1984 by refusing to be fingerprinted, and other foreign missioners did likewise.

Active awareness movements led to the revision of the fingerprinting law in 1987. Second and third generation Koreans born in Japan no longer need to be fingerprinted, but other aliens must be fingerprinted for their first permission of stay. Prejudice against Koreans, however, continues in Japanese society.

In 1983 the Catholic Committee for Human Rights and Social Welfare was formed to take a comprehensive approach to social problems. The Liaison Association for the Disabled, the National Catholic Volunteers, the Braille Library, Alcohol and Drug Dependency Unit, and the Federation of Prison Chaplains were placed under this Committee. In June 1984 the Japanese Catholic bishops' message "Life, a Gift from God—A Catholic Understanding of Dignity of the Life of the Fetus" was issued to stress the need to protect the human rights of unborn children.

Political Issues. Political issues and the fact that Christianity is widely perceived as a Western religion present the Church in Japan with particular challenges.

The student movement of the 1960s escalated from the campuses across the country to the streets of the cities and to the Diet itself. Public sympathy, originally supportive of the students in their confrontation with police, shifted in January 1969 when violence and destruction culminated in the burning of Kyoto and Tokyo Universities.

Catholic institutions felt the impact of the conflict. Sophia University, founded by the Jesuits, saw its buildings occupied by militant students who disrupted classes and who had to be removed by riot police. Activists were vehemently opposed to the United States-Japan Security Treaty, regarding it as an imperial alliance to exploit the people of Asia. The Vietnam War, with its economic advantages to Japanese industry and its loss of Asian lives, was a major source of unrest. The continued presence of United States military bases in Japan, the visits of nuclear ships to Japanese ports, and the exploitation of Southeast Asia by Japanese and American firms were strongly denounced.

Among students different ideological positions linked to Russian and Chinese versions of revolution divided the movement. At the same time idealistic Catholic students felt the validity of the radical positions, and the mood of opposition to established authority grew. Although the student uprisings resulted in tighter government control over church schools, the radical movement fostered a more responsive stance on the part of the Catholic church towards social issues.

The Christian churches could not escape the general confrontational atmosphere of the time as was shown by events surrounding the Christian Pavilion at the 1970 Osaka World Exposition. Jointly planned as an ecumenical project by Protestants within the National Christian Council and the Catholic Bishops' Conference, it was intended to present the message of Christianity and its place in modern society. In December 1968 Pope Paul VI gave his approval to the joint sponsorship of the Christian Pavilion at the Exposition site. At the same time an opposition movement closely tied to the student unrest attacked the project as a carnival celebration of Japan's socioeconomic success that could not give witness to Christ and his Gospel.

In the end, the Pavilion drew nearly 2.5 million visitors in six months, but it caused deep divisions in the Christian community. Polarization pitted moderates in the United Church of Christ against an opposition of "problem-posers" who attacked the UCCJ's general stance vis-a-vis the government, its missiology, and even its ecclesiology. Students at Tokyo Theological Union barricaded its campus, and riot police had to restore order. Disruptions in Protestant church leadership followed, and ministry qualification examinations were cancelled.

The Yasukuni Shrine. An on-going problem that affects the status of all Christian churches in Japan is the status of the Yasukuni Shrine. Originally named Shokōnsha, the shrine was built on the Tokyo Kudan site as a memorial honoring those killed in the civil war that resulted in the Meiji Restoration of 1868. In 1879 it was renamed Yasukuni Shrine and established as a government shrine honoring all who died fighting for the state. Closely linked to the Emperor of Japan and the military establishment, it symbolized State Shinto, the moral and spiritual foundation of the nation. As far back as 1932 a number of students at the Jesuit Sophia University caused a furor because they saw the Shrine as a place for worship of the emperor and the state. Nonetheless, Catholics were generally advised before World War II that paying homage to the war dead at the Yasukuni Shrine was an act of patriotism, not religious worship. Protestants, however, took a more critical view and strongly opposed any form of approbation.

After World War II the Allied Occupation dismantled State Shinto, and the Yasukuni Shrine was registered as a private shrine under the new Religious Cooperation Act. In 1967 a "Yasukuni Bill" was prepared for the Japanese Diet, but it was immediately protested by religious groups, particularly Christians. The United Church of Christ (UCCJ), which had issued its "Confession of Responsibility during World War II" at Easter that same year, formed a special committee to address the Yasukuni problem. The National Catholic Committee in 1968 gave permission to the Catholic laypersons' association to collect signatures opposing nationalization of Yasukuni Shrine.

The Liberal Democratic Party formally introduced the Bill on 30 June 1969. Public opposition rallied and forced the party to withdraw it. Four other attempts followed but always ended in defeat. Larger religious bodies, such as the Buddhist Risshō Kōseikai and the Perfect Liberty Kyōdan, joined in the effort to reject nationalization of the shrine. Several objections were noted: (1) nationalization implied an official religious act that violates the constitutional separation of church and state; (2) government action represented religious interference and suppression of thought like that which marked the years of militarism; (3) the Bill exploited bereaved people's feelings; and (4) Yasukuni symbolizes the military aspirations of the right wing.

In 1973 Archbishop Seiichi Shirayanagi of Tokyo sent a message to the prime minister opposing the nationalization of Yasukuni Shrine. In August 1980 the Catholic Bishops' Conference in Japan issued a joint declaration "In Opposition to the Yasukuni Shrine Nationalization Bill." The latest warning against state Shinto and ultranationalism was issued by the Bishops' Conference on the day of the Emperor's Shōwa's death: "Greatest care must be taken to avoid making any human being into a god, or any human system absolute, or any particular nationalism universal" (7 January 1989). Since the Imperial system was utilized to sanction Japan's military action, various Japanese religious groups are highly sensitive to activities involving government and state-aided Shintō ceremonies, such as Daijōsai, the Thanksgiving Service after the Enthronement. Religious groups have become highly sensitive to turning royal ceremonies, such as the funeral of the Emperor Shōwa and the enthronement of the new Heisei Akihito the same year (1989), into Shintō rituals. Foreign governments, especially those of China and Korea, regularly protest Yasukuni enhancement as military revival. Resulting debates have aroused interest and discussion in the general Japanese society on the future of the nation.

Educational ministry. The Christian contribution to the educational world of Japan is well known and documented. Protestants centered their mission work from the Meiji era in Tokyo and Kyoto with well-known universities as Rikkyo (St. Paul), Aoyama, and Doshisha.

The Jesuit Sophia University has a superior reputation among private colleges. Former Prime Minister Hosokawa is a graduate. In Nagoya the Divine Word Society operates Nanzan University. Religious communities of women have operated distinguished colleges for girls, such as Sacred Heart, Shirayuri, and Futaba in the Tokyo area. In the Kyoto Diocese, Notre Dame Women's College was established by the School Sisters of Notre Dame from St. Louis in 1961.

Most Catholic educational efforts have gone into secondary schools. The Viatorian high school Rakusei in Kyoto annually turns out high percentages of its graduates to major national universities. Likewise the Jesuit high schools Eikō and Rokkō have received nationwide recognition for their ability to prepare university-calibre students. Brothers of the Christian Schools operate excellent and successful high schools in Kagoshima, Kyushu and Hakodate, Hokkaido. These institutions have achieved fame for their graduates, only a small percentage of whom are Catholic. The meritocratic system of Japanese education has forced conformity on the part of Christian schools to the high pressure demands of entrance examination at prestigious universities. High school life is a closed society placing intense demands on the students and their families. For high schools there is a choice of Ministry-approved textbooks which at times are subject to critical foreign comment, most especially in historical Asian contexts.

Government control of university education dates back to the chaos of 1969 when throughout the country administrators lost control of their institutions. The Ministry of Education filled the vacuum with its own directives for reorganizing the education system. Universities and colleges have lost their initiative for leadership in new educational directions. Permission for innovative programs requires the approval of the Ministry. Likewise, the Ministry sends its directives to the institutions for implementation. Government subsidy is available to private universities and colleges, and this cements relations between administrators and the Ministry.

Media. Japanese Christian writers have been most influential in the field of literature. Shūsaku Endō is a leading world novelist today and a Catholic from birth. Catholic themes are pervasive in his works. Ayako Sono is highly respected for her novels, and her husband Shumon Miura, also a popular writer, is a former director of the government cultural agency and the 1990 Board Chairman of the Association of Japanese Writers. Other well-known Catholic novelists include Sawako Ariyoshi (1931-1984) who treated problems of social justice in the light of Catholic faith; Tomie Ohara; Takako Takahashi; Otohiko Kaga; Satako Kizaki; Sumie Tanaka; and Hisashi Inoue. Protestant writers include Ayako Miura and Reiko Mori. The Protestant artist Sadao Watanabe has biblical prints widely known, and the Catholic sculptor Yasutake Funakoshi produced the inspiring "26 Martyrs of Nagasaki." This impressive array of artistic ability has made the Christian community well-known in general Japanese society and in world literary circles.

Catholics have been able to penetrate the mass media of Japanese television and radio. James Hyatt began his Good Shepherd Movement in Kyoto in the 1950s and moved into the broader world of communications with the radio series "Light of the Heart." In November 1960 the show expanded to television and was aired weekly on eleven stations by 1971. Under the direction of Masahiro Kondō it continued to be aired nationwide into the 1990s. A remarkable feature of the Good Shepherd Movement was its enlistment of leading literary figures to discuss general public concerns from the perspective of their Catholic faith. This in turn led to wider religious programming, including discussions open to Christian themes and Holy Land travelogues.

Christian publications draw a more limited audience. *The Catholic Newspaper* is a weekly published by the Salesians. The Good Shepherd Movement under Graham McDonnell also publishes Christian themes for non-Catholics. The Daughters of St. Paul, the Salesians, and Hans Enderle operate bookstores and print Catholic works. Translations of texts by foreign authors are numerous. Hans Enderle published a series of spiritual classics translated by Yasuko Saida.

To outsiders the Catholic Church in Japan is looked upon as an elite society, highly respected but difficult to enter. Members of the Church in Japan, however, feel that it reflects the character of the people. Although the Japanese Church is highly systematic in operation, no one predominates in decisions; consensus rules, compromise prevails. No one bears failure alone; no one can claim the rewards of success. Peter's ship moves slowly as it steers among the shoals. The Church has a very educated, highly talented, generally upper-middle class character. It plays a vital role in promoting the well-being of Asia and the Church in the twenty-first century.

See also JAPAN 7:828; JAPAN, MARTYRS OF 7:835; JAPANESE LITERATURE 7:845; JAPANESE RELIGION 7:856.

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[P. F. O'DONOGHUE]

JOHN PAUL II INSTITUTE ON MARRIAGE AND FAMILY

The John Paul II Institute for Studies on Marriage and Family, with headquarters at the Pontifical Lateran University in Rome, has as its purpose study and research that highlight the uniqueness and importance of the Church's mission to the family. The Synod of Bishops (Fifth General Assembly, 1980) [*see* NCE 18:493] had called for the creation of theological centers devoted to the study of the Church's teaching on marriage and the family. Pope John Paul II responded in October 1982 by issuing *Magnum Matrimonii Sacramentum*, an apostolic constitution that serves as the charter of the Institute. The Institute is empowered to grant degrees, and its president is appointed by the Holy Father.

It was Pope John Paul II's stated intention that the work of the Institute extend throughout the world, and thus it established extensions in Spain (Valencia), Mexico (Mexico City-Guadalajara), and the United States (Washington, DC). The last was established by the invitation of James Cardinal Hickey, archbishop of Washington, and the request of Virgil C. Dechant, supreme knight of the Knights of Columbus, to serve American and other English-speaking students. The Congregation for Catholic Education gave it the status of a pontifical faculty 22 August 1988.

The curricula of the John Paul II Institute encompass the full range of studies required for a complete theological education in the areas of marriage and family: philosophy, theological method, systematic and spiritual theology, Christian ethics and moral theology, public policy, canon law, biblical theology, and the life sciences. The programs of study seek to foster in students the theological competency necessary for the exercise of a variety of Christian ministries, including counseling, pastoral and missionary work in the specialized areas of marriage and family, and for religious leadership positions, especially in family life bureaus. In particular, the Institute prepares its students for work in Christian education, research, and publication, especially as members of the faculties of seminaries, theological schools, and departments of religious studies. In addition, the Institute enables persons anticipating professional service in education, health care, social work, community and public interest organizations, law, and public life to understand more fully the theological basis of their vocations.

The American extension is located at 487 Michigan Avenue, NE, Washington, DC 20017.

[C. A. ANDERSON]

JOHN PAUL II, POPE

Karol Józef Wojtyła, elected pope 16 October 1978, took the name John Paul II. Born in Wdowice, Poland, 18 May 1920, he is the first non-Italian pope in over 450 years. His family background and early life is described in NCE 17:304. In the course of his pontificate biographers and commentators continue to uncover details about his formative years and the circumstances surrounding his election to the papacy that throw light on the direction and priorities of his ministry. A lengthy report on the first decade as pope (1978-88), with particular emphasis on his travels outside the Vatican, appeared in NCE 18:221. It indicated how John Paul II had turned the papal ministry into a

Pope John Paul II in Zagreb, Croatia, in September 1994 (Catholic News Service/A. Mari)

global mission, expanded the international representation of the College of Cardinals and Roman Curia, and published an extraordinary number of magisterial statements on a variety of religious and social issues. This article picks up the account in the tenth year of his pontificate that began 28 October 1988.

Tenth Pontifical Year. Pope John Paul made four trips outside Italy in 1988. From 7 to 18 May he visited four countries in South America: Uruguay, Bolivia, Peru, and Paraguay. He spoke frequently on themes of social justice, human rights, solidarity, and the common good. In Bolivia he lamented the temptation toward violence as a means of redressing structures that are considered unjust, and he urged action to stop drug-trafficking that "leads to the most terrible forms of servitude." The government of Paraguay where President Alfredo Stroessner has been in power for thirty-four years attempted to cancel a scheduled speech to civic leaders in Asuncion for fear that it turn into an anti-government demonstration. When the Vatican protested, the government relented. John Paul took the occasion to stress the importance of democracy and citizen participation in decision-making. While in that country Pope John Paul canonized the first Paraguayan saints, the native-born priests Roque Gonzalez and Alfonso Rodriguez, and Spanish-born John del Castillo. All three were Jesuit missionaries who were martyred because of their ministry among the indigenous people. Gonzalez and the others organized a network of Christian communities, "reductions," that brought them into conflict with both the Indians and the Spanish colonists who saw them in terms of economic competition. During the canonization ceremonies the pope defended the work of the early missionaries in the region.

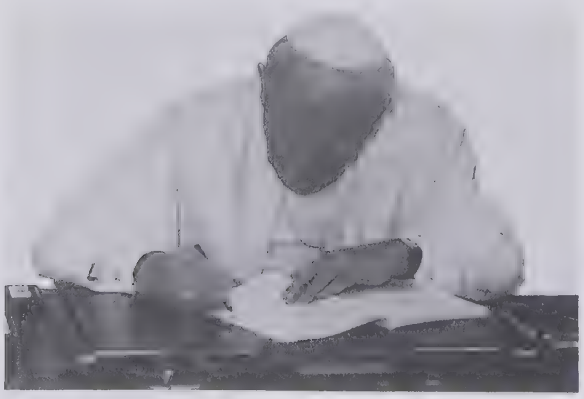
During a trip to Austria 23-27 June, John Paul visited the site of the former concentration camp at Mauthausen and later met with leaders in Austrian Jewish community. The pope spent 10-19 September in Africa, making stops in Zimbabwe, Botswana, Lesotho, Swaziland, and Mozambique with an unplanned detour through South Africa. He ended a three-day visit to France 8-11 October with a speech to the European Parliament in Strasbourg in which he recalled Europe's "underlying religious and Christian fabric."

Earlier, in January 1988 Pope John Paul II published an apostolic letter, *Euntes in mundum,* commemorating the millennium of the baptism of Vladimir the Great in 988 and the conversion to Christianity of the people of Kievan Rus. The pope took the occasion to make another plea for unity of the Churches of East and West as a means of breaking down the walls that divide people and hinder world peace. On the feast of Sts. Cyril and Methodius, 14 February, John Paul issued *Magnum baptismi donum,* a special message to the Ukrainian Church, suppressed by the Soviet authorities. He pointed to the millennial observances as an ecumenical moment for dialogue between Catholics and Orthodox Christians. He emphasized that Eastern Rite Catholic Churches are not "an obstacle to full communion with our Orthodox brethren." The pope sent a high-level delegation headed by Agostino Cardinal Casaroli, Vatican secretary of state, to the millennial observances celebrated by the Russian Orthodox in Moscow. The importance of the event, said Casaroli in a brief address in the Bolshoi Theater, has "not escaped the attention of public opinion" and expressed hope that "a new breath of wind will animate the entire relationship of the Soviet state with religion as a whole."

Casaroli was warmly received in the Kremlin when he delivered a six-page letter from Pope John Paul to Mikhail Gorbachev.

On 8 April Pope John Paul addressed a letter to Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith, in which he expressed a desire for a continuation of efforts to heal the division brought about by Archbishop Marcel *Lefebvre and the Priestly Fraternity of St. Pius X. Pope Paul VI had suspended Lefebvre from priestly duties in 1976 because the archbishop rejected certain positions and reforms directed by Vatican II. In 1988 Lefebvre was threatening to ordain other bishops who would carry on his movement. Most of the pope's letter to Cardinal Ratzinger is devoted to a discussion of conservative and progressive tendencies in the post-conciliar Church. On May 5 Cardinal Ratzinger and Archbishop Lefebvre signed a protocol that was to be the basis of a reconciliation, but when Archbishop Lefebvre proceeded, in defiance of a formal canonical warning, John Paul declared him excommunicate. In the apostolic letter, *Ecclesia Dei,* of 2 July the pope described the unauthorized ordination as an act of disobedience, and a "schismatic act" that implied a rejection of the Roman primacy.

On the feast of the Assumption the pope brought to a close the Marian Year that had begun fourteen months earlier. It was the occasion of the apostolic letter on the dignity of and vocation of women, *Mulieris dignitatem.* He cast it in "the style and character of a meditation," reflecting on the exploitation of women, marriage, motherhood, the value of religious consecration, virginity, the suffering of women, female gifts, and the ordination of women.



Pope John Paul II signs the encyclical, Evangelium vitae (1995) (Catholic News Service/A. Mari)

Pope John Paul named twenty-five new cardinals from seventeen countries. In the group who received the Red Hat on 28 June were American archbishops James A. Hickey of Washington and Edmund C. Szoka of Detroit. Father Hans Urs von Balthasar (18:29) of Switzerland died 26 June, before the installation ceremonies.

Eleventh Pontifical Year. 28 October 1988 marked the beginning of John Paul's second decade as pope. In the eleventh year of his pontificate he was to return to Africa 28 April-6 May 1989 with stopovers in Madagascar, the French possession Reunion, Zambia, and Malawi. From 1-10 June, he visited Scandinavia—Norway, Iceland, Finland, Denmark, and Sweden. John Paul spent 19-21 August in Spain, and 6-16 October in the Far East, visiting Korea, Indonesia, East Timor, and Maurilius. In Seoul, South Korea, he attended the closing ceremonies of the Forty-fourth International Eucharistic Congress.

At the end of January 1990 the Vatican released Pope John Paul's *Christifideles laici,* his apostolic exhortation based on the 1987 Synod of Bishops that had as its theme "Vocation and Ministry of the Laity in the Church and the World 20 Years after the Second Vatican Council" [*see* NCE 18:497]. The pope rehearsed the synod's discussion and noted, among other points, "the ministries and church services entrusted at present and in the future to the lay faithful, the growth and spread of new 'movements' alongside other group forms of lay involvement, and the place and role of women both in the church and society."

Women's issues were a theme that ran through many of the pope's discourses and speeches both in Rome and as he travelled around the world. The discussion took a new twist and complicated Anglican-Roman Catholic efforts at unity at the Lambeth Conference in July-August 1988. On 5 July 1988 the Church of England synod had voted to propose ordaining women as priests. The conference urged the various members of the churches of the Anglican communion to respect one another's decisions to ordain women as bishops. It occasioned an exchange of letters from His Grace, Robert Runcie, archbishop of Canterbury and Pope John Paul. In a letter dated 8 December 1988, the pope wrote that the ordination of women to the priesthood and "the right of individual provinces to proceed with the ordination of women to the episcopacy, appears to . . . effectively block the path

Impromptu stop to visit with a family in M'banza, Congo (June 1992) (Catholic News Service/ A. Mari)

to mutual recognition of ministries." Later in the year when Runcie paid a visit to the Vatican 29 September-2 October, the archbishop and the pope issued a common declaration in which they reaffirmed their commitment to "the urgent quest for Christian unity," acknowledging that the ordination of women to the ministerial priesthood "prevents reconciliation between us even where there is otherwise progress toward agreement."

At the end of August, John Paul recalled the fiftieth anniversary of the outbreak of World War II that began with the Nazi invasion of Poland, 1 September 1939. He issued an apostolic letter that criticized Nazi paganism, Marxist dogma, and, in reference to hostility against Judaism, "every form of racism." The letter echoed the message John Paul sent the day before, 26 August, to the Polish bishops. His reference to the massive extermination of the Jews, gas chambers, and racial hatred came at a time that the Polish Church was embroiled in a dispute over the continued existence of a Carmelite convent on the site of the former concentration camp at Auschwitz. The sisters had agreed to move in 1987, but as of 1989 they were still in place.

Twelfth Pontifical Year. John Paul made his sixth and seventh trips visits to Africa in 1990, bringing to ninety-seven the number of countries he visited to this point in his pontificate. He spent 25 January-1 February in Cape Verde, Guinea-Bissau, Mali, and Burkina Faso; 1-10 September in Tanzania, Rwanda, Burundi, and the Ivory Coast. In between he travelled to Czechoslovakia, 21-22 April; Mexico and Curaçao, 6-13 May; and Malta, 25-27 May.

John Paul's carefully orchestrated *Ostpolitik* gradually won concessions on freedom to practice religion in communist bloc countries. The pope found an ally in Mikhail Gorbachev who visited the pope on 1 December 1989. As a result of the meeting, diplomatic ties were established between the Holy See and Moscow, and the Roman Catholic Church was permitted to function openly and establish hierarchies in various states of the Soviet Union.

From the beginning of his pontificate Pope John Paul took an interest in the identity and mission of Catholic universities. In 1985 the Congregation for Catholic Education initiated a series of consultations that, after several drafts, resulted in **Ex* *corde Ecclesiae,* the apostolic constitution published by Pope John Paul at the end of September 1990. The constitution discusses among other issues the mission of Catholic universities and their relationship to the magisterium and the local bishop. After several drafts and consultations, the constitution set down norms that became effective with the 1991 academic year. Earlier in the year, 26 June, the Congregation for the Doctrine of the Faith with the approval of the pope issued the "Instruction on the Ecclesial Vocation of the Theologian."

Thirteenth Pontifical Year. In 1991 John Paul travelled to Portugal, to Poland twice, to Hungary, and to Brazil. The visit to Poland 1-9 June provided the pope an opportunity to meet with many bishops from Ukraine, Byelorussia, Lithuania, Moscow, and Kazakhstan as well as other European countries. It also had an ecumenical dimension that afforded the pope an opportunity for common prayer with Orthodox and with Lutherans. He also met with representatives of the Jewish community in Poland. His second trip to Poland in August was occasioned by the celebration of World Youth Day in Czestochowa. On his return he stopped over in Hungary. John Paul's visit to Brazil 12-20 October was the fifty-third foreign trip of his pontificate.

John Paul's intervention in international affairs moved on several fronts. Threats of war had caused him to make more than fifty appeals to government leaders to find a peaceful solution to the crisis in the Persian Gulf. In August 1990 he had condemned Iraq for invading Kuwait, and in January 1991 he criticized the UN for invading Iraq. From 4-6 March, less than a week after the cease-fire, John Paul arranged a summit meeting of Vatican officials and church leaders from countries most directly involved in the Persian Gulf War, seven Middle East patriarchs, and eight heads of bishops' conferences. Later the pope communicated the concerns for the region expressed by the participants to the UN secretary general. John Paul stressed the summit's hope that interreligious dialogue between Muslims and Christians and Christians and Jews would contribute to the cause of peace.

With the disintegration of the Soviet empire, the pope envisioned new hopes for a Europe that could "rediscover its soul" and reunite around "human and Christian values." Old antagonisms, however, cast a shadow over the special assembly of the Synod of Bishops for Europe held to examine the role of the Church in a changing Europe. Catholic bishops from Eastern and Western Europe gathered in Rome for this purpose 28 November-14 December 1991, and though they had been invited, the Orthodox Churches boycotted the meeting. The Orthodox in places such as Russia itself, Ukraine, Romania, and Bulgaria felt threatened by evangelizing efforts and opposed returning church property confiscated under communist regimes to the Catholics.

John Paul issued his eighth and ninth encyclicals. *Redemptoris missio*, released 22 January 1991, carries the subtitle, "On the Permanent Validity of the Church's Missionary Activity." Stressing the urgency of evangelization *ad gentes*, the encyclical also explores new frontiers for missionary activity in modern society and in traditional Christian areas that need to be re-evangelized. *Centesimus annus*, as the title suggests, was issued to mark the hundredth anniversary of Pope Leo XIII's groundbreaking social encyclical *Rerum novarum.* Like Leo's classic work, *Centesimus annus* addresses "new things": new forms of ownership, new technology, the collapse of communism in Eastern Europe, that are influencing today's social order.

John Paul II and U.S. President William Clinton meet upon the pope's arrival in Denver, CO, for World Youth Day, 1993. (Catholic News Service/J. Rimkus)

The pope inducted twenty-two new members into the College of Cardinals 28 June. They included the archbishops of Los Angeles and Philadelphia, Roger M. Mahony and Anthony J. Bevilacqua.

Fourteenth Pontifical Year. Despite surgery in July 1992 for a precancerous tumor and removal of his gall bladder, John Paul continued his travels. He spent 19-26 February in West Africa visiting Senegal, Gambia, and Guinea, and in June he returned for a week touring Angola, São Tome, and Principe. In October he made stopovers in Mexico and Belize en route to *Santo Domingo in the Dominican Republic for a meeting of the *Latin American Bishops' Conference (CELAM) in conjunction with the five hundredth anniversary of the arrival of Christianity on the island of Hispaniola.

Fifteenth Pontifical Year. Pope John Paul made his tenth trip to Africa, visiting Benin, Uganda, and Sudan during the week of 19-26 February. On 25 April he flew to Albania for a thirteen-hour visit, attended the concluding ceremonies of the International Eucharistic Congress in Seville 13 June, and stayed on in Spain until the 17 June. While in Madrid he canonized a Spanish priest, Enrique de Osso y Cervello (1840-1896), known for his zeal in catechetical work. In August en route to the World Youth Day in Denver, the pontiff stopped in Jamaica and Mexico. In Mexico he was greeted by President Carlos Salinas de Gortari and in Denver by President William Clinton. He spent the week of 4-10 September in the Baltic countries, Lithuania, Latvia, and Estonia. Less publicized were Pope John Paul's travels within Italy. His one hundred ninth pastoral visit to locales outside Rome took him to Sicily 8-10 May. He took the occasion of his third visit there to denounce the Mafia.

One of the most ambitious projects of Pope John Paul's pontificate has been the publication of the **Catechism of the Catholic Church*. The French text was released 7 December 1992, was soon translated into Italian and Spanish, and almost immediately became a worldwide best-seller. The idea for a new catechism had been proposed by the special assembly of the Synod of Bishops that met in 1985 to mark the twentieth anniversary of Vatican II. The pope introduced the catechism, traced its history, and outlined its purpose in the apostolic constitution *Fidei depositum* that serves as a preface to the text that runs almost 600 pages in the American edition.

Still recovering from hip surgery, the pope takes a walk during his ten-day vacation in Val d'Aosta (1994) (Catholic News Serivce/KNA-Bild)

In his tenth encyclical, *Veritatis splendor* ("The Splendor of Truth"), John Paul reaffirms "the universality and immutability of the moral commandments, particularly those which prohibit always without exception intrinsically evil acts." The foundations of moral theology, separated from faith, are, he says, "being undermined by certain present-day tendencies" that set freedom in opposition to truth.

Sixteenth Pontifical Year. In April 1994, John Paul underwent a hip replacement after a fall in his bath. Despite his physical pain, in September the pope flew to Zagreb, Croatia. He had planned also to visit Sarajevo, Bosnia, and pray for peace with

Catholics, Muslims, and the Serb Orthodox, but a fresh outbreak of hosilities forced him to cancel it at the last moment.

John Paul continued to promote better Christian-Jewish relations. On 30 December 1993 Israel and the Holy See signed an agreement establishing full diplomatic relations. On 7 April 1994 the pope presided over a ceremony in the Vatican commemorating the those who had died in the Warsaw Ghetto uprising fifty years before.

Despite his failing health, the pope presided over two assemblies of the Synod of Bishops. The first, a Special Assembly of the Synod of Bishops for Africa [*see* AFRICAN SYNOD], came about largely because of John Paul II's direct intervention. It met in Rome 10 April-8 May 1994 and had as a general theme, "The Church in Africa and its Evangelizing Mission toward the Year 2000: *You shall be my witnesses* (Acts 1:8)." The second, a scheduled assembly of the synod now set for every three years, met 22-29 October. It had as its theme "The Consecrated Life and Its Role in the Church and in the World."

In May Pope John Paul released an apostolic letter addressed to bishops, *De sacerdotali ordinatione viris tantum reservanda* ("On Reserving Priestly Ordination to Men Alone"). Although it was not presented as infallible teaching, the pope made it clear that according to "the constant and universal tradition of the Church and firmly taught by the magisterium in its more recent documents," women cannot be ordained priests. Furthermore, the matter is no longer open to debate.

Seventeenth Pontifical Year. John Paul began the seventeenth year of his pontificate 28 October 1994 in frail health, but it did not deter him from travelling to Asia 12-21 January to celebrate World Youth Day in Manila. En route he stopped in Australia, Papua New Guinea, and Sri Lanka. On 20 May he flew to Prague in the Czech Republic and made still another pilgrimage to Poland. In Olomouc, a town in the Czech Republic near the Polish border, John Paul presided a liturgy at which Jan Sarkandr, a Catholic priest tortured to death by the Protestants in 1620, was canonized. His sixty-fifth trip outside Italy took him to Belgium for an overnight trip. At a mass in the Koekelberg neighborhood of Brussels on 4 June he beatified Damien (Joseph) de Veuster, known as the "apostle of the lepers" [*see* NCE 4:626].

Even as John Paul II showed increasing physical frailty, he continued to capture world headlines.

The pope greets locals in Val d'Aosta, August 1994 (Catholic News Service/ A. Mari)

Crossing the Threshold of Hope, a collection of essays that he wrote in response to questions posed by the Italian publisher Vittorio Messori, became an international best-seller late in 1994. He sharpened his critique of abortion, euthanasia, and other anti-family policies that he saw as symptomatic of a "culture of death." His strong moral voice and high visibility around the world made John Paul *Time* magazine's choice for "Man of the Year" in 1994.

A warning against the "culture of death" was a principal theme of John Paul's eleventh encyclical *Evangelium vitae* ("The Gospel of Life"). The encyclical reaffirms the value and inviolability of human life "in the light of present circumstances and attacks threatening it today." The pope contrasts the "culture of death," with the "culture of life," implicit in the gospel message. Within months of *Evangelium vitae*, the pope published another encyclical, *Ut unum sint (*"That All May Be One"), that sought to reenergize efforts toward Christian unity. It identified five areas that need further study before a true consensus of faith can be reached: the relationship of Scripture and Tradition, the eucharist, priestly ordination, the Church's teaching authority, and the role of the Virgin Mary. In a bold stroke, John Paul II, acknowledging that the papal authority itself is an obstacle to unity, suggests that the Churches engage in open and fraternal dialogue on how that authority might be exercised in today's world.

At the sixth consistory of the College of Cardinals held on 24 November 1994 Pope John Paul added thirty new members to the group. It was the largest single increment ever and shifted the balance so that for the first time there were fewer cardinals from Europe than from the rest of the world. Among the countries represented by the new members were Albania, Belarus, and Bosnia. The list included four from North America, Archbishop Adam J. Maida of Detroit, Archbishop William H. Keeler of Baltimore, Archbishop Jean-Claude Turcotte of Montreal, and Archbishop Juan Sandoval Iñiguez of Guadalajara. Two priest-scholars, both over eighty, Yves Congar, OP, and Alois Grillmeier, SJ, were also named to the college.

Towards the Third Millennium. In the course of his long pontificate John Paul has gradually changed the composition of the Catholic hierarchy. All but a few of the cardinals of voting age, that is, younger than eighty years, have been named by him, and he has appointed most of the active bishops, including well over half the bishops in the United States. In the first fifteen years of his pontificate, he beatified 596 individuals and canonized 267 saints.

Pope John Paul asserts that the Second Vatican Council has set the direction for his papacy. Vatican II inspired the interfaith meetings he has had with the world's religious leaders, and the council plus his own war time experience in Poland is evidenced in the special warmth he has shown Jews. His public pronouncements and private correspondence give evidence that he envisions dramatic meetings with Orthodox and Protestant leaders and the healing of divisions within the Church. The pope from Eastern Europe gave priority in the first years of his pontificate to the struggle for human rights and religious freedom in Communist bloc countries. With the collapse of the Soviet Empire, in which he had a hand, John Paul has turned his attention more to the relativism, permissiveness, and consumerism of Western democracies. His frequent visits to Africa and his regular attendance at World Youth Days indicate where he sees the future of the Church. For all his warnings about the culture of death, John Paul always holds out hope. The pope celebrated his seventy-fifth birthday 18 May 1995. It is the age at which bishops are required to offer their resignations, but this pope sees it as his mission to lead, or if not lead, prepare the Church for the third millennium.

See also POLAND, THE CHURCH IN; AFRICAN SYNOD; SYNOD OF BISHOPS (EIGHTH GENERAL ASSEMBLY 1990); SYNOD OF BISHOPS (NINTH GENERAL ASSEMBLY 1994).

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[W. PRITCHARD]

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KENYA, THE CATHOLIC CHURCH IN

The Republic of Kenya (in Kiswahili, *Jamhuri Ya Kenya*), located in east equatorial Africa on the Indian Ocean, bordered on the south by Tanzania, on the west by Uganda, on the north by Sudan and Ethiopia, and the northeast by Somalia, covers an area of 582,646 square kilometers. Formerly a Crown colony, it was granted internal autonomy in 1961 and independence in 1963 within the British Commonwealth with Nairobi as the capital. Under Jomo Kenyatta (d. 1978), its first president, Kenya gained political stability and economic growth [*see* NCE 8:160].

According to the 1989 Census (whose results were officially released only in 1994), the population is 21,443,636 with an annual growth rate of 3.4%. In 1994 the population was projected to be 25,910,000; in 2000, 30 million. There are between thirty and forty different ethnic groups in Kenya, the more numerous ethnic communities being: Kikuyu (4.4 million), Luhya (three million), Luo (2.6 million), Kalenjin (2.45 million), Kamba (2.44 million), Kisii (1.3 million), Meru (1.08 million), and Mijikenda (one million). There are 36,217 Asians, and 31,376 Europeans. Kiswahili is the national language; English is the language of communications; Kikuyu and Luo are widely spoken.

Religion. Islam was already well established along the coast when Christianity was first introduced by Portuguese traders at the end of the fifteenth century. Systematic evangelization began only in the nineteenth century with the coming of Protestant missionaries. German members of the Church Missionary Society were the first Europeans to enter the interior of the country.

Catholic missionaries followed a half-century later. Holy Ghost Fathers came from Tanganyika beginning in 1889 and established missions on the Tana River, Bura, and Mombasa. At the time Kenya was subject to the prefecture apostolic of Zanzibar, which became a vicariate in 1906. Consolata Fathers came in 1902. Their first mission was at Tuthu in Kikuyu Land. The Mill Hill Missionaries who came in 1903 established their first mission at Kisumu in Luo Land. The Holy Ghost Fathers evangelized the coast and the interior up to Nairobi, the Consolata Fathers the region around Mount Kenya, and the Mill Hill Missionaries the area next to Lake Victoria.

At the time of independence the population figure of 8,636,000 included 40,000 Europeans and 183,000 Asians. About 10% of the inhabitants were Moslems, 20% Christians, and the rest followers of African traditional religions. As of the 1989 census, 35% of the population are followers of traditional religions; Christians are 52.30% (Catholics 23%, the rest comprise the main Protestant churches and more than 200 different African Independent churches), with 5.6% of the population followers of Islam. Among the socio-political factors that favored the rapid growth of Christianity were church-run schools, freedom of worship guaranteed in the constitution, and the churches' leadership in areas of social work. Most prominent politicians and government leaders are Christians who acknowledge the contribution made by the churches in developing the country.

Church Structure. The Catholic Church in Kenya is divided into nineteen dioceses grouped into four ecclesiastical provinces. Kisumu, Mombasa, and Nyeri were created as new ecclesiastical provinces in 1990. The archdioceses are Nairobi, Mombasa, Kisumu, and Nyeri. The following are dioceses: Machakos, Kitui, Ngong, Nakuru, Garissa, Bungoma, Kakamega, Kisii, Eldoret, Lodwar, Homa Bay, Meru, Marsabit, Murang'a, and Embu. The archdiocese of Nairobi heads a military vicariate and a prelature of Opus Dei. Fourteen of the dioceses are headed by Kenyan bishops and five by expatriate bishops. In 1973 Maurice Otunga, archbishop of Nairobi, became the first Kenyan Cardinal.

Founded in 1961, the Kenya Catholic Secretariat is the arm of the Kenya Episcopal Conference and is composed of several departments and two commissions, some of them founded before the secretariat was created. The departments include Education (1950), Health (1957), Development and Social Services (1957), Lay Apostolate (1962), Communication (1968), Religious Education (1969), Accounts (1974), with commissions for Refugees (1982) and Justice and Peace (1988).

In the dioceses there are 525 parishes. The growth has been remarkable: for instance, in 1963 there were twenty-one parishes in the Nairobi diocese; in 1994 there were sixty-five. There are 623 diocesan priests, grouped in the Kenya National Diocesan Priest Association (KNDPA); 542 missionary priests; 477 religious brothers; 3,200 religious sisters; 8,679 catechists; 16 major seminaries with 858 seminarians; and 15 minor seminaries. The 55 religious institutes of men are grouped in the Religious Superiors Conference of Kenya, and the 100 religious institutes of women form the Association of Sisterhoods of Kenya. The number of missionaries in Kenya has increased due to the recent concentration in Nairobi of many theological institutions with missionaries as teachers and students.

There are thirty-four Catholic lay movements and associations, eight Catholic magazines and reviews including *Mwananchi,* founded in 1988, which is the national Catholic monthly magazine owned and published by the Kenya Episcopal Conference with a circulation of 10,000 copies. An international missionary magazine, *New People,* published by the Comboni Missionaries since 1989 has a circulation of 30,000 copies, distributed throughout English-speaking Africa. In addition, the Consolata Fathers publish a local missionary magazine, *The Seed,* with circulation of 5,000 copies. For its ongoing spiritual and educational formation, the Church in Kenya benefits from 6 printing presses; 9 booshops; 9 spiritual retreat centers; 44 catechetical, pastoral, and conference centers. Medical and social service is provided by 57 catholic hospitals and 11 health centers; 109 charitable homes; and 23 social development centers.

The Catholic Church is prominent in the field of education, sponsoring 4,815 primary schools and 910 secondary schools. Many parishes have established a Catholic Teachers' Association, and the Young Christian Students' organization is very active. The implementation of the Education Act of 1968 has proven difficult, particularly with regard to compliance with the spirit of the law in religious education matters. Two institutions of higher formation have played a major role for the Church in Kenya in the past thirty years. In 1983 the major superiors of the Society of Jesus in Africa and Madagascar founded Hekima College ("wisdom" in Kiswahili), a formation community and school of theology in Nairobi. In April 1985, the Tangaza ("proclaim" in Kiswahili), the Theological Center for Religious, was established. In 1994 there were thirteen Institute members of the Consortium owning the Tangaza and 187 theological students. Two programs have made a great impact on catechesis, Center for In-servicing Religious Education Teachers (CISRET) and Religious Education Awareness Program (REAP).

The Church and the Political Situation. Multiple social problems confront Kenya: interethnic clashes, multiparty politics, preservation of human rights, abuses of authority, ownership of land, urbanization, protection of the environment, poverty, and AIDS. From the middle of the 1980s the bishops have confronted these challenges, particularly through pastoral letters. Through them one can trace how the Catholic bishops, after a period of silence, started denouncing unfair distribution of land, ineffective government administration, violation of human rights, and the authoritarian attitude of some leaders. However, the Church tends to avoid confrontation and commits itself to collaboration with the government, serving the nation through education, health programs, water projects, and rural development activities. Among the episcopal documents issued on religious and social problems, several have been particularly influential: *Celebrating Our Ancestors in the Faith* (1988); *Towards a New National Constitution*; *On Music and Singing in Liturgical Celebrations* (1990); *On the Present Situation in Our Country* (1990); *Into the*

Second Century of Evangelization (1990). Particular attention is given to the reality of land disputes that have produced several hundreds of deaths and thousands of displaced people. The Catholic Bishops published four important pastoral letters in 1992 that denounced this evil and invited the political leaders to move toward justice, democracy, and fair elections. Since the nation is so dependent upon the land, only a small proportion of which is arable (14%), very high densities have resulted in favored areas, reaching nearly 400 persons per square kilometer: approximately 75% of the population is contained on only 10% of the area. The Bishops' letters addressing this dilemma were: *Kenya* (1992); *Looking Towards the Future with Hope*; *The Preelections Concern: Our Responsibility as Christians in the Present Social Situation* (1992); *Elections 1992: A Call to Justice, Love and Reconciliation* (1992). Others followed: *Our Hope for Unity, Peace and Liberty* (1993); *To Serve Peace Reach out to the Poor* (1993); *Open Letter to His Excellency, the President* (1993); *On the Road to Democracy* (1994).

Inner Church Life. The reception of Vatican II ecclesiology and the social teaching of the Church, which emphasizes promotion of justice as a constitutive dimension of evangelization, have played a key role confronting the needs of the times. Since Vatican II, not only has the social context significantly changed, but the Church itself in its theology, structure, and pastoral practice has rapidly changed and continues to change under the pressure of internal events and of international prompting.

A growing awareness of the responsible participation of lay people in the life of the Church has led to active parish and local councils and lay people's associations. In addition, diocesan centers and committees for the planning of pastoral and social activities of the Church have fostered courses and seminars in the areas of liturgy, catechesis, bible study, and social communications.

Dynamic Small Christian Communities (SCC) have played a pivotal role in fostering Church growth. SCC were established with the vision of a 1973 declaration of the *Association of Member Episcopal Conferences in Eastern Africa (AMECEA) in mind: "We are convinced that in these countries of Eastern Africa it is time for the Church to become really 'local,' that is: self-ministering, self-propagating, and self-supporting." Recent estimates calculate over 10,000 SCC in Eastern Africa. As the Church entered its second century of evangelization in 1991, the bishops of Kenya stressed the formation and responsibilities of lay Christians. Their goal is to involve men and women in the nonordained ministries the Christian communities need most: ministry of prayer and catechesis, leaders for Bible study groups, presiding at funerals, supervisors of support groups for alcoholics, expectant mothers and the poor, healing ministry and care of the sick, social justice ministry, and engagement in social services, public health, and ecology.

Because of the ethnic and linguistic diversity of these SCC, the Church has made an effort to translate catechisms, prayer books, and Bible histories into the most important local languages. Kiswahili-speaking Kenyan communities use an annual and daily missal printed in Tanzania. *Tumshangilie Bwana* is a very popular book of prayers and songs in Kiswahili.

Pastoral Initiatives. Before Vatican Council II there was only one Catholic mission station with two priests serving the Turkana population (299,600) of Northwestern Kenya: now there are 10 parishes and 26 priests (Lodwar Diocese). For the 176,400 varied peoples living east and south of Lake Turkana, there were three mission stations; now there are 20 parishes with 50 priests (Marsabit Diocese). In south-central Kenya, only four priests were primarily for the evangelization of the 233,100 Masai people; now there are 17 parishes and 52 priests (Ngong Diocese). Finding suitable methods of evangelization of the nomads challenges the Church. As one observer remarked, "The missionaries are still far from finding a solution to how the encounter should be carried on between traditional church life, bound up with settled communities, and traditional Turkana life with its free moving community. Perhaps the Church herself needs a conversion first" [Baur, 477].

Catholics in Kenya celebrated 100 years of evangelization in 1989. In the Pastoral Letter *Centenary of the Evangelization of Kenya*, the Bishops stressed:

> The fruits of a century of evangelization appear today . . . . Vocations to priesthood and to religious life are flourishing now among the sons and daughters of this country, and local religious congregations, both of men and women, are growing together alongside the international ones which count an increasing number of Kenyans among theirs members. The Kenyan Church has a special reason to thank God for having raised among the children of this land the missionary spirit.

Of great service to missionary activity in Kenya are the Apostles of Jesus, the first religious missionary institute in all of Africa. Founded in the Moroto diocese, Uganda, in 1968, its general administration was transferred to Nairobi in 1975. The congregation now has 200 perpetually professed members, out of them 170 are priests. The Apostles of Jesus are entrusted with forty-eight parishes in Ethiopia, Kenya, Sudan, Tanzania, and Uganda.

In addition to missionary activity, ecumenical collaboration has improved at the local and national level. The Joint Refugee Services and the National Ecumenical Civil Education Program, an operation sponsored by the Catholic Episcopal Conference, the Commission of Peace and Justice of the Anglican Church, and the National Council of Churches of Kenya (NCCK), educates Kenyans on the affairs of their country, especially their rights and obligations as citizens. In order to guarantee religious education for all children after the nationalization of the schools in 1970, an ecumenical text was worked out, entitled *The Common Syllabus of Christian Religious*, which has the approval of the Kenya Episcopal Conference and is taught to all primary school children in Kenya. To aid the task of catechesis, Bible translation has been undertaken as a joint work, and common editions are the order of the day.

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[R. K. SESANA]

KILMARTIN, EDWARD J.

Jesuit priest and theologian of liturgy; b. Portland, Maine, 31 August 1923; d. Boston, Massachusetts, 16 June 1994. Kilmartin entered the Society of Jesus in 1941 and was ordained in 1954. Having prepared to teach petroleum engineering in the ill-fated Jesuit mission in Baghdad, Iraq, Kilmartin next earned a doctorate in dogmatic and ecumenical theology under J. Witte at the Gregorian in Rome (1958). He was recalled suddenly to the Jesuit theologate in Weston, Massachusetts, to teach a course in sacramental theology, where he collaborated on *New Testament Abstracts*. This originally temporary assignment led to nineteen years' teaching of historical-systematic theology specializing in sacraments, the final nine after Weston relocated to Cambridge, Massachusetts. From 1975 to 1985 Kilmartin directed the doctoral program in Liturgical Studies at the University of Notre Dame. In 1985 he was appointed professor ordinarius of liturgy at the Pontifical Oriental Institute, Rome, and named professor emeritus in 1994. Summer school teaching at Marquette, San Francisco, Notre Dame, and Creighton universities and in Australia acquainted numerous students with his theological method.

The work of the World Council of Churches on eschatology and baptism, eucharist, and ministry provided a special focus at the beginning and near the end of Kilmartin's theological career. At Notre Dame he directed dissertations in Protestant and Catholic liturgical traditions. As member for nineteen years of the Roman Catholic-Orthodox dialogue in the United States (for thirteen years executive secretary) and active participant in the Oriental-Orthodox dialogue over the same period, he pursued a lifelong interest in the traditions of the undivided churches of the first millennium with a view to recovering common perspectives. Kilmartin was a principal drafter of the Roman Catholic response to the Lima Document [*see* NCE 18:249], above all the section on eucharist, for the Secretariat for Promoting Christian Unity; he was also consulted by the Congregation for the Doctrine of the Faith.

Kilmartin's thought was stimulated by key themes of European theology: Odo Casel's *Mysterientheologie*, anamnesis, the active presence of Christ, and pneumatology. He rooted his theology in New Testament and early liturgical sources, painstakingly analyzing them and integrating the gains made especially by the Germans J. Betz, K. Rahner, A. Häussling, L. Lies, and H. B. Meyer. *Christian Liturgy* (1988), his major work, presents a post-Rahnerian systematic theology of liturgy for which D. Coffey provides the trinitarian model. His work established parameters for and a method of systematic theology of liturgy in which the response of faith and the sacraments are brought back in all respects to their trinitarian foundations.

The major contributions of Kilmartin include: an articulation of liturgy's relation to the Trinity and the consequences of the personal missions of Christ and the Holy Spirit; a eucharistic theology that, inspired by early church and patristic sources, relates this data to contemporary confessional and ecumenical questions; and a critical analysis of Christomonistic theologies of eucharist and ministry for their failure to incorporate pneumatology and ecclesiology. Up to his death he investigated areas where official Roman theology could fruitfully dialogue with Eastern and Western liturgical traditions.

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[M. M. SCHAEFER]

KIRK, RUSSELL AMOS

Man of letters, political theorist; b. Plymouth, Michigan, 18 October 1918; d. Piety Hill, Mecosta, Michigan, 29 April 1994. Russell Kirk was the son of Russell and Marjorie (Pierce) Kirk. He received a B.A. from Michigan State University (1940); an M.A. Duke University (1941); and a D.Litt. from St. Andrews University, Scotland (1952). Kirk married Annette Courtemanche in 1964 and was the father of four children.

Kirk achieved national prominence and a broad permanent following with the publication of *The Conservative Mind: From Burke to Santayana* (1953). This was followed by twenty-nine other books, including studies of John Randolph of Roanoke, Edmund Burke, and T. S. Eliot. Notable among his many publications are: *Academic Freedom* (1955), *Eliot and His Age* (1971), *The Roots of the American Order* (1974), *Decadence and Renewal in the Higher Learning* (1978), *The Conservative Constitution* (1990), and *The Politics of Prudence* (1993). The author of a long-running column "From the Academy" in the *National Review*, Kirk founded the quarterly review, *Modern Age*, in 1957 and in 1960 *The University Bookman*, which continues under the editorship of his wife.

Throughout his career Kirk devoted his intellectual energy to the study of the philosophical roots and the principal documents of the Anglo-American tradition of political theory. A convert to Catholicism shortly before his marriage in 1964, he was convinced that all political problems, in the last analysis, are religious and moral problems. "At heart," he wrote, "all social questions are exercises in ethics; and ethics in turn depend on religious faith." Religion, particularly Christianity, he believed, is the key to restoring the harmony of a properly ordered society.

"Purveyor of Immutable Truths." A defender of the principle of subsidiarity, he stressed the need to preserve local communities against the leveling tendency of big government and big business. Judging the modern university to be the instrument for the inculcation of the secular philosophy of the Enlightenment, he was a consistent critic of American higher education. For decades he waged war against administrators and faculty members whom he regarded as corrupting the American university by lowering standards of achievement and by failing to respect inherited traditions.

Kirk was convinced that cognitive claims cannot always be immediately adjudicated, that the process of judging can be complicated, and consequently that if standards are not to be trivial they have to transcend the present and rest upon the best judgments available. His conservative mind reflected his study and appreciation of classical antiquity, i.e., Plato, Aristotle, Seneca, Cicero, Livy, and Pliny. He was convinced that nature is intelligible, that the human mind is capable of ferreting out its secrets, and that time-transcending standards can be adduced and employed. Kirk wanted to be known as "a purveyor of immutable truths."

Hailed as the "father of the conservative movement," Kirk's contribution to letters was widely recognized. He was awarded numerous honorary degrees and was the recipient of the Ingersoll prize for scholarly writing (1984) and the Presidential Citizen's Medal (1989). He was a Fulbright Lecturer, a Guggenheim Fellow, a Senior Fellow of the American Council of Learned Societies, a National Endowment for the Humanities Constitutional Fellow and a Distinguished Fellow of the Heritage Foundation.

Bibliography: A bibliography of Kirk's writings is available from the Intercollegiate Studies Institute, 14 South Bryn Mawr Avenue, Bryn Mawr, PA 19010. For a tribute to his work, see *The Unbought Grace of Life*, ed. J. E. PERSON (Peru IL 1994).

[J. DOUGHTERY]

KNOXVILLE DIOCESE

The Diocese of Knoxville was established 8 September 1988. The Most Reverend Anthony J. O'Connell, D.D., was appointed its first bishop. With an area of 14,242 square miles, the diocese comprises 36 counties in the eastern portion of the state of Tennessee and is situated in a rural area where some of the poorest counties in the nation are located. Roman Catholics make up less than two percent of the total population (1.9 million) of the area. In 1995 the diocese had 42 parishes and 1 mission. It numbered 42 diocesan priests, 21 religious priests, 22 permanent deacons, 14 brothers, and 53 sisters. Also in the diocese are 7 elementary schools, 2 high schools, 2 hospitals, and a health care center and a home for the aged operated by the Alexian Brothers. Three thousand twenty-one students are enrolled in Catholic schools and another 3,635 public school students are enrolled in catechesis or religious education programs. The diocesan newspaper is *The East Tennessee Catholic*.

[F. X. MANKEL]

KOREA, THE CHURCH IN SOUTH

During the thirty year period from 1964 to 1994 the number of Catholics in South Korea grew from 628,000 to over three million, thus increasing to 7% of the population, due mainly to adult baptisms. At the same time the Catholic Church came to occupy a distinct place in South Korean society. Since many Protestant denominations also showed remarkable growth during the same period, the number of Christians in the country approached ten million, roughly equal to the number of followers of the other major organized religion, Buddhism.

Since growth has been the most remarkable feature of the Catholic Church in Korea during this period, this article will first present recent statistics, then consider the national circumstances during the period that have effected growth, and finally describe the most important features of the Church following in the years after the Second Vatican Council.

Rate of Growth. The rate of adult baptisms taken as a percentage of total Catholics provides a good quantitative indicator of the main features of the Church's growth. South Korea as a whole shows a pattern of a high rate of adult baptisms in the 1960s (4-7%), dwindling to a lower rate in the 1970s (3%). Beginning in the late 1970s the rate of adult baptisms again increased up to a high level of 6-9%, remained there several years, and then tapered off to the present level of about 4%.

This rate varied by diocese, showing a higher rate in the metropolitan dioceses than in the rural dioceses, and a higher rate in the dioceses that made concerted efforts for social justice than in the dioceses which did not. During the entire period and in all dioceses, with some minor variations, women account for about two thirds of the adult baptisms, resulting in an overall female to male ratio of sixty to forty among baptized Catholics in 1992.

During this period of growth new dioceses were established, bringing the number to a total of seventeen dioceses, including the two in North Korea and the military ordinariate for the South Korean Armed Forces. These dioceses are organized into three provinces under the archdioceses of Seoul, Taegu, and Kwangju. The prelates of the country include a cardinal, two archbishops, eighteen bishops, and an apostolic administrator. Of these, two ordinaries and one retired bishop are of foreign origin, and the rest are native Korean. The total number of native priests increased from 338 in 1964 to 1,820 in 1992, and the number of parishes increased from 299 to 918 over the same period. Despite the remarkable increase in the number of clergy, it has not kept up with the increase in the number of Catholics, so that in 1992 there were 1,394 Catholics for every priest, as an average over the whole country. The metropolitan areas, which have shown a high rate of growth, have also shown a tendency to form very large parishes. Seoul in 1993 had twelve parishes with more than 10,000 parishioners each, and fifty-three parishes with 6,000 to 10,000 parishioners. Pusan and Taegu together had a total of nine parishes with more than 6,000 parishioners. The armed services have also shown a remarkable increase in the number of

Catholics, leading to the formation of an independent armed forces ordinariate in 1989. The number of members of religious institutes and of mission societies of men did not increase as rapidly as diocesan priests, yet in 1992 there were thirty such congregations with 711 members. However, religious institutes of women increased dramatically to seventy-one institutes with a total of 6,139 members in 1992.

In the 1970s Korea became a sending Church. The Korean Foreign Mission Society was founded in 1975, and religious institutes of women began to send missionaries abroad. By 1992 Koreans had also joined such foreign missionary societies as the Columbans and Guadalupe Missioners. Koreans were serving as missionaries in Papua-New Guinea, Taiwan, and several countries of Africa and South America. In addition there were eighty-seven Korean priests and seventy-nine Korean sisters serving Koreans living abroad. The great majority of these were ministering to Koreans living in the United States.

Circumstances of Church Growth. The Church in Korea in the 1960s and 1970s was strongly influenced by the Second Vatican Council. The use of the vernacular in the Mass and the liturgical reforms were eagerly embraced. The Catholic Conference of Korea had the documents of the Council and many explanatory works translated quickly into Korean. Since there had been a lack of materials for religious education, these materials filled a vacuum. Therefore, the themes of Vatican II spread quickly among Catholics in Korea. In spite of this, it was mostly just the words of Vatican II that were translated. Much of the Council's spirit of inculturation and of insertion into the actual problems of the nation were not taken up, with the exception of the efforts of special small groups

This period of Church growth accompanied an amazing period of economic expansion in South Korea. The economic development began in the late 1950s, but during the presidency of Park Chung Hee (1962-1979) maintained a high (7%-12%) annual rate of growth, except for the oil-shock years. In the 1980s the economy made a successful transition from light industries based on cheap labor to heavy industries (e.g., automobile and steel manufacture, ship building) and to high technology electronics (computers, audio-visual equipment). Yet, the economy remains dependent on the more powerful capitalist nations in the sense that it is particularly vulnerable to their policy decisions that affect Korea's ease of exporting its products.

South Korea's economic investment for development was focused on Seoul and its periphery, or else on certain functionally specialized industrial cities. Agriculture lagged in productivity, and lack of educational opportunities outside the major metropolitan areas instigated such large-scale migration from rural to metropolitan areas that the predominantly rural Korea of 1960 already had over half its population living in just six metropolitan areas (Seoul, Inchon, Pusan, Taegu, Masan, Kwangju) by 1990. This traumatic uprooting depleted the rural areas of most of its young men and women, leaving a population dominated by the elderly and by school children. Many families as economic units came to maintain a rural branch and an urban branch, both poor. The urban poor formed a reservoir of surplus labor, helping to keep wages low until the smaller cohorts due to family planning reached the age of entering the labor force and the labor movement became strong enough to demand higher wages. Both of these effects showed up in the late 1980s, leading to an influx of foreign migrant workers in the 1990s.

Political Protest. The rapid economic development involved much exploitation and injustice. It was led by a strong central government, a skilled but low-paid labor force, coupled with wise business decisions. Large monopolistic corporations were favored. To mobilize the population for this development effort, and to counter North Korea's strong military, the central government employed a strong anti-Communist stance and pervasive control of the media. It squelched opposition either by buying their silence with money or by threatening them with imprisonment under the national security law. Under this regime many suffered as political prisoners or from poverty and oppression, even as the per capita gross national product showed remarkable increase. Thus, the main issues of justice during the 1970s and 1980s were freedom of speech and of the press, freedom of association, right to a fair trial, curbing widespread use of torture, rights of laborers, and halting government corruption. There were even cases of trumped-up spy rings, in which innocent persons were imprisoned and even executed.

In the early 1970s Bishop Daniel Tji of the Wonju Diocese had a major confrontation with the government and started a protest movement. The specific issue at the start was government interference in the operation of the Catholic radio station of the Wonju Diocese. Bishop Tji found he soon had to move the protest to Seoul to gain a hearing, and it quickly expanded into a broad protest against all the above-mentioned injustices. At this time also a group of clergy formed the Catholic Priests' Association for Justice, and they have ever since been an important voice in the nation.

One issue at stake was President Park Chung Hee's move to a dictatorship. He forcibly revised the constitution in 1969 to allow himself a third term in office. In 1972 he declared a state of emergency and used this as a reason to promulgate a new constitution, which would allow his indefinite control of the government. To justify the state of emergency and to stifle opposition, the police arrested large numbers of citizens connected with a democratization movement called *Minchonghakyon* on the basis of an exaggerated claim of its leftist connections and its supposed intent to overthrow the government. Bishop Tji was among those arrested. This led to widespread participation in protests by Catholics. Cardinal Kim, archbishop of Seoul, became an outspoken critic of the Park regime. During the remaining period of the regime (1973-1979) the Catholic Church became publicly recognized as working for democratization and human rights. The Cathedral in Seoul became one of the typical places to stage protest rallies. Several priests were arrested and tortured during this period, and many other priests were put under constant surveillance by the government's intelligence apparatus.

As protests mounted in 1979, Park Chung Hee was assassinated by one of his chief aides. Under the ensuing martial law General Chun Doo Hwan became the chief prosecutor for the trial of the assassin. On 12 December 1979 General Chun's forces took over the Ministry of Defense in a brief skirmish and also forcibly arrested the chief commander of martial law on charges of complicity in the assassination. In the spring of 1980 students rose up to protest the approaching consolidation of Chun's hold over the government. When martial law was declared in May, students in the city of Kwangju began a vigorous protest. The military countered the protests with bloody, vicious reprisals. The shocked citizens of the city then joined the uprising and were able to gain control of the city's center. There were negotiations between the citizens and the government. Archbishop Youn of the Kwangju Archdiocese was active in these negotiations on the side of the citizens. Ultimately, the military moved in by force, hundreds were brutally slaughtered, and many of the negotiators were arrested. Although it was an uprising calling for democratization, Chun's forces depicted it as a Communist-inspired rebellion and utilized the subsequent sense of insecurity among the populace to consolidate political power. Many Catholics courageously took part in smuggling information about this massacre to the world press, and some of them suffered long prison terms for their action.

In spite of Catholic involvement in opposition to Chun Doo Hwan, Cardinal Kim and Bishop Tji kept silence at this time. In general, the Chun government maintained more peaceful relations with the Catholic Church than had that of Park Chung Hee.

Changing Status. In the 1980s the Catholic Church came to enjoy high prestige in South Korean society. It was considered urban and modern. Its churches and liturgies gave Koreans a sense of awe and of the divine. The visible involvement of Catholic priests and laity, especially young people, in the struggle for justice lent credibility to the whole Church. Priests in general became regarded as trustworthy persons, and Cardinal Kim came to be perceived by many as the most trustworthy person in the nation. Furthermore, the sense of insecurity following the Kwangju massacre helped turn many Koreans to religion.

The Catholic laity, organized in the parishes into neighborhood groups or into lay organizations such as the Legion of Mary, were zealous in bringing their associates to become catechumens. The Church enhanced its prestige by holding two huge events involving papal visits: the two hundredth anniversary of the birth of the Catholic Church in Korea, held in 1984, and the Eucharistic Congress in 1989. These large celebrations fitted in with the mood of the nation hosting the Asian Games in 1986 and the Olympic Games in 1988.

In view of the above, the outline of Church growth during the thirty years following Vatican II can be sketched. The high growth rate in the 1960s followed upon international relief efforts to the poverty-stricken nation in the aftermath of the Korean War. The slow rate in the late 1960s and early 1970s signalled the end of this influence. The high rate in the 1980s reflected the high prestige of the Church, the Koreanization of the clergy, and the success of parish organizations in mobilizing the leisure time of educated women, whose participation in the workplace has been hindered by male dominance and patriarchal family values. In addition, the struggle for justice carried out by some clergy and laity attracted many youth to the Church. These factors influencing adult baptisms were at work in "favorable market conditions": only 49% of the population professed some organized religion, and the rapid capitalist development had broken up communities, leaving many people searching for new value moorings.

In the 1990s, with increasing democratization, the coming of affluence to many, and the progress in achieving a more legitimate, stable government, the remarkable growth, which has been concentrated on urban people with leisure time, has begun to recede.

Present Circumstances. Christians made up nearly a quarter of the South Korean population in 1990, and are strongly represented in all parts of society. The mainline protestant groups, notably the Presbyterians and Methodists, have shown a remarkable growth rate. Unlike the Catholic Church, this growth rate has been higher among churches that have not involved themselves in social issues. Their growth may be attributed to the successful linking of faith with group projects that help solve practical daily life problems. Their evangelization programs have often been more warmly human and often more agressive than those of Catholics.

*Charismatic movements have attracted many Korean Christians. The Protestant charismatics have often formed around a charismatic leader, such as the case of Cho Yonggi, founder of the Full Gospel Central Church in 1958, which grew rapidly to over 250,000 members by 1983, and has even been sending out missionaries internationally. In other cases charismatic healers have set up prayer houses for faith healing, and have attracted huge numbers of the sick or of penitents. In the Catholic Church the charismatic movement is much more subdued and has for the most part been incorporated into the parish or diocesan structure. On the other hand, suspicious private revelations have influenced many of the Korean faithful, both Protestant and Catholic, and several Catholic priests have been suspended for promoting them.

Ecumenical collaboration between Protestants and Catholics has been very weak in Korea. Catholics and Protestants use a different name for God. They have produced a common translation of the New Testament, but it has been adopted widely only in the Catholic Church. The Catholic Church is generally tolerant and open, but there are many Protestant groups which bitterly attack the Catholic Church, and some that attack even other Protestant groups as well. This divisiveness is often associated with competition for gaining members. One of the few areas of ecumenical collaboration has been among Christians engaged together in the social movements for justice.

Parish Organization and Other Ministries. The pastoral work of the Catholic Church is carried out predominantly through parishes. Women predominate in attendance at Mass and devotions, but men predominate in the parish council, which acts as a sounding board, but not a decision-making body, for the pastor. The people of the parish are organized into neighborhood units for administrative purposes. There is a careful accounting of donations to the parish, as well as recording of an obligatory attendance at the sacrament of reconciliation before Christmas and Easter. Typical parish organizations and activities are the Legion of Mary, mothers' clubs, charismatic prayer groups, Cursillo, Marriage Encounter, St. Vincent de Paul Society, youth clubs, Sunday catechism classes for young students, weekend retreats, and pilgrimages to the many shrines of the Korean martyrs. The laity have in general been zealous in bringing in new catechumens; but spiritual formation of the laity has been weak, and there is a lack of a sense of "vocation in the world." To overcome these problems, the Archdiocese of Seoul in 1993 announced a long-range plan to re-organize parishes into a coalition of small communities formed through the sharing of scripture and life experiences.

Catholic involvement in education has been significant. The number of diocesan major seminaries increased from two in 1964 to six in 1994, with another one in the planning stage. However, the extent of *inculturation of theology has not yet progressed much beyond translating Western theological works into the Korean language. Also, spiritual direction and guided pastoral experiences are still deficient in the seminaries. The Catholic Church also operates 9 colleges, 36 high schools, 25 middle schools, 6 primary schools, and a huge number of kindergartens, most of the latter associated with parishes. This involvement in middle and high school education has not grown much since 1964 because of the lack of educational autonomy in the country, which hinders the achievement of Catholic characteristics in such schools.

In contrast, the increase of the Church's involvement in publication has been striking. In 1992 there were 5 Catholic publishing companies and 7 printing presses. There was just one daily newspaper, but there were 33 weeklies, 38 monthlies, and 15 quarterlies. In addition there is a host of newsletters and bulletins published by a myriad of small communities engaged in social welfare, and also by the social movement organizations.

The Church's social ministry has been predominantly social welfare. In 1992 there were 28 hospitals with 7,762 beds. Many of these rank high in quality, but in becoming more professional and government-regulated have ceased to be any more charitable in nature than other hospitals. Therefore, a few special hospitals and clinics have been set up to serve the health needs of the poor.

There are also 51 homes for the aged, with 1,949 residents, and 26 leper colonies, 8 tuberculosis sanitariums, 8 houses for the homeless, and 9 schools for the disabled. In addition, there are many small-scale works of social welfare begun under the initiative of the laity and only marginally incorporated into official Church structure.

In the social justice ministry the Young Christian Workers and the Catholic Farmers' Movement have had the longest history. Following their lead, ministries to laborers, the urban poor, and working women have developed. In spite of official, or semi-official status, these ministries, because they tend to speak out for structural changes, have been marginal to the local parishes.

The Catholic Church in South Korea stands out as the only large Catholic population in Northeast Asia, a region heavily influenced by atheistic socialism. Furthermore, there are sizable Korean populations in northern China, Japan, eastern Russia, and the Kazakh and Uzbek Republics, totalling about 2.5 million in the mid 1980s. As the region opens up politically and economically the Korean Church has a privileged opportunity for evangelization in the region.

Challenges. In 1994 the Catholic Church in Korea may be said to have come to maturity. It has taken a place in the national history and has begun to send missionaries to other countries. The number of clergy and of professed religious is increasing, yet it faces many challenges. The foremost is the division of the nation into North and South, with a lack of religious freedom in the North and very limited access to information about the Catholics in the North. Second, there has been very little theological or liturgical inculturation, nor has there been much dialogue with Buddhism, Confucianism, or shamanism, nor with the dominant secular ideology of economic development. Third, it is a clerically dominated Church, lacking a sense of vocation among the laity. Fourth, the wave of middle-class and upper-class urban people entering the Church in the 1980s has threatened to give the Church a middle-class identity, and alienate the poor, the laborers, youth, and the rural Koreans even more. Finally, many of the faithful are women whose husbands practice no religion, so that in many cases the family unit has not been a strong source of faith. As a result much of the faith experience occurs in the parish church separate from the world of production and consumption.

See also KOREA 8:256; KOREA, MARTYRS OF 8:256; KOREAN RELIGION 8:257.

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[M. S. PARK]

KUTTNER, STEPHAN GEORGE

Historian of canon law, researcher, university professor; b. Bonn, Germany, 24 March 1907. Kuttner studied at the Universities of Frankfurt, Freiburg, and Berlin where he received a LL.B. in 1928 and a J.U.D. in 1930. He served for a short time as assistant in the Berlin University Law School (1929-32). Forced to flee Germany in 1933 because of Hitler's pogrom of the Jews, Kuttner made his way to Rome, entering the Catholic Church on 15 August 1933. The following year he became research associate at the Vatican Library, a position he held from 1934 to 1940. Immersing himself in the study of medieval canon law, Kuttner laid the foundation for his future career. In 1937 he published *Repertorium der Kanonistik (1140-1234)*, the first extensive catalogue of manuscripts

Stephan Kuttner (CUA Public Affairs/M. Barrick)

from the *Decretum* of Gratian to the *Decretals of Gregory IX*. From 1937 to 1940 he also served as an associate professor *Utriusque Juris* at the Pontifical Institute (now the Lateran University). At the outbreak of World War II the Kuttner family—he married Eva Illch 22 August 1933 and eventually had nine children—found asylum in the United States and acquired citizenship in 1945.

After two years as visiting professor of the History of Canon Law at the Catholic University of America, Kuttner was appointed ordinary professor in 1942, the first lay person to hold a regular appointment on the pontifical faculty of canon law. In 1964 he accepted an invitation from Yale University to become the T. Lawrason Riggs Professor of Roman Catholic Studies. His final academic move was to the University of California at Berkeley in 1970 as director of the Robbins Collection of Canon Law and professor (1975 emeritus) in residence.

Professorial Activities. Kuttner was founder and co-editor (1943-71) of *Traditio*, a journal of studies in ancient and medieval history, thought and religion (now published at Fordham University) and editor of *Seminar* (1943-56) devoted to Roman law studies. He was also founder and president of the Institute of Medieval Canon Law from 1955 to 1991, when he was named chairman of the board. He edited publications of the Institute, the *Bulletin of Medieval Canon Law* (from 1971 to 1991), and the *Monumenta iuris canonici* in three series: glosses, canonical collections, and proceedings of international congresses (1965-).

Dr. Kuttner chaired nine international congresses of medieval canon law: Bologna (1952), Louvain (1958), Boston (1963), Strasbourg (1968), Toronto 1972), Salamanca (1976), Berkeley (1980), Cambridge (1984), and San Diego (1988). Elected to the Medieval Academy of America in 1956, he became its president in 1974, as he had been of the Catholic Historical Association in 1959 and vice president of the Canon Law Society of America in 1965. He is a fellow in many of the most prestigious learned societies in Europe, such as the British Academy and the Monumenta Germaniae Historica.

From 1965 to 1990 Kuttner served on the Pontifical Commission of Historical Sciences and from 1967 to 1983 as a consultor to the Pontifical Commission for the Revision of the Code of Canon Law. He was awarded honorary doctorates from twelve European universities, including Cambridge, and from a number of U.S. institutions. *Festschriften* were presented to him in 1967 (four volumes published in *Studia Gratiana*), 1977, 1982, and 1990.

Upon receiving the "Role of Law" award from the Canon Law Society of America in 1978 Kuttner stated:

> I owe my career only to my stubborn conviction that for the knowledge of canon law it is necessary to know how canon law developed over the centuries, and that it is a crucial point in this development to know the riches of canonical thought of the middle ages which are to a great part hidden in manuscripts . . . But that there is this connection between the history of the Church and the law of the Church has to me always been a key to my own passion for my own work (CSLA Proceedings 40 [1977] 161-62).

On 11 February 1993 Dr. and Mrs. Kuttner were present for the inaugural lecture instituting "The Stephan Kuttner Distinguished Chair in Canon Law" at the Catholic University of America.

Bibliography: Variorum Reprints (London) has collected many of Kuttner's essays. In each of the three volumes there is a *retractationes* section in which he corrects and updates the original articles: *The*

History of Ideas and Doctrines of Canon Law in the Middle Ages (1980), 11 studies in English and French, including "Harmony from Dissonance: An Interpretation of Medieval Canon Law" (Wimmer Lecture, 1956) and "*Cardinalis*: The History of a Canonical Concept"; *Medieval Councils, Decretals, and Collections of Canon Law* (1980), 13 studies in French, English, and German; *Gratian and the Schools of Law, 1140-1234* (1983) 10 studies in English, French, German, and Italian, including with E. RATHBONE, "Anglo-Norman Canonists in the Twelfth Century"; *Kanonistische Schuldlehre von Gratian bis auf die Dekretalen Gregors IX: systematisch auf Grund der handschriftlichen Quellen dargestellt*, Studi e Testi 64 (Vatican City 1935, reprint 1961); *Repertorium der Kanonistik (1140-1234): Prodromus corpus glossarum*, Studi e testi 71 (Vatican City 1937); *L'Edition romaine des conciles généraux et les actes du premier concile de Lyon* (1940); *Decreta septem priorum sessionum Concilii Tridentini* (1945); KUTTNER and RELZE, eds., *A Catalogue of Canon and Roman Law Manuscripts in the Vatican Library*, Studi e Testi 322, 328 (Vatican City 1986).

[J. E. LYNCH]

L

LAND, PHILIP S.

Jesuit priest, professor, social activist; b. Montreal, Canada, 13 June 1911; d. Washington, DC, 20 January 1994. Land was born the fifth of seven children. The family eventually settled in Tacoma, Washington, where Land attended the Jesuit high school Bellarmine Prep before entering the Society of Jesus in August 1929. During philosophy studies in Spokane, Washington, he was exposed to New Deal social programs and to Catholic social teaching. While teaching high school in Tacoma from 1936 to 1939, he became a popular speaker on social justice topics. Following his theology studies and ordination to the priesthood, he pursued a Ph.D. in economics, studying at St. Louis University and Columbia.

In 1950, Land joined the staff of the Institute of Social Order in St. Louis, doing social research, writing and teaching. He helped to create the review *Social Order*. From 1953 to 1954 he served on the editorial staff of *America* magazine in New York.

In January 1956, Land was called to Rome to teach economics at the Gregorian University, where he served in full- or part-time capacity for twenty years. In 1967 he joined the staff of the newly-founded Pontifical Commission Justice and Peace, working there under the leadership of Joseph Gremillion. Land left Rome in 1976 after his opposition to *Humanae vitae* led to his dismissal from the Vatican delegation to the United Nations (UN) Population Conference in Bucharest [1974] and ended his effectiveness at the Commission Justice and Peace. He joined the staff of the Center of Concern in Washington, DC, where he worked as a senior researcher and writer until his death.

Intellectual Journey. The life work of Land reflects a singular commitment to social justice that can be traced to his encounters with victims of the 1929 stock market crash who came to the doors of the Jesuit novitiate in Los Gatos, California, hungry and homeless. Land's intellectual journey saw him break free from the early strong influence of the German Catholic social thinkers Heinrich Pesch and Gustav Gundlach. He opened himself to more biblically-based, theological approaches to social teaching and gradually came to embrace the insights of praxis-based liberation theology, the Rahnerian shift to the subject, ecotheology, and feminist theology. He argued forcefully that this intellectual evolution constituted an authentic retrieval of Thomas Aquinas' vision of prudence and practical wisdom.

During his years at the Commission Justice and Peace, Land made several important contributions to the Church's work for justice. He played a key role in the foundation of SODEPAX, a joint commission of the Vatican and the World Council of Churches to address issues of society, development and peace [*see* NCE 17:619]. He helped to conceptualize and organize the commission, securing George Dunne, SJ, to be its first director.

In 1970 Land served as the principal staff person for the synod *Justice in the World* and the major drafter of its document. In that capacity, he fought single-handedly to save the passage insisting that the Church should not speak about injustice unless it is willing to recognize its own injustice. In addition he was instrumental in preparing and distributing a study guide and background materials for the synod document, including highlights of the Medellín Conference of bishops held in 1968 in

Colombia [*see* NCE 17:399]. Thus, under Land's leadership, foundational liberation themes were made available to the whole Church for the first time.

As part of the Vatican delegation to the UN, Land was also responsible for getting language about the "obligation of the nation or nations toward the international common good under the guidance of international social justice" into the UN charter.

During his eighteen years at the Center of Concern, Land's activities ranged from marching in demonstrations to teaching and lecturing to scholarly research and publication. His major writings include a reflective and careful defense of the US bishops' pastoral letter on the economy entitled *Shaping Welfare Consensus* and his semi-autobiographical reflections on the evolution of Catholic social thinking in the thirty years after Vatican II, *Catholic Social Thought: as I have lived it, loathed it and loved it.*

Bibliography: P. LAND, *Catholic Social Teaching: as I have lived it, loved it, loathed it* (Chicago 1995); *Eco-Theology* (Washington, DC 1991); "Toward a New Methodology in Catholic Social Teaching," in *The Logic of Solidarity: Commentaries on Pope John Paul II's Encyclical on Social Concern*, G. BAUM and R. ELLSBERG, eds. (New York 1989); *Shaping Welfare Consensus: U.S. Catholic Bishops' Contribution* (Washington, DC 1988); "The Lordship of Christ and Economic Structures," in *Above Every Name: The Lordship of Christ and Social Systems*, T. CLARK, ed. (New York 1980).

[J. E. HUG]

LAS VEGAS, DIOCESE OF

See RENO, DIOCESE OF.

LECTIONARY FOR MASSES WITH CHILDREN

The *Lectionary for Masses with Children* (LMC) adapts the Roman Lectionary for Mass (1981) to the needs and capacities of pre-adolescent children. The aim of the LMC is to nourish the faith of children and lead them to full participation in the worship of the whole assembly. The translation of the scriptures used is the Contemporary English Version (CEV), a translation from the original languages prepared specifically for children by the American Bible Society.

The publication of a LMC follows the recommendation of the Directory for Masses with Children published by the Congregation for Divine Worship and approved by Pope Paul VI in 1973, which states that "individual conferences of bishops see to the composition of lectionaries for Masses with children" (no. 43). The National Conference of Catholic Bishops of the United States approved the Lectionary for Masses with Children in November 1991 and the Apostolic See granted permission for an experimental use of the lectionary in 1992. The LMC is best understood within the broader context of the Directory, the General Instruction of the Roman Missal, and the Introduction to the Lectionary for Mass.

Principles and Directives. The Introduction of the LMC consists of four parts. Part One reflects on the importance of the celebration of the word of God for the formation of the community. Part Two provides basic principles for liturgies of the word with children. These are: 1) the Gospel reading is always included; 2) a liturgical dismissal is used when children occasionally celebrate a separate liturgy of the word; 3) and a homily by the priest or an explanation of the readings by one of the adults is given at Masses with children.

Part Three discusses the purpose of LMC and provides foundational principles for understanding and using the LMC. Directives are given concerning the number and length of readings; omission and replacement of readings; and guidelines for responsorial psalms. This section also underlines some basic principles of liturgical catechesis such as the formative influence of liturgy; the need to involve children in the actions of the liturgy as well as to appeal to the intuitive nature of children through the use of ritual elements and symbols; children should proclaim the word of God in the celebrations only if they can do so competently; and the liturgy of the word is ritual prayer and not an instructional session. The final section of part three includes catechetical notes on the relationship of the lectionary to the liturgical year and on the way in which the Church's calendar expresses and shapes Christian identity.

The Part Four of the introduction treats "Particular Issues" connected with the liturgy of the word celebrated with children. It examines the place of celebration, objects used in the celebration, the importance of the use of music, and the need to preserve the common format of the full assembly in the liturgies for children.

The LMC may be used at Sunday Masses when there are large numbers of children present along with adults (although proper balance and consideration for the entire assembly requires that LMC should not be used exclusively or even preferentially), at a separate liturgy of the word with children, at liturgies in which most of the assembly are children, or at other liturgical celebrations within the context of the liturgical year. On Christmas Day, Epiphany, Sundays of Lent, Easter Sunday, Ascension, and Pentecost, the universal lectionary takes precedence, and the readings from the children's lectionary may be used only when the celebration of the liturgy of the word for the children is held in a place apart from the main assembly.

The Content of the Lectionary. The LMC follows the selection and arrangement of readings for the three cycles of Sundays, the proper of seasons, solemnities, and feasts of the Lord in the Roman Lectionary. All three readings for Sunday are included when they are suitable for use with children. In many cases a reading has been omitted (usually the second reading) if it was judged to be beyond the comprehension of children in primary grades. In general the Gospel readings are retained as they are, but in some instances, one or more verses have been omitted. At least one reading is always given in addition to the Gospel and common texts for sung responsorial psalms are included.

Sets of readings that reflect the liturgical and theological motifs of the major seasons are provided for weekdays of the year (seasons and Ordinary Time). Each day's reading consists of a Gospel pericope plus a related Old Testament or New Testament selection. The final section of the lectionary is comprised of Gospel acclamations for weekdays in Ordinary Time, the Proper of the Saints, Common of the Saints, ritual Masses and Masses for special occasions.

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[C. DOOLEY]

LEFEBVRE, MARCEL

Missionary, bishop of Tulle (France), titular archbishop and superior general of the Holy Ghost Fathers; b. Tourcoing, France, 29 November 1905; d. Martigny, Switzerland, 25 March 1991. Marcel Lefebvre was one of eight children of René and Gabrielle Lefebvre. Madame Lefebvre, a pious but demanding mother who predicted that her son Marcel would have a "great role" to play in the church, died in 1938. Marcel's father, a rigid disciplinarian with monarchist political views, was active in the French underground during World War II. Captured by the Nazis, he died in Sonnenburg Prison at age sixty-two in 1944.

Archbishop Marcel Lefebvre at the ordination of four of his priests as bishops on 30 June 1988 (Catholic News Service/KNA-Bild)

Marcel studied for the priesthood at the French seminary in Rome. After receiving degrees in philosophy and theology, he was ordained on 21 September 1929 and subsequently appointed to the working-class parish of Marias-de-Lomme, an industrial suburb of Lille, France. Three years later, through the influence of his older brother René, a priest member of the Holy Ghost Fathers, Marcel joined the same congregation. He was sent to Gabon, where he served as rector of a seminary and in various missionary apostolates in French Equatorial Africa.

Lefebvre returned to France in 1945 to head the training school of the Holy Ghost Fathers at Mortain. Two years later he returned to Africa, was ordained a bishop, and named vicar-apostolic of Dakar by Pope Pius XII. In September 1948, Lefebvre was appointed apostolic delegate for the whole of French-speaking Africa, a position he held for the next eleven years. He returned again to France in 1959 and was appointed bishop of the diocese of Tulle by Pope John XXIII. In 1962, when he was elected superior general of the Holy Ghost Fathers, the pope named him titular archbishop of Synnada in Phrygia.

Between 1960 and 1962, Archbishop Lefebvre served on the Central Preparatory Commission charged with producing the schemata presented at the Second Vatican Council. Although he later professed that he approached Vatican II with high hopes and an open mind, his work on the Preparatory Commission quickly led to disillusionment. During the Council debates, Lefebvre's opposition to the new theological currents intensified. He was a founder of the International Group of Fathers (*Coetus Internationalis Patrum*), an organization of conservative prelates who maneuvered to uphold tradition against the liberal-progressive elements pressing for change. Lefebvre sided with the conservatives in all the major Council debates and refused to sign the conciliar documents on the Church in the Modern World (*Gaudium et spes*) and the Declaration on Religious Liberty (*Dignitatis humanae*).

Seminary at Econe. In 1968 Lefebvre resigned as head of the Holy Ghost Fathers in a dispute with members of the Chapter General over reform of the order in keeping with the Council directives. He then moved to Rome to retire but, by his own account, was sought out by a group of young men who were looking for someone to direct them in traditional priestly formation. Lefebvre, who had previously directed a small group of conservative seminarians to the French seminary in Rome, subsequently encouraged them to pursue their studies at the University of Fribourg in Switzerland. He abandoned this course of action when he became convinced that the university—like the Church itself—was "infected" with modernism. In June 1969 he gained permission from Bishop Charriere of Fribourg to establish a house for seminarians and with the approval of Bishop Adam of Sion, Lefebvre obtained a large house belonging to the canons of Saint Bernard in the canton of Valias, Switzerland. This property became the Econe seminary, opening formally on 7 October 1970. The following month, Bishop Charriere canonically established Lefebvre's priestly fraternity as the *Fraternité Sacredotale de Pie X* (the Society of Saint Pius X)—named after the Pope known as the "scourge of modernists."

Lefebvre's seminary quickly developed a reputation as a traditionalist stronghold committed to the Tridentine liturgical rite, to Thomistic theology, and to a general repudiation of the reforms of Vatican II. In the fall of 1974, in response to Lefebvre's escalating critique of the Council and continuing use of the (then prohibited) Tridentine Mass, and in response to pressures from French bishops who opposed Lefebvre's "rebel seminary," the Vatican announced an investigation of Econe. On 21 November, in reaction to the "scandal" occasioned by remarks made by the two Belgian priests who carried out the visitation, Lefebvre issued an acerbic declaration denouncing the neo-modernist and neo-Protestant tendencies that were contributing to the "demolition of the Church, to the ruin of the priesthood, to the destruction of the Holy Sacrifice of the Mass and the sacraments, to the disappearance of religious life, and to naturalist and Teilhardian teaching in universities, seminaries, and catechetics . . . ." Lefebvre renounced the new Mass as the preeminent symbol of all postconciliar trends opposed to "orthodoxy and the never-changing Magisterium." He pronounced Vatican II "entirely corrupt" and asserted that fidelity to the true Church could only be assured by a "categorical refusal" of the Council.

In February 1975, Lefebvre was asked to go to Rome for a "discussion" with curia officials. Shortly after the meeting, his Declaration was condemned as "unacceptable on all points." In spite of this reprimand, a public rebuke by Pope Paul VI, and an order to close his seminary, Lefebvre continued his traditionalist initiatives. On 22 July 1976 he was officially suspended *a divinis* for refusing a direct Vatican order prohibiting ordinations. Defying the suspension in August, the "rebel archbishop" gave a controversial and emotional sermon during a public and previously planned Mass at Lille. He denounced the "bastard sacraments," the "adulterous union of the Church with the Revolution," and the ecumenical dialogues with Protestants—while reiterating the call for the re-establishment of the temporal power of the Church wherever possible.

For the next twelve years, communication between Lefebvre and the Vatican remained open. The archbishop corresponded with Pope Paul VI and his successors and answered various doctrinal queries from the Vatican. While these discussions proceeded without resolve, Lefebvre's priestly fraternity steadily expanded its international network of traditionalist publishing enterprises, chapels, schools, priories, and seminaries. Lefebvre traveled extensively on behalf of the Society, giving spiritual conferences to his priests and supporters and bringing the traditional sacraments to beleaguered groups of traditionalist Catholics.

Excommunication and Death. Following the election of Pope John Paul II (1978) the atmosphere in Rome with regard to the "Econe affair" turned more conciliatory. Lefebvre met personally with John Paul II on 18 November 1978. Although the expectation of rapprochement was high, negotiations between Lefebvre and the Vatican remained at an impasse throughout the 1980s. In 1983, Lefebvre retired as superior general of the Society and chose Father Franz Schmidberger, a German priest, as his successor.

While appearing publicly irenic and willing to reach some accommodation with Church officialdom, Lefebvre continued to equivocate on his position on Vatican II and on the doctrinal integrity of the new (*Novus Ordo*) Mass. In October 1983, he increased pressure on the Vatican by intimating that he would ordain an episcopal successor, with or without papal permission.

Aging and in ill health, Lefebvre renewed this threat again in 1987 during the June ordinations at Econe when he announced his "Operation Survival" for tradition. A new round of Vatican negotiations ensued, culminating the following year in the archbishop's signing a 5 May 1988 protocol granting him much of the substance of his previous demands: official recognition of the Society, semi-independence from diocesan bishops, and permission to continue to use the Tridentine liturgy. On the critical issue of a successor, Lefebvre received permission to ordain one bishop.

The long-sought solution to the "Econe problem" proved short-lived, however. Lefebvre promptly withdrew his assent to the protocol the following day. Insisting that the Vatican was stalling and had not collaborated effectively, he demanded a 30 June date for the ordinations and the right to ordain more than one episcopal successor. These demands were refused. Lefebvre, in turn, proceeded with his plans to "perpetuate tradition" in spite of a flurry of last minute Vatican pleas. On 30 June 1988, under a tent church constructed in the shadow of his flagship seminary in Econe, he ordained four of his priests as bishops. Lefebvre and his new bishops incurred immediate excommunication—along with Bishop Antonio de Castro Mayer of Campos, Brazil, a longtime supporter of Lefebvre's, who merely attended the ordinations.

Following his excommunication, Lefebvre's contact with the Vatican diminished, although several overtures were undertaken from Rome to reopen conversation. Through his writing and public pronouncements, Lefebvre maintained that his excommunication was "absolutely null and void." His denunciations of Vatican II, the conciliar Church, the de-Christianization of society, and the subversion of Catholicism by a cabal of Freemasons, communists, and liberal and modernist forces within it continued unabated.

In the early hours of 25 March 1991, following surgery for the removal of an abdominal tumor, Marcel Lefebvre died in Martigny in the Canton of Valais near Econe, Switzerland.

Archbishop Lefebvre's serene and tranquil public demeanor and deep personal piety belied a resolute and doctrinaire mind. His many years of seminary and episcopal experience sharpened his administrative acumen and political sagacity in dealing with both the internal affairs of his expanding priestly fraternity and with Vatican officials. To his opponents and detractors he was an incorrigible reactionary whose conservative religious views and rigid ecclesiology paralleled the *ancien régime* political thinking of France's extreme right-wing elements. From the magisterial perspective Lefebvre became a recalcitrant and disobedient servant who refused to recognize an ecumenical council, broke the bonds of ecclesial unity, and led his followers into a tragic schism because of his "incomplete and contradictory" notion of the Church's living tradition.

To many of his supporters, however, the French archbishop was a "saint," a modern day Athanasius, an instrument of Providence who heroically exposed the "false spirit" of Vatican II and who acted to save the Church from its betrayal by a modernist bureaucracy and the forces of subversion that had long conspired against it.

Throughout his controversy with the Vatican, the "rebel archbishop" presented his actions in the rhetoric of classical sectarianism: as pristine and uncorrupted initiatives through which he and his supporters alone maintained continuity with the true faith. He died professing that he had done no more than "hand down" what he had received by his own training and ecclesial mandate.

See also TRADITIONALIST MOVEMENT, CATHOLIC 17:668.

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[W. D. DINGES]

LÉGER, PAUL-EMILE

Cardinal, archbishop of Montreal, missionary; b. St. Anicet, Quebec, 26 April 1904; d. Montreal, 13 November 1991. Léger was the son of Ernest and Alva (Beauvais) Léger. Required to leave school at an early age because of ill health, he apprenticed first as a butcher and then as a mechanic before he resolved one Christmas morning to be a priest. He was accepted by the Société de St. Sulpice and proceeded with his priestly studies at Montreal's Grand Séminaire.

Ordained in 1929, Léger was sent for further studies to the Institut Catholique in Paris and then taught for a short time at a French seminary. He spent some years in Japan establishing a new seminary in Fukuoka. After a term as rector of the Pontifical Canadian College in Rome, he was appointed archbishop of Montreal in 1950, succeeding the controversial Joseph Charbonneau, who had resigned.

In 1953, Léger was created a cardinal by Pope Pius XII. A member of the preparatory commission for the Second Vatican Council and a confidant of Popes John XXIII and Paul VI, Léger was identified with the leading progressives of the Council, Alfrink, Suenens, and Lercaro. He spoke eloquently of the primacy of love over law and repeatedly reminded the hierarchy that the laity, particularly in the area of sexual morality, had an indispensable role to play in the life of the church. They must be listened to, he argued, and their experience and wisdom given heavy weight by church authorities.

In 1967, Léger amazed the world by resigning as archbishop of Montreal. He exchanged, with typical dramatic flourish, the vermilion robes of the cardinal prince for the white soutane of the missionary priest. He reasoned: "I have reached the age when a certain sclerosis of soul and body sets in. The spur must be used to get out of the rut." He went to work among the lepers of Cameroon.

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[M. HIGGINS]

LEJEUNE, JEROME

Physician, research scientist, member of the Pontifical Academy of Sciences, first president, Pontifical Academy for Life; b. Montrouge, France, 1927; d. Paris, France, 3 April 1994. Jérôme Lejeune studied at the University of Paris, receiving a doctorate in medicine in 1951 and a doctorate of science in 1960. In his early thirties, he worked at the Centre National de la Recherche Scientifique, the French government laboratory. At age thirty-one, he discovered the chromosomal abnormality that causes Down Syndrome, a form of mental retardation. This seminal discovery opened the door to an increase in the field of genetic research known as clinical cytogenetics that deals with disorders resulting from chromosomal abnormalities.

Lejeune showed that in Down Syndrome, the extra chromosome was a marker for biochemical imbalance. Although he never produced a way to prevent the condition, he devised several protocols for its treatment and was able in most cases to improve the intelligence of his patients. He also identified the occurance of thyroid deficiency in fifty percent of his patients under five. By treating the thyroid deficiency, he was able to improve his patients' intelligence and activity quickly and permanently. He also discovered other conditions caused by chromosomal abnormalities, e.g., the deletion of the short arm on the fifth pair of chromosomes in *Cri du Chat* syndrome. At the time of his death, he was treating amino acid deficiencies in his patients.

While professor of fundamental genetics at the René Descartes University, he also ran a department at the institute of genetics and treated patients at the Hospital for Sick Children in Paris. Lejeune continued his research and treatment of Down Syndrome children from around the world even when government funding for his work was withdrawn.

His work did not go unrecognized, and he was honored in many countries. In France, he was a member of the sociological section of the Academy of Moral and Political Sciences; in the U.S., he was a member of the American Academy of Arts and Sciences, having spent several years in the United States. He worked with the United Nations scientific committee on congenital abnormalities, and was a member of many academies of science worldwide.

Christian Faith. Lejeune's Christian faith was the bedrock of both his personal and his public life, and he never compromised the fundamental belief that all human life is sacred from conception to natural death. When Lejeune began research into Down Syndrome, he was one of several scientists working on the problem in Europe. With the advent of legalized abortion, the attitude of the medical profession changed. Research became concentrated on what has been described as "search and destroy": most modern research is concerned with finding a quick and efficient test to spot a child with Down Syndrome as early as possible in pregnancy in order that it may be aborted. By the mid-seventies, Lejeune was one of few scientists in Europe still trying to find a cure or an amelioration for the Down Syndrome children.

In 1974 he was made a member of the Pontifical Academy of Sciences and in the 1980s had been in great demand by Pope John Paul II for information and advice on the many disturbing developments in genetics, such as embryo experimentation and genetic engineering. They became close friends. When the pope established the Pontifical Academy for Life, he invited Lejeune to become its first president, although the pope knew Lejeune was dying. Lejeune was a great leader in the prolife movement, serving as chairman of *Laissez-les vivres*, president of the SPUC, and founding member of the *World Federation of Doctors Who Respect Human Life*.

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[M. WHITE]

LEXINGTON, DIOCESE OF

The Diocese of Lexington *(Dioecesis Lexingtonensis)* was established 14 January 1988 by Pope John Paul II. At its inception the diocese covered an area of 16,423 square miles and comprised fifty counties of central and eastern Kentucky. Forty-three counties of the diocese were formerly part of the Diocese of Covington, and seven counties came from the Archdiocese of Louisville. Eighty percent of the diocese is in the area of Kentucky designated by an act of Congress as "Appalachia."

In 1994, the area covered by the diocese had a population of 1,376,114, of which 40,266 (about three percent) were Catholic. This population is served by 52 diocesan priests, 22 religious priests, 24 permanent deacons, 4 brothers, 193 sisters, and 36 commissioned lay pastoral ministers in 68 parishes/missions, 15 elementary schools, 3 secondary schools, 6 hospitals, 4 primary care centers, and 1 nursing home. *CROSS ROADS* is the diocesan newspaper.

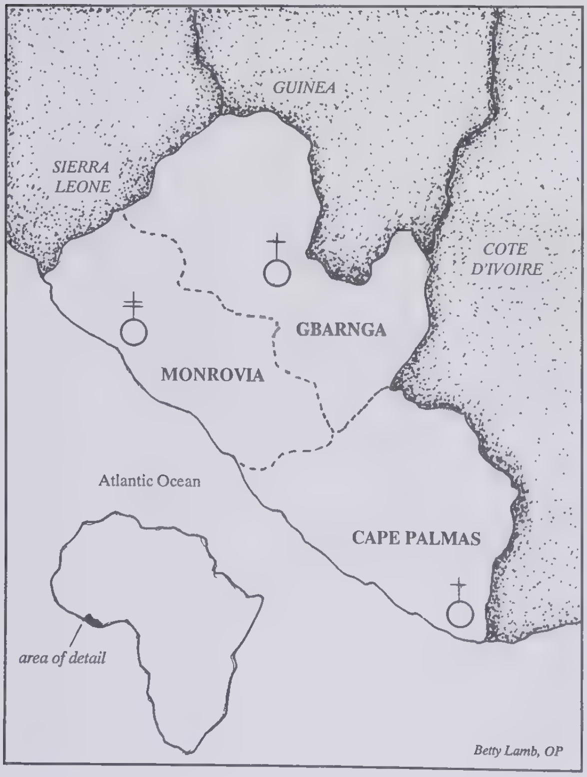
The Most Reverend J. Kendrick Williams, a native of Athertonville, Kentucky, auxiliary bishop of the Diocese of Covington, was installed 2 March 1988 as the first Bishop of the Diocese of Lexington, at the newly designated Cathedral of Christ the King.

[M. K. SEIBERT]

LIBERIA, THE CATHOLIC CHURCH IN

Liberia, on Africa's tropical West Coast, is the continent's oldest republic (1847). Around 43,000 square miles in area, Liberia is bounded by the Atlantic Ocean to the West, Sierra Leone and Guinea to the North, and Ivory Coast to the East. The story of Portugese missionary activity in the area and the establishment of the Republic by expatriates from the United States is told in NCE 8:713-4. In 1990, the population of Liberia was estimated at 2,600,000, with an annual growth rate of 3.4%, among the highest in Africa; life expectancy was 50 years, infant mortality 12%, literacy rate 35%, per capita income US$450. Some 43% are adherents of African traditional religions, 20% are Muslims, and 37% Christians. Of the Christian population, Catholics numbered some 84,000 in 1992.

Ecclesiastical Structure. From the beginning Liberia was a stronghold of Protestant missionary activity from the United States. The American Catholic bishops and the Congregation for the Propagation of the Faith expressed keen concern for the expatriate Catholic settlers. In 1842 the young American Church sent two priests, Edward Barron (Philadelphia) and John Kelly (Albany), and a layman, Denis Pinder (Baltimore), "for the spiritual care of the Negroes who are emigrated to the Liberian colony of Africa." Barron was ordained bishop as vicar apostolic of the Two Guineas, an immense territory comprising all of West Africa from Senegal to the Orange River in Southern Africa. Barron recruited other missionaries for the Liberia in Europe. In 1844 Barron resigned, and he and Kelly returned to the United States, bringing the missionary venture to an end. Liberia remained a prefecture apostolic until 1934 when John Collins, SMA, was ordained bishop and appointed vicar apostolic. In 1950 the vicariate was divided when the prefecture apostolic of Cape Palmas was established; this latter jurisdiction was raised to the status of a vicariate in 1962.



Dioceses of Liberia, West Africa (B. Lamb, OP)

The first Liberian priest, Patrick Kla Juwle, was ordained in 1946. In 1972 he was ordained as the first Liberian Catholic bishop and was named the Vicar Apostolic of Cape Palmas. The Liberian hierarchy was formally established in 1981 when Monrovia became an archdiocese and had the diocese of Cape Palmas as a suffragan see. The Metropolitan See of Monrovia was further divided in 1986 when the diocese of Gbarnga was created as a second suffragan. All three jurisdictions have indigenous bishops.

The bishops belong to the Inter-Territorial Catholic Bishops' Conference of Liberia, the Gambia and Sierra Leone (ITCABIC); in all, there are seven dioceses, with a central secretariat for the Conference (in Freetown, Sierra Leone) and a national secretariat for the dioceses of each of the three countries. A regional major seminary for the seven dioceses was established in 1972 at Gbarnga in central Liberia. In 1990, when the seminary was temporarily relocated to Sierra Leone because of military hostilities, there were twenty Liberian major seminarians, with a further thirty-eight on the minor seminary level. In Liberia's three dioceses there are nineteen local priests, five permanent deacons, and twelve local sisters.

An indigenous religious community, the Sisters of the Holy Family, was founded in Cape Palmas in 1979. A National Pastoral Center was set up at Gbarnga in 1978, with a heavy emphasis on the training of lay leaders for the parishes and the formation of catechists to assist in the work of evangelization. Fatima College, a Catholic teacher training institution, opened at Cape Palmas in 1952. The Barclay Training Center, a third-level vocational and technical school, was established in Monrovia in 1978, staffed by the Salesians and indigenous teachers. An Inter-diocesan Matrimonial Tribunal (for the three Liberian dioceses and the diocese of Banjul in the Gambia) was created in Monrovia in 1979. Since 1982, a Catholic Agricultural Training Center has flourished at Sanniquellie in Northeast Liberia. A nursing school was established in Monrovia in 1992. Both Cape Palmas and Monrovia have set up a House of Prayer.

Civil Unrest. The Americo-Liberian elite, which had settled the coastal areas from 1822 and had ruled the Republic since 1847, was overthrown in a violent military coup d'état on 12 April 1980. It was largely perceived as a revolt against political and economic monopoly. The decade that followed, however, was characterized by a great deal of social and political instability. A seriously ineffective government resorted to repressive measures against any opposition. Pervasive corruption and the flagrant deprivation of civil liberties occasioned a pattern of confrontation between the Catholic hierarchy and the military-civilian authorities. In the city of Monrovia, the National Catholic Secretariat had its own newspaper and its own radio station, through which the voice of the Church was consistent in its defense of human rights, the promotion of justice, and the safeguarding of individual liberties. Since the Church's position was strong among the indigenous peoples whom the government purported to represent, its voice could not be silenced.

Following a decade of growing unrest, a bitter civil war began in Liberia in 1990. What started in December 1989 as an armed incursion to unseat an unpopular government became a brutal factional conflict involving deep ethnic animosities. While such animosities had long been latent, they were now deftly manipulated for political purposes. Ongoing efforts by various regional and international agencies worked to bring peace to the Republic and restore some form of stable representative government. The Catholic hierarchy played a prominent role in these efforts through its public statements and its active participation in both public and private forums.

The turmoil of war, the bitter fighting, and the general chaos in Liberian society had devastating effects in all areas of public life. The civilian population suffered grievously: an estimated 150,000 people were killed and 800,000 people dispersed in refugee status or in exile. The turmoil seriously hurt Catholic life, particularly since the Church's apostolates depended heavily on its institutions that support education, health, and social services. Church installations suffered much physical damage; some were totally destroyed. Many religious congregations were dispersed, many missionaries forced to leave. Although not a stated target of any of the military factions, the Church lost one Ghanaian missionary priest (1991) and five American missionary sisters (1992) in execution-style killings. The defense of human rights and the active support of peace and democratic evolution have remained a notable aspect of the Church's apostolate throughout this recent difficult phase of Liberia's history. The ELCM Radio Station in Monrovia and the print media of the Catholic secretariat have been effective in promoting the peace and justice dimensions of Catholic social teaching. Likewise, the pastoral letters of the Bishops proved an invaluable means of enunciating the principles of justice and fostering peace and reconciliation; such efforts have gained wide international respect.

Lay Catholics have been exemplary in helping to keep Catholicism alive among the people in war conditions, especially in some areas where the clergy was no longer available, and the schools had ceased to function. All in all, throughout a long period of tension and conflict, the Church initiated and participated in vigorous programs of humanitarian assistance and social welfare; its work among the refugees, displaced persons, and exiles proved consistent and effective.

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[K. SCANLAN]

LIVING WILL

A living will is a written declaration or directive executed by a rational, legally competent person describing the limits of medical care to be employed should he or she be unable to make medical treatment decisions by reason of unconsciousness, coma, or persistent mental incapacitation. A living will is an example of an "advance directive" initiated by an individual for the withholding or withdrawal of medical treatment judged to be extraordinary or disproportionate means, i.e., medical procedures or support systems that offer no reasonable hope of benefit or that, if employed, would make life excessively burdensome for the patient. Another form of an advance directive is "durable power of attorney for health care" in which a patient designates a health care agent to make health care decisions for the patient should he or she be diagnosed as comatose, incompetent, or otherwise mentally or physically incapable of communication. The "agent" may be anyone of the patient's choosing.

First formulated in 1967 by the Euthanasia Educational Society (EES) (now called Concern for Dying), the living will was perceived by many as a means of preparing society for eventual direct, active euthanasia. Addressed to "my family, my physician, my lawyer, my clergyman; to any medical facility in whose care I happen to be; to any individual who may become responsible for my health, welfare, or affairs," the declaration acknowledged acceptance of the reality and certainty of death and the testator's intentions relative to treatment or non-treatment should he or she no longer be able to take part in decision making. The core of the living will stated:

> If the situation should arise in which there is no reasonable expectation of my recovery from physical or mental disability, I request that I be allowed to die and not be kept alive by artificial means or 'heroic measures.' I do not fear death itself as much as the indignities of deterioration, dependence and hopeless pain. I, therefore, ask that medication be mercifully administered to me to alleviate suffering even though this may hasten the moment of death.

The document, signed in the presence of two witnesses, was to be distributed to appropriate persons, i.e., personal physician, significant family members, and friends.

Drawing upon the metaphor of the "slippery slope," the living will was viewed with suspicion and usually rejected by Catholic Church officials and most Christian ethicians and moralists. A common argument by its opponents was that a living will was not necessary since persons already had a natural right to refuse useless treatment, and there was no need to codify this right in a legal document. To do so might suggest that the right was not a natural right but one granted by the state, thus according to the state powers over life and death not heretofore acknowledged. There was also concern that, in the absence of a living will, patients unable to communicate might be overtreated by physicians fearing law suits by relatives for failing to treat. Opponents of the living will maintained that agreements about medical treatment were simply to be worked out between the patient and his or her primary care physician within the normal context of that professional relationship.

In time it became apparent that, whatever the purpose of the EES in promoting the living will, people were evidencing apprehension in the face of an increasingly high-tech health care community and were seeking protection from the potentially dehumanizing effects of having one's natural dying process prolonged through the intervention of artificial life support systems or other ostensibly futile medical interventions. Supporters of the living will, or of variations of the original formulation, saw in the document an opportunity for individuals to preserve their right of autonomy and self-determination in an increasingly more complex and technologically sophisticated world of professional health care.

Position of the Catholic Church. In 1974 the U.S. Catholic Hospital Association (CHA) distributed the "Christian Affirmation of Life" that, while including a more theological introductory statement and expressing traditional teaching relative to the right to refuse "extraordinary means," reiterates essentially the substance of the earlier EES' living will:

> I request that, if possible, I be consulted concerning the medical procedures which might be used to prolong my life as death approaches. If I can no longer take part in decisions concerning my own future and there is no reasonable expectation of my recovery from physical or mental disability, I request that no extraordinary means be used to prolong my life.

Many religious communities in the United States encourage members to enact a living will of some kind and provide sample documents. Some U.S. dioceses and archdioceses have included in their directives for the pastoral care of the sick and dying sample "advance directive" documents which conform to the requirements of civil law (the 1991 Patient Self-Determination Act that mandates health care facilities receiving federal funding to provide information regarding advance directives to all adult patients upon admission) and the moral teachings of the Catholic Church. Revised (1994) *Ethical and Religious Directives for Catholic Health Care Services*, approved by the National Conference of Catholic Bishops, include explicit direction (number 24, 25) for honoring advance directives, including a living will, in Catholic health care facilities. These positions in support of "advance directives" are consistent applications of the teaching found in the *Catechism of the Catholic Church*:

> 2278. Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected

> outcomes can be legitimate; it is the refusal of "overzealous" treatment. Here one does not will to cause death; one's ability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests must always be respected.

The centuries old moral position of the Catholic Church has been one in opposition to a principle of "vitalism" that holds that life must be sustained at all costs. Such a principle includes the suggestion that human, biological life is a supreme, ultimate value, a contention at odds with the resurrection promise at the heart of the Christian faith tradition. An "advance directive" such as a living will recognizes the fact of human mortality and a trust that there is something more, and better, beyond the earthly human condition.

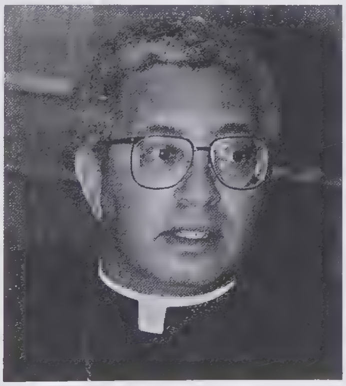
[R. FRIDAY]

LUBAC, HENRI DE

French Jesuit, theologian; b. Cambrai, 20 February 1896; d. 4 September 1991. For biographical entry, *see* NCE 18:264-266.

LYKE, JAMES PATTERSON

Fourth archbishop of Atlanta, GA; b. Chicago, IL, 18 February 1939; d. Atlanta, 27 December 1992; educ. Quincy College, Quincy, IL, and Antonianum, Rome. James Patterson Lyke professed in the Order of Friars Minor on 21 June 1963 and was ordained a priest on 24 June 1966. In 1967, St. Joseph's Theological Seminary granted him the Master of Divinity degree. Lyke served from 1972 to 1977 as a member of the committee that drafted the National Catechetical Directory, *Sharing the Light of Faith* [1979]. He was also president of the National Black Catholic Clergy Caucus. On 1 August 1979, Lyke was ordained bishop to minister as auxiliary in the Diocese of Cleveland, OH, and episcopal vicar of its Urban Region. The Union Graduate School in Cincinnati, Ohio, conferred on him the Ph.D. in Theology in June 1981. In 1990 the Holy See named Lyke apostolic administrator, *sede vacante,* for the Archdiocese of Atlanta, and he was installed as archbishop of Atlanta on 24 June 1991.



Archbishop James P. Lyke (Catholic News Service/L. Schaefer)

Lyke's interest in liturgical life spurred him, in 1987, to coordinate the development of a new hymnal, *Lead Me, Guide Me,* which unites Roman Catholic hymnody and the rich tradition of African-American music. The hymnal is recognized as a notable contribution to the musical tradition of the Church in the United States. He took note of the values that had originated among and been handed down by the Swahili-speaking tribes of Africa, developing them in a pastoral reflection, *Say not, I am too young!*, addressed to African-American Catholic Youth. In addition to pastoral letters on the sanctity of the family, *So Stood Those Who Have Gone Down through the Ages,* and on the sanctity of the unborn, *Precious Lord, Precious Life,* he cooperated with other bishops of African-American descent in a joint pastoral letter, published in 1984, on evangelization in the black community, *What We Have Seen and Heard.*

The strong thread connecting the pastoral efforts of James Patterson Lyke, the pastor and bishop, was his vision of uniting African-American culture and the Catholic Church. Lyke's life and vocation coincided with decades of crisis and struggle that accompanied interracial awakening in the United States during the second half of the twentieth century. His efforts to reconcile and make peace extended well beyond the areas where injustice was obvious; he dreamed of overcoming racial alienation. To this effort he brought unique qualities of mind and heart born of his Franciscan spirituality and theological insight, together with his acquaintance with and admiration for Dr. Martin Luther King, Jr. While Lyke's service to the People of God was cut short by cancer, he is remembered as an outstanding leader whose sagacity continues to inspire African-American Catholics.

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[G. DOLAN]

M

MAIN, JOHN

Benedictine monk, contemplative, author; b. London, England, 21 January 1926; d. Montreal, Canada, 30 December 1982. A scion of an Irish family, he was born Douglas Main. After serving in the army during World War II, John Main joined the Canons Regular of the Lateran in 1946. He left the Canons in 1950 to take up the study of law at Trinity College, Dublin. Graduating in 1954, he joined the British Colonial Administrative Service, studied Chinese, and was posted in Malaya. There he was introduced by an Indian Hindu monk to a simple form of meditation that became the foundation of his Christian life.

On Main's return to the West, he taught International Law at Trinity College. In 1959, he entered the Benedictine community of Ealing Abbey in the suburbs of London. He did his theological studies at Sant'Anselmo in Rome, being ordained to the priesthood in December 1963. He taught at the Ealing Abbey School 1964 to 1969 and then pursued further study at the Catholic University of America in Washington, DC, where Main later served as headmaster of the school of the Benedictine community of St. Anselm's Abbey. In 1974, he returned to Ealing.

Contemplative Insight. While in Washington, Main studied John Cassian and the apophatic tradition, discovering a connection between the *oratio pura* of Christian monastic spirituality and the meditation he had first practiced in the East. The bridge was the calm, continuous repetition of a single word or phrase throughout the time of meditation as a way to bring the chronically distracted human mind to attention in God and the craving ego to poverty of the spirit. Main's perception was the essential unity of the *mantra* of the East, the "formula" of Cassian, and the *monologistos* of early Christian prayer.

Main gave the rest of his life to teaching the Christian tradition of meditation to people of all walks of life. He established a small lay community devoted to meditation at Ealing in 1975. In 1977 the bishop in charge of English affairs in Montreal, Canada, invited him and another Ealing monk, L. Freeman, to start a small Benedictine community in Canada where Main died in 1982, but from which his influence had already begun enriching individuals and communities in both Christian and interfaith ecumenism. From this developed the worldwide community of meditators and the network of Christian Meditation Centers.

An annual John Main seminar is held and the World Community for Christian Meditation that grew out of his inspiration has its international center in London.

Bibliography. J. MAIN's works include: *Christian Meditation: The Gethsemani Talks* (London 1977); *Word into Silence* (London 1980); *Letters from the Heart* (London 1982); *Moment of Christ* (London 1984); *The Present Christ* (London 1985); *Heart of Creation* (London 1988); *The Way of Unknowing* (London 1989); *Community of Love* (London 1990); *Word Made Flesh* (London 1993). On Main, see P. HARRIS, *John Main by Those Who Knew Him* (London 1991).

[L. FREEMAN]

MALAWI, THE CHURCH IN

Malawi became an independent state within the British Commonwealth in 1964. Formerly it was a British protectorate and a part of the Federation of Rhodesia and Nyasaland. The population of Malawi

Bishop Ziyaye at a solemn profession, Poor Clare Convent, Lilongwe, Malawi (J-G. Murray)

in 1993 was estimated at 8.3 million. According to the *Annuarium Statisticum Ecclesiae* (Vatican City 1990) the total Christian population is 65%, 22% of whom are Roman Catholic. Presbyterians and Anglicans are the other major Christian bodies. Seventh-day Adventists, Assemblies of God, and the Baptist Church have made great efforts to increase their numbers. Muslims comprise 16% of the population. The building of a vast number of mosques and the opening of several Islamic schools during the 1980s pointed to a campaign by Islamic countries, notably Kuwait, to assist the spread of Islam. Islam is concentrated in the Mangochi district among the Yao tribe. Two major factors, the thirty-year rule of Dr. Hastings Banda (1964-1994) and the Second Vatican Council, shaped Church life and pastoral activities in Malawi during the first decades of independence.

The Banda Years. Hastings Banda, a leader in the Malawi Congress Party, was elected prime minister in 1963, president in 1966, and life-president in 1971. His chief political aim was to control all aspects of Malawian life. He spoke of a partnership between church and state, but his policy towards the churches was in fact to restrict their role in public life. He suppressed every form of dissent, thus creating a climate of fear and intimidation that pervaded the whole country. The Church and especially pastoral activities were effected. Individually the Catholic bishops issued annual Lenten pastoral letters, but they steered clear of publicly discussing serious moral and social issues. Special branch detectives mingled with churchgoers. Police informers infiltrated parish meetings and reported any hint of criticism. Fear of imprisonment forced priests to censor their sermons.

Tension between the ruling Malawi Congress Party (MCP) and the Catholic Church reached a peak in 1982. Archbishop James Chiona challenged the government by stating in a Sunday homily that the parishioners in his area were suffering from severe food shortages due to drought. The next day he was questioned by the police and MCP officials. They banned him from representing the Church at official functions.

Episcopal Intervention. In May 1989 Pope John Paul II paid a three-day visit to Malawi. During his meeting with the bishops, he asked them to improve ecumenical dialogue among the various Christian churches, and he encouraged them to identify areas of injustice. Four years later, 8 March 1992, the bishops' issued an historical eleven-page Lenten pastoral letter entitled, *Living our Faith.* It was read out in all Catholic churches, and it turned the country upside down. The letter was the first public and detailed condemnation of extensive human rights abuses committed during Banda's dictatorship. It was a bold and dangerous move: exiled government critics had been killed for less dramatic outbursts. However, the bishops' letter proved to be a decisive breakthrough and a catalyst for political change.

The letter began with a quote from Pope Paul VI's encyclical on the evangelization of peoples: "The Church is certainly not willing to restrict her action to the religious sphere and dissociate herself from man's temporal problems." Having established their right to speak on matters of human life and activity, the bishops listed several areas of concern: the increasing inequality between the rich and poor; the spread of corruption; serious flaws in the education and judicial system; cutbacks in health. Blatant injustices were condemned: "We cannot ignore or turn a blind eye to our people's experience of unfairness and injustice. For example, those who losing their land without fair compensation, are deprived of their livelihood, or those imprisoned without knowing when their cases will be heard."

Government Response. Government reaction to the letter proved as important as its content. Within days the government launched a frenzied campaign to prevent the bishops from gaining support. The bishops were detained; the letter was labelled seditious; mass arrests were made; and senior MCP officials plotted to kill the bishops. Such actions prompted an unprecedented outpouring of public defiance, including student marches in Blantyre and Zomba, strikes in the central and southern regions, and the formation of opposition groups. For several Sundays after the letter, people of all religions showed their solidarity by attending overcrowded Catholic masses.

Banda underestimated the influence of the Catholic Church in the international community. Pope John Paul II sent an envoy, Archbishop Giovanni De Andrea, to secure the bishops' safety, while twenty-three episcopal conferences from other countries wrote to their respective governments, asking for action to be taken against the ruling MCP party. Christian leaders all over the world wrote letters of support. As a result, relief agencies suspended much-needed aid to Malawi.

Expectations of imminent political change led Malawians to a new sense of freedom. Normally reticent about expressing opinions, the people threw caution aside and openly discussed the political situation. "The bishops have opened our throats" became a common refrain. When the bishops attempted to enter into dialogue with the government, they were rebuffed. John Roche, apostolic administer of the diocese of Mzuzu and one of the signatories of the pastoral letter, was deported in April 1992 without being given any reason for his expulsion. Within weeks of the bishops' pastoral, the two main opposition groups, the United Democratic Front (UDF) and Alliance for Democracy (AFORD), claimed widespread support.

Differences among the bishops emerged over the publication of further critical statements. These divisions and a constant fear for their own safety led to a curtailment of their earlier leadership role. Other Christian churches, notably the Presbyterians and Anglicans, took center stage and continued the struggle. In August 1992, they helped to form the Public Affairs Committee (PAC), which campaigned for more government accountability and democratic reform. Daily contact between the main Christian churches created a real sense of solidarity.

Finally bending to international pressure, President Banda called for a referendum to decide whether Malawians wanted to retain the one-party state or adopt a multiparty system of government. Ignorance among the people about what was happening prompted the bishops to issue another pastoral letter *Choosing Our Future* (February 1993). They provided useful information about the referendum process, and at the same time stressed their neutrality: "The Church does not advocate any particular party and will not tell people how they are to vote." In June 1993 the people voted to abandon thirty years of the one-party rule.

In an attempt to improve relations between the church and state, Banda met Archbishop Chiona in December 1993. On the same day a government press statement announced that "with immediate effect, the ban which was placed on the pastoral letter has been lifted and the deportation order served on Mgr Roche has been rescinded. . . . As a result relations between the government and Church are back to normal."

In January 1994 the Catholic bishops published a pastoral letter, *Caring for Our Families*. However, Catholics were keen for the bishops to address the issue of multiparty elections on 17 May. The bishops responded on 20 March with a twenty-page pre-election pastoral letter, *Building our Future*. More than 30,000 copies of the letter were printed, and it was widely circulated outside the Catholic Church. The bishops urged people to vote responsibly. "This is a critical moment in the history of Malawi. It is the beginning of a new political era . . . ." As in previous pastoral letters, the bishops adopted a nonpartisan approach. Fearing postelection violence, the bishops stressed the need to accept whoever wins.

On 17 May 1994 Malawians voted in their first general election. Several political parties contested the election. The main opposition party, the UDF, won the majority of seats and soon came under attack for not doing enough to tackle fundamental issues such as poor wages, unemployment, and unequal regional development. The defeated MCP gained enough seats to pose a threat to future stability.

Church Growth. Despite Banda's dictatorial style the Catholic Church managed to extend its influence. During his thirty-year rule, the number of parishes virtually doubled to 130. In addition the 1986 Malawi Catholic Directory lists numerous outstations that brings the total number of churches and chapels to well over 1,000. There are seven dioceses: Chikwana, Blantyre, and Zomba in the south; Mangochi, Dedza, and Lilongwe in the central region; and Mzuzu in the north. Figures for local clergy show a dramatic increase. They now outnumber the foreign missionaries: as of 1994 there were 208 missionary priests and 401 diocesan priests. Every diocese has a minor seminary, and by 1978 the major seminary at Kachabere had become inadequate to meet the demands of the growing number of seminarians. To cope with this influx of students, St. Peter's Major Seminary was opened in Zomba. The Diocese of Mangochi opened its own major seminary in 1993.

Vocations to the religious life increased. The Inter-Congregational Seminary at Balaka was opened in 1988 to provide philosophy studies for Malawians wanting to join a particular order. Female religious orders report an upswing in applicants. In 1994 sisters numbered 665 and the brothers 62. Nine lay missionaries ministered in Malawi.

Catholic primary schools increased, but the number of secondary schools remained the same. The Church adminsters 926 primary schools with 412,468 students and 41 secondary schools with 10,331 students. There were 6,885 catechists. The State runs 2,660 primary schools with 1,066,642 students and 91 secondary with 30,030 students. Health care expanded to such an extent that a report by the Christian Health Association of Malawi (CHAM) estimated that the churches provide over 50% of all health care facilities in the country, including 19 mission hospitals, 61 dispensaries, 10 nurseries, 39 welfare centers, and 7 orphanages.

Church Life. Initial enthusiastic attempts at liturgical *inculturation, evident at such places as the Poor Clare convent in Lilongwe and at Mua Parish in Dedza diocese, failed to capture the imagination of either the bishops or local priests. The Episcopal Conference, wary of experimentation and novel developments, prefers to maintain western style liturgical rituals. Liturgical renewal and reform depends largely on the initiatives of individual priests. The translation of the Bible into the two main local languages (Chichewa and Tumbuka), begun in 1967, was completed in 1971. In 1994 a Chichewa edition of the Liturgy of the Hours was published. There are two Catholic bookshops, Moni Bookshop in Blantyre and the Odini Bookshop in Lilongwe. They sell an increasing number of books in Chichewa and Tumbuka. *Odini* is a weekly Catholic newspaper while *Moni* is a monthly Catholic magazine.

Small Christian Communities (SCC) are widespread. In 1972 Patrick Kalilombe, then bishop of Lilongwe, organized an intradiocesan synod for his diocese to discuss the introduction of the SCC. The government saw them more as potential subversive political units and banned them, and the bishop was asked to leave the country. During the mid 1980s, the SCC began to reappear. The New Image of the Parish (NIP) program, adopted in several places, helped to stimulate interest in the SCC. Some large parishes count over 100 such communities that meet on a weekly basis to pray, reflect on the scriptures, and decide how to answer the needs of their local community. The need for parish renewal has resulted in every diocese's building its own pastoral center for retreats, workshops, and updating sessions. Retreats for young people are popular, and each diocese has a full-time youth chaplain.

Pastoral Challenges. The number of AIDS patients presents the Church with a major pastoral challenge. In some places parishes find it difficult to cope with the number of funerals due to the disease. Official government statistics indicate that 25% of the population is infected with HIV, but unofficial estimates suggest a higher figure. The Catholic Church supports the government-sponsored AIDS awareness program by providing hospital care and counselling services and by printing booklets in the different languages. Refugees present another pastoral challenge. During the Mozambiquan refugee crisis and the drought in 1992, the Catholic Church collaborated with international organizations such as OXFAM and Save The Children to distribute vital food and medical supplies.

The prophetic role exercised by the Catholic Church in social welfare and political life has raised the expectations of the people. In 1994 the newly-elected president, Bakili Muluzi, a Muslim, publicly acknowledged the Church in his inaugural speech for leading the way in the fight for democracy. Pope John Paul II's directive to identify areas of injustice continues to bear fruit in the Church's continuing effort to monitor the human rights situation.

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[T. CULLEN]

MALAYSIA, THE CATHOLIC CHURCH IN

Located in Southeast Asia, Malaysia is comprised of two distinct regions separated by a 400-mile span of the South China Sea: West Malaysia, on the Malay peninsula; and East Malaysia, the northern regions of Borneo Island. It has an estimated population of nineteen million. Kuala Lumpur, the largest city and the capital, is located on the peninsula. Although it has little more than 30% of the country's land, West Malaysia has more than 80% of the population.

Malaysia is an ethnically complex and religiously plural society. Most Muslims are ethnic Malays, most Hindus ethnic Indians, and most ethnic Chinese are adherents of Buddhism, Confucianism, and Taoism. Christianity cuts across ethnic lines. It numbers among its followers Chinese, Indians, Eurasians, and indigenous peoples. Of the national population in 1994, about 55% are Muslims, 25% adhere to the Chinese religions, 7% are Hindus, 7% are Christians, and the others belong to the Sikh and other less prominent religious traditions. Christians make up about 7% of the country's total population of whom about 3% are Catholic. But in West Malaysia Christians comprise only 2% of the total population while in East Malaysia they are 25% of the population. The Christians in West Malaysia are mainly of Chinese, Indian, and Eurasian origins. Those in East Malaysia are chiefly indigenous tribal people.

Islam was declared the official religion of the country when Malaysia achieved its independence in 1957. The federal constitution guarantees the freedom of religion for its citizens, but the other religions are prohibited by law from seeking proselytes from among the Muslims. The official language is Malay; Chinese, English, Tamil, and tribal dialects are widely spoken.

There are two metropolitan archdioceses in Malaysia: Kuala Lumpur and Kuching. The following are dioceses: Melaka-Johor, Penang, Keningau, Kota Kinabalu, Miri, and Sibu. Malaysia is a member of the Catholic Bishops' Conference of Malaysia-Singapore-Brunei.

Islamization and Inculturation. The story of how Christianity first came to Malaysia with the Portuguese colonization in the sixteenth century, how Catholics were harassed under Dutch rule, and how Malaysia was formed in 1963 has already been told in NCE 9:108. The short-lived federation with *Singapore ended in 1965.

With Malaysia's independence and a new mentality often described as the cult of nationalism, a reaction against everything Western robbed Christianity of its privileged status. The early 1970s saw the expulsion of many European missionaries, an event that was offset by an increase in local vocations to the priesthood especially among the indigenous tribal people of East Malaysia. The federal government's policy of Islamization affected the status of Christianity and other religions. In order to present a united front, the Catholic Church's hierarchy collaborated with other religious leaders to form the Malaysian Consultative Council of Buddhism, Christianity, Hinduism, and Sikhism (MCCBCHS) in 1983, and in 1985 the Catholic Church united with the other Christian churches to form the Christian Federation of Malaysia (CFM). Islamization also affected the positions of the more than 200 Catholic schools in the country. They could no longer teach non-Islamic religions, and the Malay language displaced English as the medium of instruction. As a consequence, parish communities were forced to take responsibility for the religious instruction of the children, and the Church learned to appreciate the advantages of using the national language, especially when dealing with the younger generation. Catholics could no longer choose to attend Catholic schools, forcing them to integrate with the larger society and thus availing them the opportunity to incarnate the gospel message in the social milieu.

Besides the political realities that compelled the Malaysian Church to develop its own identity, intraecclesial developments facilitated the process of renewal. While the pre-Vatican Malaysian Church could boast of about 300 priests, 200 religious brothers, and 800 sisters to minister to a flock of a quarter million Catholics, there are only about 200 priests, 100 religious brothers, and 500 sisters in the 1990s to minister to a flock of half a million Catholics. This decline in religious vocations forced the laity to assume more active roles in the local church. While laity empowerment was slow, a retreat made by all the priests and bishops in August 1977 hastened the process. When all the priests and bishops left their parishes and dioceses for the event, the resulting "priestless August" necessitated the training of the laity for sacerdotal duties, a job many continue to perform in out-station parishes where priests are available only several times a year.

Western spiritual movements such as *charismatic renewal, Marriage Encounter (17:389), Choice, and Christian Community of Formation, continue to influence the Malaysian Church. Numerous dioceses inaugurated The New Image of the Parish project and its concomitant Basic Ecclesial Community concept in the 1980s [*see* NCE 17:34]. Some strive to place the Church at the service of the larger society, seeking to incarnate the local Malaysian Church in the context of the Malaysian realities of poverty and the plurality of religions and local cultures.

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[E. CHIA]

MCDEVITT, JOHN W.

Knights of Columbus executive and educator; b. Malden, MA, 27 December 1906; d. New Haven, CT, 6 December 1994. John W. McDevitt was eleventh supreme knight of the Knights of Columbus (8:215), a position he held from February 1964 until he retired in January 1977. Holding B.A. and M.A. degrees from Boston College, McDevitt first taught and then served as principal at Malden High School, Malden, MA. He was superintendent of schools in Waltham, MA, from 1942 to 1961. During much of this period he also was chairman of the Massachusetts State Board of Education and served on various school boards. Long active in the Knights of Columbus in Massachusetts, he joined the Knights' headquarters staff in New Haven in 1961 as deputy supreme knight and was elected supreme knight six years later following the death of Luke E. Hart.

As head of the Catholic fraternal society in an era of rapid social and ecclesiastical change and frequent controversy, McDevitt encouraged the Knights to abandon admissions practices sometimes used for racial discrimination, place more emphasis on family life, and cultivate improved relations with the U.S. bishops and the Holy See, while continuing to uphold doctrinal and moral orthodoxy and cultural conservatism. Under his leadership, the Knights donated to the Vatican the land for the new Vatican audience hall, began a continuing program of funding the uplink costs of satellite telecasts of major papal ceremonies from Rome several times a year, and extended collaboration and support to such U.S. Church entities as the John La Farge Institute, the Center for Applied Research in the Apostolate, and the United States Catholic Conference's Task Force on Urban Problems. The K. of C. also began new student scholarship programs and revised and updated its advertising program, the Catholic Information Service. During McDevitt's tenure, membership in the Knights rose from approximately 1,150,000 to 1,250,000, while the organization's insurance program grew from a little over one billion dollars to more than three billion dollars of insurance in force. Noted as an orator as well as an administrator, McDevitt was the holder of numerous honorary doctorates and Church and civic honors. He was succeeded as supreme knight of the Knights of Columbus by Virgil C. Dechant.

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[R. SHAW]

MCKENZIE, JOHN LAWRENCE

Scripture scholar, author, teacher, lecturer; b. Brazil, IN, 9 October 1910; d. Claremont, CA, 2 March 1991. The son of Harry and Myra McKenzie, John McKenzie entered the Society of Jesus after high school in 1928 and was ordained a priest in 1939. He received an M.A. in philosophy from Saint Louis University in 1934 and an S.T.L. from Saint Mary's College, KS, in 1940. His superiors wished him to earn an S.S.D. at the Pontifical Biblical Institute after his tertianship year, but, unable to go to Rome because of the war, he

John L. McKenzie (Catholic News Service photo)

studied for an S.T.D. at Weston College, Weston, MA, 1941-42, learning Semitic languages on his own and preparing himself for biblical research through a rigorous and systematic study of the history, art, and literature of the ancient Near East.

McKenzie taught at a number of institutions during his career. He taught Old Testament at West Baden College, West Baden, IN, from 1942 to 1960, and biblical history at Loyola University, Chicago, 1960-65. In 1965 he was appointed the first Roman Catholic Visiting Professor in the Divinity School of the University of Chicago. He also taught at the University of Notre Dame (1966-70), at DePaul University (1970-78), and at Seton Hall University (1979-80). He served as book review editor of *The Catholic Biblical Quarterly* 1953-54, was associate editor from 1955 to 1971, and was a member of the monograph series board from 1976 to 1984. He was president of the Catholic Biblical Association of America 1963-64, and in 1966 he became the first Roman Catholic scholar to be elected president of the Society of Biblical Literature.

McKenzie was in the forefront of American Catholic biblical scholarship once Pius XII's encyclical *Divino afflante Spiritu* (1943) allowed Catholics to apply the tools of language, history, archaeology, and literary criticism to the study of the Bible. His first book, *The Two-Edged Sword: An Interpretation of the Old Testament* (1956), held up by Jesuit censors for more than three years, presented the fruits of recent scientific techniques in Old Testament research to the general Catholic reading public. Nine years later he published a companion volume on the New Testament, *The Power and the Wisdom: An Interpretation of the New Testament* (1965). In between, along with another book, fifty articles, and numerous reviews, he produced singlehandedly his monumental 954-page *Dictionary of the Bible*, which remains a reference work of high quality and testifies to his wide-ranging and exhaustive knowledge of the biblical field. Three more books appeared in 1966, including *Authority in the Church*, in which he argued that service of the people of God rather than approaches found in secular governments underlies Church authority. Others books followed, including *The Roman Catholic Church* (1969) and his last, *The Civilization of Christianity* (1986), in which he argued in light of wars of aggression and widespread moral degeneracy that Christian principles had never permeated Europe during the Middle Ages. In all he wrote some 15 books, 175 articles, 250 reviews, and he composed countless audio tapes and study aids. McKenzie directed numerous Ignatian retreats, conducted institutes for religious women, taught weekly Bible classes to archdiocesan chancery officials in Chicago, and wrote extensively for newspapers and magazines.

McKenzie was a brilliant and world-renowned biblical scholar who considered it a duty to use his professional skills to bring the religious and spiritual values of the Bible to the ordinary believer. As a teacher he was a mine of information for serious students but unsympathetic to disinterested ones; as a much-sought after lecturer, he was witty, incisive, and trenchant, as well as sharp in his retorts; as an author he was a craftsman of superb prose: lucid, cogent, thought-provoking, and reflective. Through his popular writings, in which he was outspoken and a master of the memorable phrase, he frequently provoked controversy. In the 1950s and 1960s he was not always appreciated by dogmatic theologians; some viewed him as a threat to orthodoxy. In the late 1960s he opposed the war in Vietnam because he saw in Jesus' teaching a total repudiation of the use of arms and violence. He viewed current affairs in the light of radical biblical texts, and he felt that the Church had accommodated itself to a way of life that was a compromise between the world and the Gospel. He had a keen sense of the differences between the Church of the New Testament and the contemporary Church, which he perceived to be deficient especially in the areas of peace, poverty, and charity. He consequently encountered some opposition in the Church and in his own order, which he left in 1970, becoming incardinated in the diocese of Madison, WI. But his fundamental conviction was that the Gospel lives in the Church or it does not live anywhere; and so as a loyal son he made it a personal campaign to keep calling the Church back to the New Testament ideal of a community of love.

Bibliography: See especially D. H. WIMMER and H. M. CULKIN, "A Bibliography of the Books, Articles, and Reviews of John L. McKenzie," in J. W. FLANAGAN and A. W. ROBINSON, eds., *No Famine in the Land: Studies in Honor of John L. McKenzie* (Missoula MT 1975). Further works include: *Light on the Epistles: A Reader's Guide* (Notre Dame 1975); *Light on the Gospels: A Reader's Guide* (Notre Dame 1978); *The Old Testament Without Illusions* (Chicago 1979); *The New Testament Without Illusions* (Chicago 1980); *How Relevant is the Bible?* (Chicago 1981); *The Civilization of Christianity* (Chicago 1986).

[F. T. GIGNAC]

MELVILLE, ANNABELLE MCCONNELL

Biographer, professor; b. Minotola, NJ, 3 February 1910; d. Taunton, MA, 17 May 1991. Melville received the A.B. and M.A. degrees from Albany State Teachers College, New York. Having been converted to Catholicism in 1936, she pursued doctoral studies at the Catholic University of America and wrote a dissertation under the direction of John Tracy Ellis. Two years after she was awarded the Ph.D. degree, her work was published under the title *Elizabeth Bayley Seton, 1774-1821* (New York 1951; reprinted 1960) and fostered devotion to the woman who was to be the first native-born American canonized a saint. Subsequently she published *John Carroll of Baltimore, Founder of the American Catholic Hierarchy* (New York 1955), *Jean Lefebvre de Cheverus, 1768-1836* (Milwaukee 1958); and *Louis William DuBourg, Bishop of Louisiana and the Floridas, Bishop of Montauban, and Archbishop of Besançon, 1766-1833* (2 vols.; Chicago 1986). Melville was also a member of the original editorial committee for the John Carroll Papers and co-author with Ellin M. Kelly of *Elizabeth Seton: Selected Writings* (New York 1987) in the series, Sources of American Spirituality. She won the John Gilmary Shea Prize of the American Catholic Historical Association for her biography of Carroll and the General L. Kemper Williams Prize of the Louisiana Historical Society for her biography of DuBourg. Her writings were distinguished by her reliance on manuscripts collected through extensive research in Europe as well as in the United States, for her keen analysis of the sources, and for her graceful style.

Melville was appointed to the faculty of Saint Joseph's College in Emmitsburg, Maryland, in 1947. From 1953 to 1975 she taught British and American history at Bridgewater State College, Massachusetts, and in 1963 she was given the title of Commonwealth Professor. After her retirement she was a visiting professor for four semesters at the Catholic University of America, two of them as the temporary occupant of the Catholic Daughters of the Americas Chair in 1978 and 1980. Melville's public lecture, "John Carroll and Louisiana, 1803-1815," was published in the *Catholic Historical Review* [64 (1978) 398-440]. Investing her salary, she established a fund for the publication of monographs in a series later named Melville Studies in Church History.

Melville was recognized for her scholarship in several ways. After being elected second vice-president of the American Catholic Historical Association twice (1960 and 1985), she was the first woman to be elected first vice-president (1988) and to succeed to the presidency (1989, the bicentennial of the establishment of the American hierarchy). Honorary degrees were conferred on her by Stonehill College, by the Catholic University of America, and by her own institution in Bridgewater (one day after her death). Known for her gracious charm, sparkling wit, and deep faith, she was widely respected, admired, and loved.

[R. TRISCO]

MERCY, SISTERS OF

In 1994 the Sisters of Mercy worldwide numbered over 14,000: 3,700 in Ireland (including missions in South Africa); 946 in Great Britain (excluding Northern Ireland); 6,770 in the Americas; 2,300 in Australia; and 467 in New Zealand.

Mercy Ministries Since Vatican II. During the nineteenth and twentieth centuries, the Sisters of Mercy were instrumental in shaping or revolutionizing the system of education, health care, and social services in various countries. In the United States today, strengthened by formation of health care systems and greater appreciation of the role of the laity in their institutions, the Sisters of Mercy are one of the nation's leading health care providers. They sponsor nineteen colleges and thirty-nine high schools, more than any other single congre-

Catherine McAuley, foundress, Sisters of Mercy (M. Henderson, sculptor/J. Podlucky, photo).

gation of women religious. In addition, they sponsor ministries such as the McAuley Institute, an organization that provides technical assistance, advocacy, and funding for groups nationwide working to provide low-income housing.

Since the Second Vatican Council, the Mercy Sisters, both in the United States and worldwide, have expanded the range of their ministries. The Sisters both promote systemic social change and respond in more immediate ways to current needs by establishing and/or staffing emergency housing shelters, food banks, soup kitchens, and centers for housing assistance, as well as developing ministries focused on persons with AIDS, chemically dependent persons, those in prison, and immigrants for whom English is a second language.

Many of the congregations have members ministering in developing nations: the Irish, in several African and South American nations; North Americans, in the Caribbean, Central, and South America, and the Pacific; Australians and New Zealanders, in the Pacific and Southeast Asia. Catherine McAuley's preferential concern for women continues to motivate the Sisters of Mercy as they strive to promote the dignity of women and their full participation in both Church and society.

Movements to Amalgamate. Although the Mercy congregation was founded as a pontifical institute, because of the social and ecclesial considerations of the times Catherine McAuley established new foundations as autonomous houses with direct ties to local diocesan bishops. This practice prevailed throughout the remainder of the nineteenth century wherever the sisters went. During the early twentieth century, because of the perceived need for a stronger organization, more uniform discipline, regularized novitiates, and a higher quality leadership, Church authorities and many congregational superiors encouraged unification on diocesan and eventually national scales.

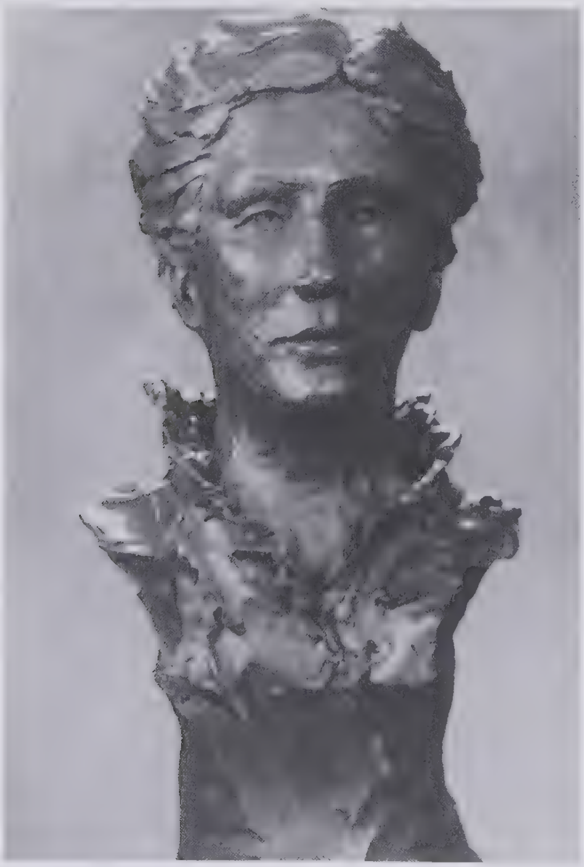
The most comprehensive union prior to the Second Vatican Council occurred with the 1929 formation of the Religious Sisters of Mercy of the Union of the United States of America, which involved some forty-two autonomous congregations, over two-thirds of the number of Mercy congregations then in existence in the United States. [*See* NCE 9:674-676 for additional details on the establishment, worldwide expansion, and pre-Vatican II restructuring efforts of the Sisters of Mercy.]

Restructuring Efforts Since the Second Vatican Council. The Second Vatican Council's decree on the renewal of religious life, *Perfectae caritatis*, exhorted religious institutes to rediscover the spirit of their founders; it further directed congregations belonging to the same family to form federations and possibly unions. This decree, together with the growing realization that the Mercy Sisters' trend toward autonomy in its foundations was not tied inseparably to Catherine McAuley's original inspiration but rather was the method that suited well the time of expansion, sparked worldwide movements toward restructuring.

Initially, in North America this renewed sense of commonality resulted in the 1965 establishment of the Federation of the Sisters of Mercy of the Americas, replacing the less inclusive and less structured Mother McAuley Conference formed some ten years earlier. The Federation strengthened bonds between the autonomous congregations of the United States and Canada and the Sisters of Mercy of the Union. The 1967 establishment of the non-governmental Conference of the Sisters of Mercy of Australia encompassed sisters in two other groupings: the Australian Union (formed 1953) and the Australian federation (formed 1957). In 1968, the establishment of the Federation of the Sisters of Mercy of New Zealand encompassed that nation's four existing congregations.

Comprehensive Restructuring Efforts. The experience of various national groupings of Sisters of Mercy during the late sixties and seventies and the rapidly changing demographics compelled leadership to initiate movement toward more comprehensive restructuring.

Great Britain. In 1976, a new religious institute was formed, the Union of the Sisters of Mercy of Great Britain, comprised of the Birmingham Amalgamation (formed 1932) and the Westminster Amalgamation (formed 1922) and governed by a general superior and council. The Union presently has houses in England, Scotland, Wales, and Peru.



Frances Warde, foundress, the Sisters of Mercy in the U.S. (M. Henderson, sculptor/B. Schultz, photo)

In 1983, the Institute of the Sisters of Mercy, with houses in England, Peru, and Kenya came into existence with a governance structure comprised of a superior general and a council with four provinces. Over the years a non-governmental federation type structure has also been attempted. The first federation formed in 1969 yielded to a second formed in 1988 that presently is comprised of approximately sixteen percent of the Mercy Sisters in Great Britain.

Australia. Between 1975 and 1980, the Conference of the Sisters of Mercy of Australia conducted extensive consultations with membership concerning the formation of a governmental structure to unite the Australian Union of the Sisters of Our Lady of Mercy (formed 1953) and the Australian Federation of the Religious Sisters of Mercy (formed 1957). On 15 December 1981, with the convening of its inaugural chapter, the Institute of the Sisters of Mercy of Australia came into existence. With the new structure, each of the seventeen congregations is autonomous, with membership extending to sisters in the Australian Aboriginal settlement on the edge of the Great Sandy Desert, Papua New Guinea, Pakistan, Thailand, Cambodia, Hong Kong, Ethiopia, and the Philippines.

The Australian governance structure includes several central but no centralizing bodies, i.e., the National Chapter, the National Executive Council (a national president and council) and the National Plenary Council (the general superiors of the member congregations and the National Executive Council).

The Americas. In 1981, as the Australians were inaugurating their new institute, the Federation of the Sisters of Mercy of the Americas began to consider the topic of restructuring. Initial conversation included all autonomous member congregations, the Sisters of Mercy of the Union, and the Canadian-based Sisters of Mercy of Newfoundland, whose joint members served in North America, the Caribbean, Central America, South America, Guam, and the Philippines.

Between 1981 and 1985, the Federation's consultation with the membership and the Roman Curia's Congregation for Religious produced a governance structure that served as the basis for a decision-making process used by the Federation's U.S. congregations; because of geographic, cultural, and other concerns, the Newfoundland congregation decided to discontinue participation in the restructuring project.

On 20 July 1991, the Institute of the Sisters of Mercy of the Americas came into existence with the convening of the First Institute Chapter. The founding members of this Mercy institute included the sixteen former autonomous congregations and the former Sisters of Mercy of the Union with its nine provinces. The Institute's governance structure includes the Institute Chapter, the Institute President and Council, and the Institute Leadership Council comprised of the Institute President and Council and twenty-five regional presidents.

Not included in this 1991 foundation were twelve Sisters of Mercy of Portland, who refused membership in the new institute and became the Diocesan Sisters of Mercy of Portland, and about forty Mercy sisters, who comprised the Religious Sisters of Mercy of Alma, Michigan, a congregation that was formed after ten sisters terminated membership in the Sisters of Mercy of the Union in 1973.

Ireland, The Republic of, and Northern Ireland. In 1985, the national Assembly of the Sisters of Mercy in Ireland (the general superiors and elected delegates from each congregation) formed an association, "Mercy Ireland," which was commissioned to explore the feasibility of the twenty-six Irish congregations becoming a single institute with canonical status. Between 1985 and 1990, Mercy Ireland consulted with membership to determine the type of governance structure desired. Overwhelmingly, the sisters opted to form a single institute as their United States counterparts had done. On 14 July 1994, with the convening of the first congregational chapter, the Congregation of the Sisters of Mercy of Ireland came into existence. The twenty-six former autonomous Irish congregations and one autonomous congregation centered in Johannesburg, South Africa, formed this single institute. The new governance structure includes a Congregational chapter, a Congregational Leader and Team, and a Plenary Conference consisting of the provincial leaders and the Congregational Leader and Team.

Establishment of Non-Juridical Structures. In addition to the official governmental structures, the Sisters of Mercy have also supported less formalized structures to enhance the effectiveness of their mission of mercy and justice. In so doing, links were made over both congregational and national boundaries. For instance, in 1979, the U.S.-based Sisters of Mercy of the Union founded the Latin American Caribbean Conference (LACC) to enable its sisters serving in that geographic region to network among themselves. At the first meeting, the sisters voted to open LACC up to all Mercy Sisters in ministry in that part of the world regardless of countries/congregations of origin. LACC includes sisters serving in the Caribbean (the Bahamas, Belize, Guyana, Haiti, Jamaica), Central America (Guatemala, Honduras, Panama), and South America (Argentina, Brazil, Chile, Peru).

Likewise, in 1989, the Institute of the Sisters of Mercy of Australia and the Federation of the Sisters of Mercy of New Zealand formed Mercy Pacific as a means to network the sisters working in Tonga, Samoa, Fiji, Papua New Guinea, New Zealand, and Australia. Similar structures—usually ministry-related—have been formed to provide networking opportunities for the sisters and their partners in ministry.

Associate Members. Since the 1980s, most Mercy congregations have embraced some form of associate lay involvement through which non-vowed women and men share formally the mission of the Sisters of Mercy. In the United States alone, approximately 1,247 women and men are associate members of the Sisters of Mercy.

Founder Honored. On 9 April 1990 the Roman Curia's Congregation for the Causes of Saints declared Catherine Elizabeth McAuley as venerable; efforts continue to be made to advance her cause for canonization. In July 1994, the House of Mercy in Dublin, opened by Catherine McAuley on 24 September 1827, was rededicated as the Mercy International Centre. This newly renovated facility is sponsored by Sisters of Mercy worldwide.

See also MERCY, SISTERS OF 9:674.

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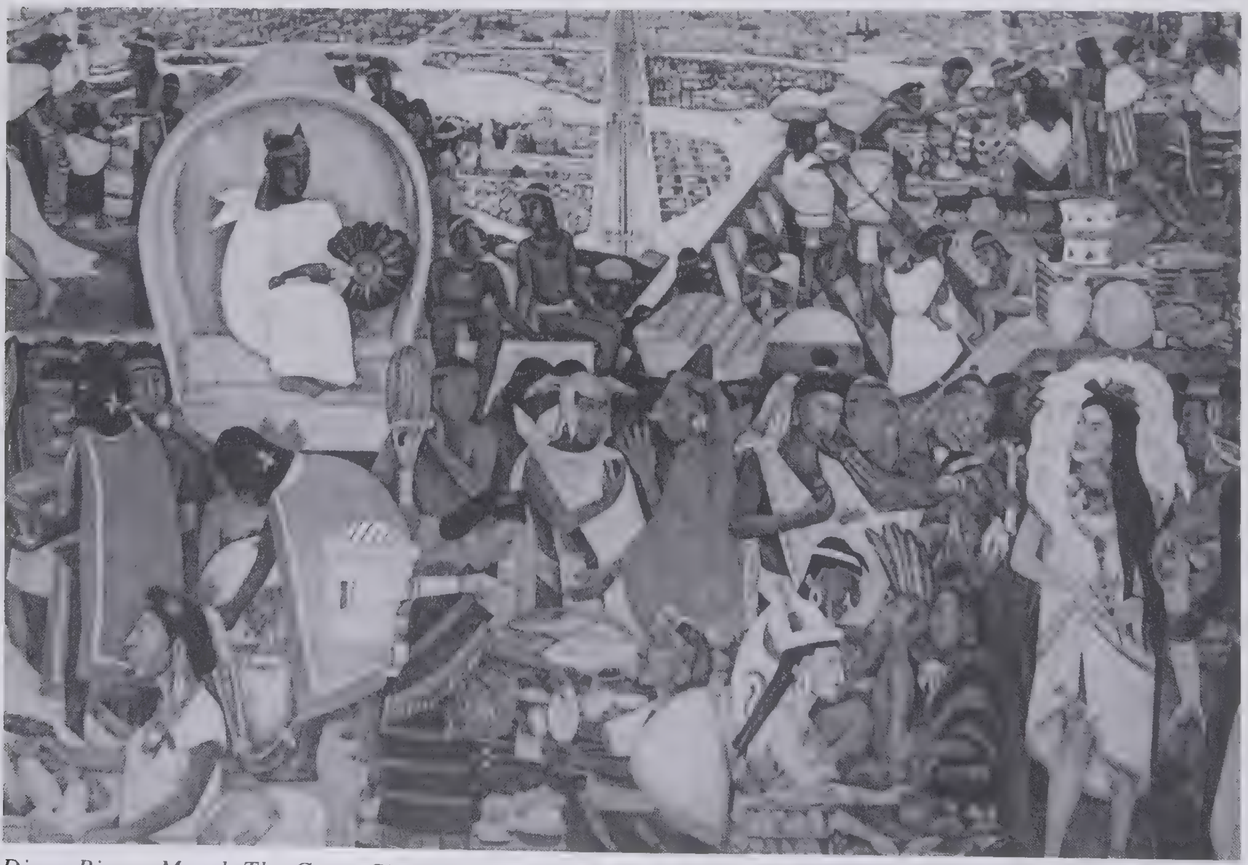
[C. C. DARCY]

MEXICO, THE CATHOLIC CHURCH IN

Mexico or, more properly, *Estados Unidos Mexicanos,* covers a territory of 1.9 million sq. km. (760,000 sq. mi.), bordered on the north by the United States, on the west by the Pacific Ocean, on the east by the Gulf of Mexico, and on the south by Guatemala and Belize. In 1993 the population approached ninety million. The majority of the people are of mixed Spanish and Indian descent, but there is a sizeable number who are pure Indian. Spanish is spoken by more than ninety-five percent of the population, but there are isolated areas where people speak only one of the many Indian languages. More than two-thirds of the people live in cities, most on the central plateau. The principal cities are Guadalajara, Monterrey, and Mexico City, the capital. Vast areas in the arid north and the tropical south are thinly populated.

Although nearly ninety-two percent of the people call themselves Roman Catholics, the number of practicing Catholics is much smaller. In 1990, the Catholic Church in Mexico had seventy-one archdioceses and dioceses, 4,802 parishes, and a total of 11,317 priests, 8,090 of them diocesan and 3,227 belonging to religious orders. There were 24,819 religious sisters and 1,306 brothers listed in the country in 1988, most of them involved in catechesis, education, or health care. Many Indians, despite their Catholicism, continue to maintain some traditional beliefs and practices that predate the conquest. Protestant missionaries have had remarkable success in making converts in the past several decades. Both mainstream Protestant churches and evangelical sects have multiplied among the Indians in the highlands, among the burgeoning urban populations of Mexico City and Guadalajara, and throughout the northern border area.

The history of the Catholic Church in Mexico from colonial times into the twentieth century, including an entry on the Archdiocese of Mexico City, was told in an earlier volume (9:767). The principal concern of the Church in the twentieth century has been its relationship with a government that at its



Diego Rivera Mural, The Great City of Tenochtitlan (Inter-American Foundation, Arlington, VA) worst was overtly anti-Catholic and at its best was ambivalent toward the Church. By the time President Plutarco Calles (1924-28) took office, the Church was targeted as a major enemy of the revolution. Calles expelled foreign clergy, required Mexican clerics to register with the government, jailed many religious, and confiscated Church properties. Even when the hierarchy and federal government signed an agreement to end hostilities in 1929, state and local governments continued to harass Church institutions. During the presidency of Lazaro Cardenas (1934-40), a more formal and effective accommodation between church and state was worked out, and the bishops urged the faithful to cooperate with the government. From the time of the Second World War forward, the relationship between the Catholic Church and the Mexican presidency became less strained, and though anti-clerical legislation remained on the books, it was not generally enforced. Beginning with the *sexenio* of General Manuel Avila (1940-46), a *modus vivendi* gradually emerged that brought Catholics into the mainstream of Mexican political life and gained for the Church greater freedom. Although new disputes arose during the presidency of López Mateos (1958-64), they never generated the animosity, repression, and violence that characterized church-state relations before 1940. The earlier article describes these developments in some detail. This article focuses chiefly on the years since the Second Vatican Council.

Conference of Mexican Bishops. The Mexican Episcopal Conference (CEM) dates from 1953 when, in response to Pope Pius XII's request, the hierarchy set up a structure that would enable them to coordinate their efforts in the spiritual and political spheres. After the Second Vatican Council the conference was reorganized and strengthened. The conference includes all bishops, even retired bishops who have a voice but no vote. It meets twice a year (spring and fall) in plenary assembly when it establishes policy and makes decisions. The main executive body is the twenty-one-member Permanent Council, presided over by a six-man presidency that includes the president and vice-president, the secretary general and treasurer of the CEM as well as two spokesmen elected from the pastoral regions. The other members of the Permanent Council are representatives of the fifteen pastoral regions into which the country is divided.

The work of the conference and the Permanent Council is distributed in four principle areas: the area of Fundamental Tasks includes doctrine of the faith, evangelization and catechesis, and aspects of the pastoral ministry dealing with the Bible, sanctuaries, and ad hoc issues. The second area deals with Church personnel, clergy, seminarians, permanent deacons, religious, and lay ministries. The third area focuses on the pastoral ministry to youth, family, Indians, migrants and tourists. The fourth concentrates on specific services such dioceses, canonizations, and refugees.

Except in a few notable cases, the Mexican episcopal conference has not displayed a high profile in pastoral, social, and political affairs. In 1971, however, after the assembly of the Synod of Bishops in Rome published a report, "Justice in Mexico," the CEM gave social issues a higher priority. The document faulted Church leaders for not doing more to address social and economic injustices.

The Church, NGOs, and Development. The low profile of the hierarchy in socio-economic affairs notwithstanding, many of the non-governmental organizations (NGOs) that took the lead in Mexican development were motivated by the papal social teachings and the Medellín-inspired emphasis on a preferential option for the poor. During the 1950s and the 1960s, the *Secretariado Social Mexicano* played an important role in guiding the Church toward ethical and moral requirements of social justice and focusing attention on programs and organizations capable of supporting development. The secretariat inspired a range of programs throughout the country under Church auspices, including cooperatives, credit unions, food distribution centers, and health clinics. Although Christian base communities never achieved the large numbers for notoriety they had in Central and South American countries, NGOs backing them proliferated in Jalisco, in Ciudad Netzahualcoyotl on the outskirts of Mexico City, in Morelos, and in Vera Cruz.

Under the leadership of Austrian-born Ivan Illich, the Centro Intercultural de Documentación (CIDOC) in Cuernavaca, became a think tank and source of ferment for engaging social, developmental, and educational issues. Illich, who had earned a doctorate in the faculty of philosophy at the University of Salzburg, served as parish priest in a Puerto Rican community in New York City (1951-56) and as vice-president of the University of Santa Maria in Ponce, Puerto Rico (1956-60). In 1961 he joined CIDOC as a researcher, became president of the board 1963-68, and continued as a member until

1978. Under Illich's direction, CIDOC made an impact on social thinking not only in Mexico, but throughout the hemisphere. As the United States looked south and the North American Church began to send missionaries to Latin America in increasing numbers, the Center offered language courses and at the same time forced missionaries to examine the assumptions they were bringing to their ministry.

Meanwhile popular education programs, inspired by the philosophy and pedagogy of Brazilian educator Paulo Freire, spawned a variety of Church-related NGOs. The NGOs embarked on programs of *conscientización* that through a broad range of activities, such as literacy and adult education, health clinics, self-help housing, and micro-enterprise production, sought to raise the social consciousness of the people. To some extent these early NGOs were limited by their dependence on external sources of support. At the same time, more independent organizations, closely aligned with poor people united through social movement and producers associations, took a more militant stance. The national coordinating bodies of producers' associations played an important role in the 1970s and early 1980s. Gradually, Church-promoted social organizations allied with them.

The Papal Nuncio. Even as the Church began to engage more directly in socio-economic affairs, the activity of the CEM had been limited in part by the unique history of the Mexican Church and in part by the prominent, often controversial, role played by the papal nuncio. Customarily the papal nuncio is invited to address the opening session of the Plenary Assembly and to attend the other sessions. In particular, Archbishop Jeronimo Prigione, papal nuncio from 1978 to 1994, exercised great influence both by reason of character and the fact that by the end of his sixteen-year tenure, he had had a part in appointing almost half of the country's ninety-two active bishops. Despite his disclaimer, some clergy and laity maintain that the bishops nominated by Prigione are more conservative than elsewhere in the region.

Before taking up the position in Mexico City, Prigione had a varied experience in the Vatican diplomatic corps, including some time (1969-74) as apostolic nuncio to El Salvador and Mexico's neighbor, Guatemala. Shortly after his arrival in Mexico, Prigione began arranging meetings between senior bishops and administrative officials in the government. He cultivated a personal friendship with President Miguel de la Madrid and welcomed churchmen, diplomats, scholars, businessmen, legislators, cabinet officials, and political leaders of all stripes to the nunciature to exchange ideas and discuss common interests.

Pilgrims at the old Basilica of Our Lady of Gaudalupe, Mexico City (Catholic News Service/ KNA-Bild)

Modernization of the Mexican State. Whatever judgment is passed on his style and methods, it is generally admitted that Prigione promoted change in church-state relations. Carlos Gortari Salinas, de la Madrid's handpicked successor, was elected president in 1988. Salinas moved rapidly to consolidate his position as president and to embark on what he called the "modernization of the Mexican state." Salinas' strategy of modernization meant initiating an overall economic policy that broke with tenets of the Mexican revolution, most notably issues of land ownership. Putting Mexico more in synchronization with the International Monetary Fund, the World Bank, and the package of neoliberal economic adjustment policies meant the privatization of many state enterprises and a dramatic shift in Mexican agrarian policy on *ejidal* or communal land ownership and resale. The border industrialization program was a preface to wholehearted embracing of the North American Free Trade Agreement (NAFTA), with many poor Mexicans asked to make a huge leap of faith that the benefits of these economic adjustment strategies would somehow trickle down to improve the lot of the poor.

Salinas' modernization strategy included a new policy in church-state relations. From early in his electoral campaign, Salinas often met with bishops. After his election, delegates of the CEM regularly discussed issues of mutual concern with the president as did the papal nuncio.

Salinas broke all Mexican precedent by inviting the archbishop of Mexico City, Ernesto Cardinal Corripio Ahumada, the papal nuncio Prigione, and the CEM president, Archbishop Suarez Rivera, to his first presidential address. In February, 1990, Salinas named a personal envoy to the Vatican and cooperated in preparations for Pope John Paul II's second visit to Mexico, welcoming him upon his arrival at the airport. The bishops, mindful that Salinas had spoken in his inaugural address about improving relations with the Church as part of his plan for modernizing the Mexican state, began, through the CEM, to search out ways to recover religious freedom. In mid-1991, Salinas visited the Vatican, and on 1 November 1991, President Salinas announced his plan to normalize relations with the Church, stating:

> . . . the Mexican people do not want the clergy taking part in politics or amassing material wealth. . . . The idea is . . . to reconcile the definite secularization of our society with effective freedom of beliefs, something that constitutes one of the most fundamental human rights.

Pope John Paul's three visits to Mexico and Salinas' visit to the Vatican added up to a resumption of ties, with formal representation of Mexico to the Vatican State and constitutional changes affecting the Church within Mexico.

Articles three, five, twenty-four, twenty-seven, and 130 of the Mexican Constitution were revised by presidential decree on 28 January 1992. Through these changes, churches were recognized as legal persons and permitted to own property. Foreign clergy and ministers were allowed in the country, and Mexican clerics were granted the right to vote and to criticize the government and were exempted from taxes. The rapprochement was generally welcomed and has proven beneficial to both the government and the Church.

Papal Visits. The change in the reception given Pope John Paul II on his three visits to Mexico is a measure of the transformation of Church-state relations. When Pope John Paul landed at the airport on first visit to Mexico in January 1979, President López Portillo claimed to have met him by chance and offered only a hasty handshake and a few perfunctory words of welcome. The pope's second visit was in 1990 on the occasion of the meeting of *Conference of Latin American Bishops at *Puebla, near Mexico City. On this second visit, President Salinas, though acting in a "strictly personal" capacity, welcomed the pope at the airport and warmly praised him. Governors of the ten states where John Paul visited, taking their cue from the president, openly welcomed the pope.

Salinas demonstrated that more cordial church-state relations could prove mutually beneficial. For example, as Salinas launched a major program of social welfare and development called PRONASOL (later to become SOLIDARITY), he invited the pope to visit Chalco, the slum suburb on Mexico City's outskirts that was to become a showplace of the government and Church program. On the second day of his visit, the pope celebrated a mass in Chalco at which he said, "I exhort Christians and all men of good will in Mexico to awaken a social conscience of solidarity."

John Paul II paid a third visit to Mexico in 1992 en route to the Conference of the Latin American Bishops at *Santo Domingo that commemorated the five hundredth anniversary of Columbus. The pope offered some solace for Mexicans involved in ministry to the indigenous peoples. He asked pardon of the native population and the enslaved populations of the Americas for centuries of mistreatment and for attempts to force religious belief that in no way respected human dignity and freedom. The three visits of Pope John Paul II drew enormous crowds and demonstrated the enormous appeal he had for Mexican Catholics. The massive turn-outs convinced many, including government leaders, that the revolutionary legacy of hostility toward the Church had turned counterproductive.

Our Lady of Guadalupe. Even before Salinas came to power, the cautious efforts of both the hierarchy and the government to improve relations gradually produced results. Although Article 27 of the Constitution prohibited the Church from owning real estate, wealthy Catholics, associations, and corporations, acting as intermediaries, could purchase any property they wanted. The government provided assistance in the 1970s when ecclesiastical authorities announced plans to construct a new Basilica of Our Lady of Guadalupe. President Luis Echeverría Alvarez (1974-80), who often visited Abbot Guillermo Schulenburg Prado, the rector of the basilica, treated the project as a major accomplishment of his *sexenio*.

Abbot Schulenburg, who had ties to important political figures, frequently served as a channel of communications between the hierarchy and the government. Schulenburg won the support of the apostolic delegate, Archbishop Prigione, to establish a new diocese in which the Basilica of Our Lady of Guadalupe would be the cathedral. The rationale for such a move is that the shrine requires its own seminary and clergy to serve the more than ten million pilgrims who visit there each year. The archbishop of Mexico City, Cardinal Corripio, opposed the move because he felt the Basilica rightfully belongs in the primatial see and the capital city.

On 6 May 1990 during his second visit to Mexico, Pope John Paul II solemnized the beatification of Juan Diego in the Basilica of Our Lady of Guadalupe [*see Origins* 20:2 (24 May 1990)]. On the same occasion John Paul marked the beatification of the child martyrs of Tlaxcala—three Indian children killed in the sixteenth century because they had converted to Christianity—and of Jose Maria Yermo Parres, a Mexican priest of the eighteenth century known as "the apostle of charity."

Liberation Theology and Base Communities. A few dioceses have encouraged the creation of ecclesial base communities [*see* NCE 17:34], and there are a few centers throughout country that study liberation theology (17:350). The *communidades eclesiales de base* (CEBs), the small discussion and worship groups common in many Latin American countries, are often led by laity, catechists, or sisters. They provide an occasion especially for the very poor to discuss the New Testament in light of their own experience. The CEBs are generally influenced by the themes and methods of liberation theology. By reading the Bible in light of contemporary reality, members of base communities have their consciousness raised about the structures of injustice and oppression that are at the root of poverty.

One of the few members of the hierarchy who openly promoted liberation theology was Sergio Méndez Arceo (d. 1992), bishop of Cuernavaca until his retirement in 1982 at the age of seventy-five. Called the "red bishop," because of his Marxist sympathies, Méndez Arceo was reprimanded by the episcopal conference and the Vatican for his outspoken positions. He defended Fidel Castro, supported the Sandinistas in Nicaragua, demanded that the inequities in Mexico's socio-economic order be addressed, and denounced U.S. imperialism.

Just as there are significant regional differences in Mexican society and polity, so the Church hierarchy and pastoral practice reflects dramatic differences from one diocese to another. The southern part of the country, much of it mountainous and populated with indigenous peoples who have suffered poverty, oppression, and persecution for centuries, are ministered to by some of Mexico's more progressive bishops: Arturo Lona Reyes, bishop of Tehuantepec, and Samuel Ruiz García, bishop of San Cristóbal de las Casas in Chiapas. Efforts by the papal nuncio in 1973 to replace Bishop Ruiz, a vocal advocate of liberation theology, provoked strong opposition from a number of the bishops, led by Cardinal Corripio of Mexico City.

There are several research centers in Mexico City that study liberationist themes: the *Centro de Relección Teológica* and the *Centro de Derechos Humanos M.A. Pro* sponsored by the Jesuits, and the *Centro de Estudios Dominicanos*, which as the name suggests, is under the direction of Dominican friars. Another center under lay control is the *Centro Antonio de Montecinos*. These centers together with publications like *Christos* and *Cencos* take the approach of liberation theology to analyze the socio-economic and moral causes of poverty and injustice.

While liberation theology and base communities often get center stage in discussion of the contemporary Latin American Church, the well-organized conservative side of Catholicism is also a power with which to contend. Opus Dei (18:340), with its highly centralized structure, exercises considerable influence on and through laity, especially those of means and advanced education. The *Legionarios de Cristo* ("Legionaries of Christ"), founded in Mexico in 1941, is another example of a conservative and influential congregation that has attracted many vocations and sent missionaries abroad, staffing parishes in the United States and Europe [*see* NCE 18:244].

1994—A Turbulent Year. The final year of the Salinas presidency witnessed a number of dramatic events that troubled the country. They included the signing of the NAFTA agreement that redefined the relationships among the three countries of the North America hemisphere; a contested presidential electoral campaign; the outbreak of a peasant rebellion in Chiapas; and the assassination of three public figures.

Although all these events affected the Church, the assassination of Cardinal Posadas, archbishop of Guadalajara, and the peasant uprising in Chiapas had the most direct impact. The murder of Cardinal Posadas, seemingly caught in the crossfire between two rival drug gangs, tragic in itself, became a point of contention because Archbishop Prigione, the papal nuncio, met with two reputed drug barons implicated in the killing. The nuncio's action provoked strong criticism in the press and nationalistic sectors of the clergy.

The outbreak of a revolt in Chiapas, Mexico's most impoverished state, in January 1994 again brought the Church into center stage during a major national crisis. Samuel Ruiz, who had been bishop of the diocese of San Cristobal de las Casas for more than twenty-five years, was designated as one of the mediators between the government and the mostly Indian rebels who called themselves the Zapatista Army of National Liberation. Both the government and the hierarchy rallied behind Ruiz, one of the few persons acceptable to the rebel forces. The diocese of San Cristobal has greatly assisted the many thousands of Guatemalan Indian refugees who for fifteen years have spilled across the border trying to escape violence and military persecution in their homeland. In September 1994, a group of protestors, including several prominent Chiapas politicians, denounced Ruiz during a mass he was concelebrating with six other bishops and demanded that he leave Mexico.

The Church's Institutional Significance. One indicator of the continuing institutional significance of the Catholic Church in Mexico is the amount of space it is allotted in the national press. Headlines and feature stories provide detailed coverage of the meetings of the Mexican Bishops' annual meetings, gossip about the tensions between the Vatican and the CEM and between the bishops and the papal nuncio, stories about individual bishops, and popular religious celebrations. Popular religiosity, devotion to the Virgin of Guadalupe, pockets of progressive Catholics imbued with liberation theology, base communities, the option for the poor, and the more than eighty percent that still call themselves Catholic, is a measure of the vitality of the Church and a testimony that Catholicism is profoundly rooted in Mexican culture.

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[C. A. REILLY]

MEYENDORFF, JOHN

Theologian, historian, teacher, ecumenist, Orthodox churchman; b. Neuilly-sur-Seine, France, 17 February 1926; d. Montreal, Canada, 22 July 1992.

The Reverend John Meyendorff

Son of Russian émigré parents of aristocratic Baltic German origin, Meyendorff was educated in France, completing his theological studies at the

Orthodox academy of St. Serge in 1949 and his *Doctorat-ès-Lettres* at the Sorbonne in 1958, in which year he was also ordained to the priesthood. In 1959 he came to the United States with his wife Maria and their four young children to join the faculty of St. Vladimir's Orthodox Theological Seminary (then in New York City and later in Crestwood, NY) as professor of Patristics and Church History. Soon after his arrival Meyendorff also became a senior fellow at Dumbarton Oaks, Harvard University's Byzantine research center in Washington, DC, where he later served briefly as acting director of Studies (1978). Beginning in 1967 he was also professor of Byzantine History at Fordham University. In 1984 he became dean of St. Vladimir's, a position that he held until his retirement. Like his predecessors in that position, Georges Florovsky and Alexander Schmemann, Meyendorff was instrumental in bringing the intellectual and cultural tradition of Russian émigré theology to the New World.

Publication in 1959 of his critical edition of the *Triads* of St. Gregory Palamas, the fourteenth-century Byzantine hesychast theologian, and of his *Introduction à l'étude de Grégoire Palamas* (partial English translation, 1964) established Meyendorff's reputation as a leading Byzantinist and patristics scholar. Other major studies include *The Orthodox Church: Yesterday and Today* (1963); *Orthodoxy and Catholicity* (1966); *Christ in Eastern Christian Thought* (1969); *Byzantine Theology* (1973); *Marriage: An Orthodox Perspective* (1975); *Byzantium and the Rise of Russia* (1980), which called attention to the role of hesychasm as a unifying cultural movement in late medieval eastern Europe; and *Imperial Unity and Christian Divisions: The Church 450-680 A.D.* (1989), which tried to correct a perceived imbalance in the historical presentation of relationships between East and West.

A churchman as well as a scholar, Meyendorff was an outspoken proponent of Orthodox unity in America, arguing that Orthodoxy's witness and indeed its most basic ecclesiological principles were being compromised by its jurisdictional fragmentation along ethnic lines. He played a major role in negotiations with the Russian Orthodox Church that led to its 1970 recognition of the autocephalous, or fully independent, status of the Orthodox Church in America (the OCA, until then known as the Russian Orthodox Greek Catholic Church in North America, or Metropolia). He also served as chairman of the OCA's Department of External Affairs and editor of its monthly newspaper, *The Orthodox Church*. In addition, he represented that church on the Central Committee of the World Council of Churches and also served as moderator of the Council's Faith and Order Commission (1967-76). In these ecumenical endeavors, he repeatedly insisted that church unity and responsible Christian witness to the world were impossible without serious theological reflection.

The recipient of a number of academic and church honors, Meyendorff was elected a Corresponding Fellow of the British Academy in 1977. Indicative of the major changes sweeping the former Soviet Union, he was awarded the Order of St. Vladimir by Patriarch Aleksii II of Moscow in 1991.

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[J. H. ERICKSON]

MISSAL FOR THE DIOCESES OF ZAIRE

Promulgated by the decree *Zairensium* on 30 April 1988 by the Congregation for Divine Worship and the Discipline of the Sacraments, the *Missel romain pour les diocèses du Zaïre* (Roman Missal for the Dioceses of Zaire) is an attempt to inculturate the Roman *Ordo missae* in an African context, inspired by the liturgical reform initiated at the Second Vatican Council [*see* INCULTURATION, LITURGICAL].

Genesis and Drafting. Amid the cultural ferment in the aftermath of Zaire's independence in the 1960s [*see* ZAIRE, THE CATHOLIC CHURCH IN], just before Vatican II, the bishops of Zaire stated that Christianity's appeal was inhibited because of lack of adaptation to the living traditions of the African peoples. In a 1961 directive, the Episcopal Conference of Zaire (then Congo) called for an "adaptation of the cult." A thorough and critical examination of the religious customs and cultural matrix of the African peoples was identified as the starting point for an elaboration of an authentic African liturgy. The renewal decreed by the Second Vatican Council, together with the historical appeal of Pope Paul VI in Kampala in 1969 to the African nations to formulate Catholicism in terms of African culture [ActApS 1 (1969) 577-578], confirmed the endeavor of the Zairean Bishops.

In 1969, the Commission on Evangelization of the episcopal conference initiated study of the culture and religious beliefs of the Zairean peoples. After the Congregation for Divine Worship granted authorization on 22 June 1970, the Commission on Evangelization elaborated the first draft of the new Order of Mass that was presented officially to the bishops in 1973. Permission to use the new liturgy *ad experimentum* was granted on 15 June 1973. After extensive evaluation and criticism, the entire Zairean episcopate reaffirmed the "Zairean Rite," as it was then called, in 1985. Once the bishops had given approval, the Roman authorities granted that the new Order be used *ad interim*. Definitive approbation of the Zairean Eucharistic liturgy came in 1988 under the title, *Missel romain pour les Diocèses du Zaïre* (Roman Missal for Use in the Dioceses of Zaire). The name changed from "Zairean Rite" because "rite" is a broader designation and does not consist of the eucharistic liturgy solely [*see* RITES, CANONICAL 12:514]. Second, the Roman authorities wanted to locate this African eucharistic liturgy within the "forms already existing" in the Catholic Church, namely the typical edition of the Roman Missal [cf. *Sacrosanctum Concilium* 23].

Structure and Originality of the Missal. Taken in both its solemn and simple versions, the Missal for Zaire follows the structure of the Roman *Ordo missae*. However, it has been adapted and enriched by a number of variations inspired by the Zairean cultural milieu. Three major structural adaptations are evident. First, the liturgy begins with an invocation of the ancestors. Second, the penitential rite follows the proclamation of the Word, the homily, and creed. Third, the gesture of peace follows this penitential rite, not the Lord's Prayer as in the typical edition of the Roman Missal.

These changes find their *raison d'être* in the particular worldview of the Zairean peoples, and the pattern of their traditional community gatherings provides the ritual frame for the Zairean mass. First, the remembrance of ancestors opens the eucharistic celebration. The remembrance of ancestors is an essential practice in traditional African society since most Africans believe that the dead are still members of the community and that the world of the dead is in communion with that of the living. Not all the dead are presented with the title of ancestor, but only those who have lived an honest and exemplary life. No important event or gathering can occur in traditional African society without an invocation of ancestors and their remembrance.

Taking account of this practice, the Zairean liturgy integrates the invocation of the saints and the ancestors into the eucharistic celebration. By doing so, the liturgical rite has Christianized the traditional remembrance and veneration of ancestors. Whereas, in the traditional society, the ancestors belonged to only their clan or family, their incorporation in the Christian liturgy is the very expression of their incorporation in Christ. Thus, the ancestors of one clan can be invoked as ancestors of the entire Christian community.

Just as in the traditional gathering, forgiveness is sought after the exposition of the circumstances of disharmony, so the penitential rite follows the proclamation of the scriptures and the homily. Having listened to the Word of God that stirs up the memory of God's salvific call and grounds all conversion, the community seeks God's pardon for its shortcomings and sinfulness and reconciliation with each other.

Distinctive Cultural Aspects of the Liturgy. Fidelity to African culture resulted in the incorporation of the Zairean peoples' orality, gesture, art, and music into the Roman liturgy. The characteristics of African orality are: dialogue, narrative, repetition, dramatization, the use of short sentences, strong images and metaphors, enigmatic expressions calling for a deep sense of imagination, expressive sonorities, and allusions. The model taken is the *palabre africaine* or judicial oratorical art. For instance, in the homily, the preacher elicits the response of the assembly, engaging them as a dialogue partner. The preaching is often interrupted by songs and dances. Also, traditional African assemblies include designated individuals who introduce, comment, summarize, and dramatize what is under discussion. The goal is to invite the community to a genuine sense of what is taking place. Thus, liturgy includes an announcer or narrator. The announcer, who is generally a lay minister, heralds and comments upon the main parts of the celebration and introduces to the assembly whoever is going to speak. Every reader asks the permission and blessing of the priest celebrant. The culmination of the liturgy of the Word is the enthronement of the Book of the Gospels.

Gesture and movement is another characteristic of the Zaire liturgy. Bodily expression also takes the form of dance. The *Gloria*, which immediately follows the invocation of the ancestors, is accompanied by ritual dances by the ministers and some of the faithful around the altar while incense is burned. These two symbolic actions are intended as an expression of the veneration of the altar. The rest of the assembly dance at their places. The priest celebrant venerates the altar with traditional African gesture: with his arms raised in a "V" form, he touches each side of the altar with his forehead. During the penitential rite, all the assembly bow their head and form a "X" on their chests with their arms. At the sign of peace, people generally shake their *two* hands as a sign of total openness or acceptance, which can be preceded by the washing of the hands in a common receptacle. Rhythmic dances and gestures also accompany the procession of the gifts, including food and gifts destined for the poor, the sick, and the suffering, or for community fund raising.

The Zairean mass makes use of special liturgical vestments and specific musical instruments. The Zairean liturgical vestments distinguished by their form, the design, and the particular arrangement of colors. Generally, the bottom color bears dominant meaning, which is decorated with other complementary colors. Among the musical instruments commonly used are: the tam-tam, the gong, and the hand bell. The latter is the instrument of the announcer, used to announce any intervention in the assembly. The gong is usually reserved for use during the institution narrative of the eucharistic prayer. Frequent use is made of the drum, which is an instrument of great importance for Africans. The Missal for the Dioceses of Zaire is a concrete example of the ongoing task of the inculturation of Roman Catholic liturgy and African cultural genius.

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[G. IWELE]

MOZAMBIQUE, THE CHURCH IN

Situated in southern Africa, to the south of Tanzania, to the east of Malawi, Zambia, Zimbabwe, and to the north of South Africa, Mozambique has a coastline of 2,470 km. along the Indian Ocean. It covers an area of 799,380 sq. km. and in 1994 had an estimated population of sixteen million people. Before independence from Portugal there were about 250,000 white settlers (down to about 12,000), some 40,000 Asians and 35,000 of mixed race. The official and unifying language of Mozambique is Portuguese spoken by about 13%, as the country has twenty distinct African languages. Ninety percent of the population is illiterate. In terms of religion, the population in its majority follows traditional, ancestral beliefs. Three million are Muslims, 1,500,000 Protestants, and 1,900,000 Catholics. There are three archdioceses (Maputo, Beira, and Nampula) and nine dioceses (Quelimane, Pemba [formerly Porto Amelia], Inhambane, Tete, Lichinga [formerly Vila Cabral], Xai-Xai [formerly João Belo], Chimoio, Nacala, and Gurue. All but two of the bishops are native Mozambicans. The first two Mozambican bishops were named and ordained in the year of independence, 1975. The archbishop of Maputo was named a cardinal prior to the 1988 papal visit. The bishops of Mozambique form the Episcopal Conference of Mozambique (CEM), itself a member of the two inter-territorial episcopal bodies SECAM and *IMBISA. As of 1994, the Vatican had no diplomatic relations with Mozambique; an apostolic delegate has served since December 1974.

Portuguese Missionary Activity. In 1951 Portugal changed the colony constitutionally into one of its overseas provinces, but this was much of a legal fiction including the system of "assimilados" thinly veiling a continued and repressive colonial status. Resistance against Portuguese rule developed into armed conflict in 1964 under FRELIMO (Frente da Libertação de Moçambique). The war ended with the Lusaka Agreement in 1974, and political independence from Portugal came into effect on 25 June 1975. In the 1980s internal resistance led by RENAMO (Resistençia Nacional Moçambicana) against FRELIMO, the rebel movement was originally backed by Rhodesia and for years strongly supported by South Africa, plunged Mozambique into a brutal civil war lasting until 1992. First multiparty elections were held in 1994 with FRELIMO winning the contest and RENAMO remaining a powerful contender. Economically, the wars razed Mozambique to the ground and drastically impoverished the country.

Dominican Missionaries from Portugal arrived in Mozambique as early as 1506. In 1560 followed the first Jesuits lead by Gonçalo da Silveira (13:216) from the Indian Province who reached the court of the famed Munhumutapa, baptized him and many of his entourage, but was murdered soon afterwards. After many isolated efforts, a sustained missionary presence is documented in the seventeenth century when Dominicans, Jesuits, and Augustinians worked on the southern coast and up the Zambezi. Quelimane, Sena, and Tete developed into important centers; even Zumbo, near the Zambian border, was reached and maintained well into the nineteenth century. Decline followed fast in connection with the anti-Jesuit policies of Pombal (11:542) and Portugal's suppression of religious orders in 1834. By 1910 missionaries numbered seventy-one, but again troubled times lay ahead under the harsh anticlericalism of the Portuguese regimes (1910-1925). The situation greatly improved when the Church and the Portuguese government concluded the Concordat and the Missionary Statute (1940), but at a later stage these agreements also turned out to be embarrassing and painful colonial legacies. Missions in Mozambique were funded by the state to the degree to which they served colonial interests. Generous financial help for religious orders, including the payment of salaries, free overseas passages, special status for bishops who enjoyed privileges similar to state governors, and authority for all primary education were some of the rewards for the Church's subservience to Portugal's "civilizing mission." Internally, the Mozambican Church appeared very much as a faithful copy of religion as practiced and organized in Portugal. Many a missionary never bothered to learn a local African language. Small efforts were made to inculturate the liturgy, catechetics, and pastoral methods [*see* INCULTURATION, THEOLOGY OF]. The Church's leadership remained decidedly Portuguese. The first Mozambican Catholic priest of the modern period was ordained in 1953, and African clergy in the year of independence numbered only thirty-eight versus 478 foreign priests. In 1975 there were twenty Mozambican brothers and 180 Mozambican sisters compared to 105 and 557 expatriates respectively. By 1988, there were 222 missionary priests and 41 Mozambican priests; 51 missionary brothers and 8 Mozambican brothers; 354 missionary sisters and 177 Mozambican sisters.

Church Growth. The period 1940 to 1970 was one of great expansion with impressive churches, missions, schools, and clinics. The number of Catholics grew from below 100,000 to over two million in 1975. Outstanding among the institutions was the catechetical center Nazaré, founded in 1968 near Beira and run by the White Fathers. However, as late as 1970 in their pastoral letter titled, "A Christian Message for the Ordering of Right Relations in Mozambique," the bishops, all Portuguese, noted "the total absence of racial discrimination in Portuguese laws," condemned "every kind of guerrilla action (*terrorismo*)," and expressed the wish that social inequalities be resolved gradually. With the notable exception of Bishop Sebastião Soares Resende of Beira (d. 1967) and later of Bishop Vieira Pinto of Nampula, the hierarchy supported the colonial status quo, remained silent in the face of repression and injustices, and even defended the colonial war waged in the name of Christian civilization.

The conformist attitude of the hierarchy was increasingly rejected by many missionaries. In May 1971, forty-eight White Fathers active in the dioceses of Beira and Tete left Mozambique in order not to be "accomplices of an official support which even the bishops . . . seem to give to a regime that shrewdly uses the Church to consolidate and perpetuate in Africa an anachronistic situation." This missionary exodus had repercussions on other congregations, especially those of the Burgos, Consolata, and Comboni Fathers. In the meantime, the war grew in intensity and brutality. On 16 December 1972, over 400 villagers were massacred at Wiriyamu, near Tete. The local priests, two Burgos priests, and the local diocesan Domingos Ferrão resolved to draw up a report of what had happened and present it to the bishops. The hierarchy felt bound to protest to the governor general, but neither the protest nor the noncommittal reply were published at the time. The Burgos Fathers then managed to get their report through to the London *Times* (10 July 1973), authorized by their superior general. Later it was publicized to the world by Adrian Hastings in his book, *Wiriyamu*. In Mozambique, protests continued to multiply and so did deportations. Nearly a hundred missionaries, including Bishop Pinto of Nampula, were expelled prior to the coup d'état in Portugal on 25 April 1974.

Following Mozambique's independence, a radical change took place in church-state relations. While FRELIMO appreciated the efforts that a minority of priests had made in the struggle for justice, its reaction was severe and critical. Samora Machel's message on Independence Day was a lengthy policy statement in which he scathingly berated the churches. FRELIMO immediately nationalized church assets and stopped all subsidies. Clergy were turned out of their residences, seminaries shut, and schools and hospitals taken over by the state. Four bishops resigned and about 600 church personnel left the country in the first year after independence for reasons mostly associated with this radical disestablishment of the Church.

Article 19 of the new Constitution affirms, "The People's Republic of Mozambique is a secular state, in which there is an absolute separation between the state and religious organizations. In the People's Republic of Mozambique all activities of religious bodies must conform to the laws of the State." Article 33 states that "the State guarantees citizens the freedom to practice or not to practice a religion." The last of Machel's massive attacks on the churches was made in a speech on 11 November 1975, Angola's day of independence. Later he showed a more conciliatory attitude, and on 31 January 1976 he received a delegation representing different churches and the Christian Council of Mozambique, which sought a clarification of their role. Humiliations and mockery also decreased notably after a state visit of President Nyerere. Soon there was a growing appreciation of the role of the Catholic Church in charity, promoted by the first apostolic delegate to Mozambique, Archbishop Francesco Colasuonno. Later this role and action would even become essential in the face of widespread disenchantment with the socialist revolution, in the face of abject misery, and the dislocation of people in connection with the civil war.

New Pastoral Vision. The leaders of the Church did some hard rethinking towards a new vision of missionary and pastoral work. In July 1975, after his return from exile, Bishop Pinto of Nampula outlined in a document the following points of action: 1. The Church is not to remain on the defensive or lament the situation but to undertake some necessary self-criticism; 2. Prior to a change in structures, a change of outlook is needed from a colonial and bourgeois mentality to a friendly awareness and solidarity with the people; 3. The Church is not to defend its interests. The Church of the Gospel has no interests except the integral salvation of the people. The first National Pastoral Assembly in 1977 with a broad representation of Small Christian Communities worked out practical conclusions stressing lay ministries. The second Assembly in 1991 reviewed the options in the light of the traumatic events of the civil war and added objectives: recognition of the dignity of the human being and social justice by means of reconciliation and re-evangelization.

When Pope John Paul II visited Mozambique 16-19 September 1988, the civil war had driven over two million people from their homes, actively killed tens of thousands and half a million through the destruction of food and shelter. Prior to his visit, the pope was informed that the government of Mozambique would take exception to any papal interference in the internal affairs of the country. The reason for anxiety was obvious, but the pope bypassed it gently but firmly when he appealed for a national dialogue that the Church would help by every possible means. His central theme was, *"Construamos a Paz na Justica a no Amor."* The pope denounced all terror in the strongest terms, confirming the local bishops in their indefatigable appeals for peace and reconciliation. All the joint declarations of the bishops from 1979 to 1992 had but one topic—peace, e.g., *Caminhos da Paz; Um Apelo a Paz; Urgencia da Paz; Paz e possivel; Cessem a Guerra, Construamos a Paz; A Paz que o Povo quer; Urgir o Dialogo da Paz.* Alexandre Cardinal dos Santos of Maputo and Archbishop Jaime Gonçalves of Beira played an important role during the four years of strenuous negotiations between FRELIMO and RENAMO leading finally to the Rome Peace Accord of 4 October 1992.

Church-State Relations. A definite thaw in church-state relations had begun in 1982 when some buildings were returned for Church use, and seminaries could open again. The government gradually agreed that religious freedom, enshrined in the constitution (article 33) could extend beyond the personal liberty of the believer and allow liberty of action for the churches as institutions. President Samora Machel (killed in an air crash on 19 October 1986) said at the time to Church leaders, "Let us cooperate in dialogue without prejudice on either side. Let us argue, if necessary, but not about subjects of secondary importance." That was a real, if unconscious, invitation to Christians to exercise their prophetic role. At a later stage, the state formally decreed that all nationalized church institutions should be handed back in case the churches asked for them. There are those who favor a church involvement similar to the old pattern, if staff and the means of reconstruction, which are enormous, become available. Others, possibly the majority, call for a new, less institutionalized approach, rooted in the small Christian communities. They call for the long overdue respect for the peoples' languages and cultures; refer to a crying need for liturgical, biblical, and catechetical texts in the vernaculars; for leadership training for a variety of Church ministries; and for meaningful inculturation of the faith. The requisite Church institutions ought to answer the most pressing social needs, not remain elitist.

Promising new beginnings have appeared. Rome recently established three new dioceses: Chimoio, Nacala, and Gurue. Brazil, Nigeria, and Zimbabwe are helping with new Church personnel in addition to intensive local recruiting and a renewed commitment by orders and congregations formerly active in Mozambique. The Comboni Missionaries have reopened their famous Technical Training School in Carapira (Nampula). Plans are afoot to reopen Nazaré for catechists, and there is serious talk of starting a Catholic University in Beira. Also in Beira, in November 1994, the archdiocese was granted a license to reestablish a radio station, which was founded in 1953 as Radio Pax and later expropriated.

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[A. PLANGGER]

MUSIC, LITURGICAL/SACRED

Vatican Council II devoted a chapter to the subject of "Sacred Music" in *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy, affirming the important and noble role of music as an integral part of liturgical prayer. In 1967 the Sacred Congregation of Rites issued *Musicam Sacram*, an instruction that articulated the principal norms and guidelines necessary to implement the Council's document. *Musicam Sacram* remains the only official statement for the universal Roman rite that applies in an extended way the Council's ideals for liturgical music.

The United States. In 1972 the United States Bishops' Committee on the Liturgy issued *Music in Catholic Worship*, which gave an essentially pastoral perspective for those planning music in liturgy. Establishing principles in the theology of worship and guidelines for the liturgical celebration, this document has become a much-quoted and normative work for pastoral musicians. Especially significant is its emphasis on the threefold principles for judging the choice of music for liturgy—musical, liturgical, and pastoral. *Liturgical Music Today*, a 1982 companion piece to *Music in Catholic Worship*, recognized the contribution of the earlier work and clarified points that had sincearisen. *Music in Catholic Worship* was reissued in 1983 with inclusion of a supplement and some linguistic revisions to the text but with no substantial changes. Together, these statements have helped to implement on the practical level the general principles provided by writings emanating from the Council.

Music for the Eucharist and Other Liturgical Rites. During the years since the Council, there has been a growth in awareness of the preeminence of the two major elements of the eucharistic service—the Liturgy of the Word and the Liturgy of the Eucharist—and of how music should highlight these two parts.

For the Liturgy of the Word, many composers have turned their attention to setting psalm texts, those in simple chant style with refrain being preferred over more elaborate settings for this part of the liturgical celebration. The restored role of the cantor in the Roman rite is largely associated with the sung responsorial psalm, and also with acclamatory forms such as the gospel acclamation. The singing of the Prayer of the Faithful fittingly enhances its function as the general intercessory prayer of the whole assembly, bringing to completion the celebration of God's Word.

The music for the Liturgy of the Eucharist that has received most attention is that surrounding the eucharistic prayer: in particular, for the assembly, the Sanctus, the memorial acclamation, and the Great Amen. The revision of the Sacramentary during the late 1980s and in the 1990s has included an attempt to offer better music for the eucharistic prayer, which since the 1974 revision of the Sacramentary came to be virtually always recited rather than sung. Some composers have woven together musically the elements of the eucharistic prayer—its recitation, dialogue, and acclamations—into a continuum of sound from beginning to end. For the communion time, songs that have repeated refrains for ease of participation have proved to be effective in enabling the assembly to join in song during the partaking of communion.

At the beginning of the eucharistic celebration, the Introductory Rites have been often critiqued as somewhat cluttered and in need of further reform; in practice, the elements are sometimes reduced in number or, in musical settings, combined and related more effectively. While other parts of the eucharistic liturgy have had new compositions provided for them, those described above have been at the center of efforts to let music enhance and give solemnity to the liturgical action of the eucharist.

A considerable amount of music is now available for various rites of the revised liturgy, particularly for the sacraments of initiation and the rites of the catechumenate. For the Liturgy of the Hours, composers are also creating contemporary settings of hymns and of psalmody. While in smaller quantity than music for eucharistic celebrations, these specific contributions demonstrate a growing richness in forms of communal liturgical prayer.

The Music and the Ministers of Music in the Liturgy. Music used for liturgical worship in the past years stems from numerous sources: new compositions from North America and abroad, hymns taken from other Christian traditions, and music from the treasury of the past. On the North American continent, composers regularly publish musical works, many of fine quality, which are often scored for flexible and varied combinations that may include congregation, solo and choral voices, and instrument(s). This repertoire is enriched by contemporary liturgical music from sources abroad, notably the St. Thomas More Group in London, England, and the ecumenical monastic community of Taizé, France. Taizé's use of simple congregational refrains that are closely related to Latin chant gives their music both immediacy and transcultural appeal. Since Vatican II, many more hymns have entered the Roman rite liturgy. These come primarily from the great hymn traditions of Protestant communities, especially in Germany and England, where the hymn achieved its fullest growth and maturity. The repertoire of music used at liturgy continues to include, in various places, and to different degrees, music of the Church's earlier tradition, that is, Gregorian chant and sacred polyphony.

This music, contemporary and traditional, comprises the contents of the many hymnals and service books that have been published recently (the hymnal, strictly speaking, contains only hymns, but virtually all such books for the Roman rite now consist of service music and psalm settings besides hymns). Over forty new hymnbooks for Christian churches appeared in the decade from the mid-1980s to the mid-1990s, some of them specifically for use in Roman rite congregations. Among Roman Catholics, some national episcopal conferences have created a hymnal for their country's use, for example, in Canada, *Catholic Book of Worship III* (Ottawa 1994); elsewhere, as in the United States, publishers or individual institutions assume the initiative of producing a volume. The new generation of hymnals—or books of worship, as they are increasingly called—generally represents higher standards of scholarship and editing than was the case in past. Many have extensive indices and concordances, and a number have independent "companion volumes," which offer excellent background on both texts and music.

In North America, a flourishing music publishing industry promotes the rapid dissemination of music. A significant step forward in handling questions of copyright is the sharing agreement among four major publishers of Catholic Church music in the United States: G.I.A. Publications, North American Liturgy Resources, Oregon Catholic Press, and World Library Publications. Copyright matters are addressed in detail by Al Kohn and Bob Kohn in *The Art of Music Licensing* (Engelwood Cliffs NJ 1992). For Church musicians, the annual publication *The Christian Music Directories: Printed Music* (San Jose CA) greatly facilitates the locating of individual musical selections and the identification of their copyright owners. One related aspect that has emerged but that is still in need of concerted effort and practical implementation is the question of just remuneration for professional music ministers, particularly in Roman rite circles where many musicians in the past have served on a voluntary basis.

There has been a marked advance in awareness of the need for renewed language in music for liturgy. Text writers today seek to express concerns for social justice, stewardship, and ecumenical awareness and to use broader metaphors for God. Undoubtedly, the predominant issue in renewal of texts is in the realm of inclusive language, so that texts can consistently make reference to all persons, and to some extent at least, use gender-inclusive language for God. There are attempts to employ contemporary English, not only in modern compositions, but in the old; on this point, debate continues regarding whether the language of older texts should be revised. In many cases, copyright laws prevent immediate changes to hymnic, biblical, and liturgical texts.

As for music from the Church's traditional repertoire, *The Gregorian Missal for Sundays* (Solesmes 1990), with its hundreds of chants, encourages anew the possibility of chant as community song. Also, a number of modern worship books include chant selections. Some composers today employ chant phrases, text and/or melody, as the basis for their compositions. Choral works from the large repertoire of sacred polyphony continue to be integrated into liturgy, and often a liturgy will juxtapose contemporary music in the vernacular language with traditional polyphony or chant. Such a "mosaic" of styles is judged by many to be suitable for liturgical celebration, provided that each of the musical selections respects the spirit of the rites.

Liturgists and musicians alike have given more attention to children and young people in the worshipping assembly. This has resulted in numerous musical contributions oriented specifically toward the young, among which are the sung segments of the *Lectionary for Masses with Children*, and the *Hymnal for Catholic Students* (Chicago 1988).

Congregational Singing. In terms of the participants in sung liturgical prayer, there has been a deepening understanding of the liturgical and musical roles of assembly, presider, cantor, choir, organist, and other instrumentalists. These ministers of music are regarded as mutually complementary, and much contemporary liturgical music reflects this pleasing diversity of roles. Further, there has been an evolution in the way of thinking and speaking about music-making within worship: that is, music is not merely "at" or "for" liturgy, but is an integral part of the celebration. An appropriate description for liturgical worship with sung prayer is simply "musical liturgy," where singing is normative, and where all present participate according to their gifts and roles.

In spite of the wide repertoire of music and service books available, a question continues to arise: are assemblies within the Roman rite actually taking part in sung liturgical prayer? That is, has the Council's goal of "full, conscious and active participation" become a reality? *The Notre Dame Study of Catholic Parish Life*, an interdisciplinary research project of 1981-88, found considerable lack of participation in and enthusiasm for music in liturgy, especially in rural parishes. This subject of congregational singing has evoked discussion, even controversy, addressing such questions as: what style of music is suitable for liturgy? how is musical style to be distinguished from quality, and by whom? what music can and will communities of worship accept and sing? how is new music to be taught? of the new music, especially that written for larger performing forces, how much is even useable in parishes of modest resources? and so on. Composers themselves, in response to some of these questions, are more aware of the need to foster the participation of all in the sung liturgy. Concern to be of service to the Church's liturgical life provided the focus of the Milwaukee Symposia for Church Composers, begun in 1982, through which composers search for closer collaboration with one another, with liturgists, and with text writers to ensure a better understanding of the role of music in liturgy and to encourage sung prayer in worship. The ongoing discussion in all of these critical areas underscores how much the Roman rite today is in a changed and changing situation, and how comprehensive and continuous must be the search for ways to carry out the principles of the Council.

Organizations and Associations. Among the organizations from which liturgical musicians draw professional information and services, the largest and most influential American group is the National Association of Pastoral Musicians (NPM), now numbering some 10,000 members. NPM has collected and made available the resources of persons prominent in liturgy and music, and through this broad network, has nurtured many leaders in liturgical music. Musicians and clergy take part in NPM's national and regional conventions, and in short educational programs on music, ministry, and liturgical topics. NPM's Pastoral Press publishes the bimonthly journal *Pastoral Music*, as well as books on music and liturgy.

Besides the United States, countries that have national organizations for Church musicians are Austria, Belgium, England, France, Germany, Ireland, Italy, the Netherlands, Spain, and Switzerland. Specialized international groups devoted to fostering aspects of liturgical/sacred music include *Universa Laus*, *Consortium Internationale Musica Sacra* (CIMS), and *Pueri cantores* [International Federation of Little Singers].

Contributions of Musicology and Related Disciplines. Studying music in relationship to liturgy has changed considerably in character in recent years. Any previous reticence in admitting the influences of liturgical and theological factors in music history is giving way to appreciation of the insights that can be brought by ecclesiastical disciplines to musicological study. As only one example, David Hiley's *Western Plainchant: A Handbook* (London 1993), explores chant in its liturgical context.

The study of music history, in a state of extraordinary development during the recent past, has much to offer to the understanding of liturgical and sacred music. In chant research, for instance, extensive manuscript-indexing projects are underway, such as CANTUS at the Catholic University of America, Washington, DC. In regard to the later medieval, Renaissance, baroque, and classic periods, archival studies taking place across Europe reveal much about the life and works of early composers, nearly all of whom up to the Renaissance were monks or clerics associated with ecclesiastical establishments. These source studies shed light on liturgical music practices of local churches and monasteries, as on the music itself.

Another area of interdisciplinary insight is the history of music theory, which has undergone rapid growth since the 1980s. Much of this scholarship is associated with universities in America and has culminated in such projects as the one centered at Indiana University, Bloomington, namely the Thesaurus Musicarum Latinarum, a database for the corpus of Latin music theory of the Middle Ages and early Renaissance. There is revitalized fascination with historical theoretical treatises, which describe not only practical and scientific aspects of music, but also its aesthetic and ethical dimensions, often with reference to the scriptures and Church fathers.

A wealth of recent studies and articles examines sacred and liturgical repertoire. Some new musicological periodicals with special relevance are *Plainsong and Medieval Music* and *Early Music History*. *Doctoral Dissertations in Musicology*, published annually by the American Musicological Society, lists a growing number of titles connected to religious tradition, reflecting an increased role for investigation of such areas as scripture and theology alongside music at many graduate institutions today.

In the field of hymn study and research, special recent projects include the launching of an international periodical devoted to hymnody, *The Hymnology Annual: An International Forum on the Hymn and Worship;* and of the *Dictionary of American Hymnology*, a microfilm index to hymn texts that is being assembled under the auspices of the organization, The Hymn Society in the United States and Canada. The publication *The Music of Christian Hymns* (Chicago 1981) is among the last of some thirty books on Church music written by the most noted hymnologist of the day, Eric Routley, who died in 1982.

The flourishing early music movement has aided in the rediscovery of a vast repertoire of music, a great part of it originally written for the liturgy. Chant, organum, polyphonic Mass movements, and motets are frequently performed in concert settings today, and, thanks to recording technology, are widely available in high quality sound. Early Music America is a prominent organization that fosters the knowledge of these repertoires. Performance of this music has led to interest in the restoration of early instruments as well as the building of new instruments that reproduce the old. In churches, for instance, many organs are being built with "tracker" action, according to traditional design and construction methods. For the liturgical musician, the early music movement can contribute in a variety of ways: raising awareness of the music of previous ages, some of which might be used in the context of worship, if liturgically and pastorally appropriate; fostering appreciation of the music of the past; encouraging performance in authentic style of music of various historical times; and promoting standards of excellence in all liturgical music.

Critical editions of sacred music from the heritage of the past continue to be of assistance to musicians who seek authenticity and quality in performance. For example, there is considerable sacred music included in the ongoing series, *Recent Researches* (New Haven 1964-), the volumes of which cover specific historical periods, including the Renaissance, baroque, and classical eras. Standard general reference works that may be consulted for information on particular genres of sacred music are the *New Grove Dictionary of Music and Musicians* (London 1980) and *Die Musik in Geschichte und Gegenwart* (Kassel 1949-1986; 2nd ed., 1994-). *The New Harvard Dictionary of Music* (Cambridge, MA 1986) gives brief information on specific genres, and *The Norton-Grove Concise Encyclopedia of Music* has notes on individual composers (New York 1988).

Another burgeoning area, ethnomusicological research, focuses on the musical traditions of many peoples and cultures, which has ramifications as the Church strives to foster adaptation and enculturation in liturgy. In North America, there is a greater awareness of the music of the aboriginal American peoples, of African-American culture, and of the Hispanic and Asian traditions. Ethnomusicology can contribute to the field of liturgical music by advancing the understanding of music's function in ritual, encouraging appreciation of cultural differences as reflected in music, and furthering the acceptance of multicultural variants in the ritual expression of the Church. This realm of musicological study complements the commitment of Vatican II to the Church as culturally diverse even while it is universal; and to pluralism of cultural/ethnic patterns in liturgy as compatible with the unity of the whole Church. One tangible outcome of this profound insight of the Council is the publication of music representing different cultural traditions, for instance in recently published hymnals for African-Americans and for Hispanic communities.

Toward the Future. Many tasks remain to challenge liturgical musicians as the future unfolds. One of these will be the development of musical forms intrinsically related to liturgy in the vernacular, forms which are rooted in the particular genius of various languages and cultures. The large number of liturgical music compositions becoming available makes for enriched possibilities but also raises important questions. How much of the contemporary repertoire is of lasting quality and will endure? In the wake of a constant stream of new compositions, is the Church experiencing the possible disappearance of a body of core liturgical music encompassing both past and present that can be called "the music of the Church?" Should there be an attempt at a future time to assemble a repertoire based on the texts of the liturgical cycle, so that some basic commonality may be preserved and so that the relationship that in the past existed between a given piece of music in the liturgical/sacred repertoire and a particular liturgical feast or season might again be possible? What kind of permanent international forum might best facilitate mutual sharing of new music and of experiences in liturgical inculturation? What are the ecumenical implications of all these points of development and change?

Whatever tensions may exist between those who support the musical tradition of the past and those who favor contemporary musical compositions, there is promise in the growing acknowledgement that the repertoires of two thousand years of tradition and of the present, including music representing diversity in cultural expression, are collectively the music of a universal Church. An important task of the future will be to deepen the understanding of how this array of styles of sung liturgical prayer from many sources and eras can not only coexist in liturgy, but can faithfully express the catholic spirit of the Church at worship.

See also MUSIC, SACRED 16:306; LITURGICAL MUSIC 17:360; MASS, MUSIC OF 17:395; MUSIC, SACRED (LEGISLATION) 17:440; MUSICOLOGY, SACRED 17:441; NATIONAL ASSOCIATION OF PASTORAL MUSICIANS 17:446.

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[J. HALMO]

MUSLIM MOVEMENTS IN THE TWENTIETH CENTURY

Islām is the religion whose divine scripture is the Qur'ān (Koran), the book revealed to the prophet Muḥammad (Mohammed) in Arabia in the early seventh century CE. The name Islām is taken from an Arabic word meaning "submission" or "surrender"; in its definite form, *al-Islām*, it means "the religion of submission to God's will." Followers of Islām call themselves Muslims, from the Arabic word *muslimūn*, meaning "those who submit." Such forms as "Mohammadanism," "Mohammadans," and "Moslems" are not acceptable to Muslims and are obsolete usages.

Contemporary Context. Today, Islām enjoys the allegiance of over 1.1 billion people or nearly a fifth of humanity. Though Islam is often perceived as an Arab religion—its scriptural language is Arabic and its early spread was concentrated in the Arabic-speaking lands—in the late twentieth century no more than one sixth of the world's Muslims speak Arabic as their mother tongue. Muslims are found in almost every country of the world, with the area of concentration stretching in a wide band across the northern half of Africa and the southern half of Asia and Indonesia. The geographic center of the Muslim world is more plausibly located in Pakistan rather than farther west, and the largest Muslim populations are in Indonesia, Pakistan, India, and Bangladesh. Speakers of Urdu and Malay-Indonesian constitute as large a number of Muslims as speakers of Arabic. Islām continues to grow on all continents, and never before have the Muslims been so numerous or included so large a portion of humanity. Islām is a world religion held by Muslims to be relevant to all times and places. For the historical context, especially through the life of the prophet Muḥammad, who is considered by Muslims to be the seal of all the prophets, and the spread of Islām, see NCE 7:676. This article focusses chiefly on movements within Islām in the late twentieth century.

Shift in Authority. While Islām has undergone continuous development throughout its fourteen-century history, making any model of a "golden age" followed by a "decline" and then a "revival" untenable, movements within Islām in the modern era of the nineteenth and especially the twentieth centuries have taken unprecedented directions. Though such movements had previously arisen out of the dynamic of Muslim religious renewal, a decisive new factor that molded movements after 1800 was the progressive integration of the Muslims into the modern world. With the European colonial intrusion, the Muslims' situation was transformed for the first time from that of an independent universe into that of a minority in a non-Muslim world. The continuing political dominance of the European powers, coupled with widespread technological, educational, and other structural changes set in motion by the European colonial endeavor, led to a profound transformation of the discourses of Islām and their meanings.

The most salient development in Islām, which has become especially acute in the twentieth century, is the unprecedented weakening of traditional religious leadership and the resulting plurality of sources of authority. The classical *ᶜulamāʾ* held a near monopoly not only on religious authority but also over education, writing, intellectual activity, and popular approval. The rulers were weak and unable to mobilize the people to build institutions of the modern state. With the arrival of European colonization, this situation changed. Rulers like Muhammad ᶜAlī in Egypt (ruled 1805-48), supported by European advisers, were able to seize the sources of income of the *ᶜulamāʾ* from charitable foundations to send students to Europe to study European knowledge, which was more advanced in the scientific field, and generally to strengthen the state by establishing official institutions. This compromised the monopoly of the *ᶜulamāʾ* on education in the first degree.

At the same time, science and modernism also directly influenced the thinking of the *ᶜulamāʾ*. In Egypt, for example, Rifāᶜah al-Tahtāwī (1801-73) represented the beginning of a development culminating in Muhammad ᶜAbduh (1849-1905), who emphasized the texts of the Qur'ān and prophetic traditions (*hadīth*) at the expense of jurisprudence, insisted on the right of the scholar to interpret texts (*ijtihād*) independently, deemphasized Ṣūfism [*see* NCE 13:778], and accepted materialist explanations of the Qur'ān that reduced the supernatural element. Soon such "reformist" trends were bring promoted throughout the Muslim world, from Indonesia to Morocco, often with the usually intended effect of reducing the authority of the more traditional *ᶜulamāʾ*. In India, a similar trend can be seen in the teachings of Sayyid Amad Khān (1817-1898).

Conservative *ᶜulamā᾿* responded to the modernist challenge by repudiating modernism, as at the ancient mosque of al-Azhar in Egypt (founded 974) or the modern academy at Deoband in India (founded 1867), but their own arguments were subtly altered by the new situation. Thus, the Deobandis, although adhering to the Ḥanafī school of jurisprudence, continued the revival of the *ḥadīth* begun by Shāh Walī al-Dihlāwī (1703-62), thereby contributing to the spread of textualism that has characterized much of Islām in the twentieth century. Although they also maintained Ṣūfism, it received less attention than before. Most portentously, the Deobandis enthusiastically established religious discourse in the vernacular Urdu, changing the unique status of Arabic as the sole medium of religion. The unprecedented use of the vernacular languages for religious purposes, including Friday sermons, has continued to grow down to the present.

Impact of Secular Education. No other single factor had such an impact in undermining the authority of the *ᶜulamā᾿* as the spread of secular education. By 1900, secular-educated Muslims and their governments desired to set up schools in the European model in their homelands as soon as possible. Thus, Cairo University was founded in 1908. Generally, Muslim graduates of European-style schools were strongly under the influence of prevailing patterns of European thought. While these were a threat to the *ᶜulamā᾿* in the sense that they tended to treat the received tradition of Isl m with disdain and to promote modern thinking, they did not significantly challenge the *ᶜulamā᾿* on the latter's own ground of religion. Indeed, such graduates of modern institutions often did not give much heed to religion, viewing it as their European contemporaries did—a problem to be contained—in order to establish the supremacy of the state for their nationalist state-building projects. The *ᶜulamā᾿* did battle with the modernists, but the elite nature of the latter and their alienation from the culture of the Muslim world in the first half of the twentieth century did not seriously threaten the status of the *ᶜulamā᾿* with the people as the sole legitimate interpreters of the faith.

This began to change, however, once the shock of the first encounter with the West had begun to wear off. For their part, many of the *ᶜulamā᾿* who had adopted modernist positions began to return to a more conservative construction of Islām, such as ᶜAbduh's famous pupil, Muḥammad Rashīd Riḍa (1865-1935). Once the exact nature of the West's technical superiority and political hegemony had been clearly understood through a careful study of the West itself, and the technical gap began to be narrowed, it could be seen that it was not necessary to make as many concessions as had been thought at first. Thus, Riḍa retreated from some materialist interpretations of scripture and also reaffirmed the role of Islām in government.

But while such development was happening with some of the *ᶜulamā᾿*, many of the modern-educated Muslims also began to have doubts about the West and modernism. Some of them ardently returned to Islām, where they were welcomed as allies by the traditional *ᶜulamā᾿*, except when they attacked the *ᶜulamā᾿* head-on with charges of backwardness or obsequiousness to the government. But such exchanges were the exception rather than the rule, and relations of the conservative modern-educated with the conservative *ᶜulamā᾿* were on the whole cordial.

Nevertheless, the rise of a class of modern-educated intellectuals ardently committed to Islām constituted a far more serious challenge to the *ᶜulamā᾿* than that of the secular intellectuals and led to a serious decline in the authority of the *ᶜulamā᾿*. The intellectuals, trained in modern knowledge, could see the flaws in the information of the *ᶜulamā᾿* about the world, and this perception would spread as modern education was gradually extended to the masses everywhere. Thus, although no one questioned their knowledge of classical religious texts, the *ᶜulamā᾿* were no longer the scholars and intellectuals in other fields as they had been in premodern times.

A Rereading of Islām. On the other hand, the committed intellectuals could and did study the source books of the religion, unconsciously bringing the critical attitude fostered by their modern education with them. This enabled them to engage in a massive rereading of Islām based on the Qur'ān, usually without much emphasis on the *ḥadīth*, which was very large, diffuse, and difficult to access. Thus, *ḥadīth* remained largely the preserve of the *ᶜulamā᾿*. Because the intellectuals spoke and wrote in the language of the people, their works were widely read. Though they often did not claim the title of *tafsīr* (exegesis) for their efforts, their works tended to replace the scholarship of the traditional *ᶜulamā᾿* at the popular level. Such works include the commentaries of Sayyid Quṭb of Egypt

(1906-66), Saᶜīd Hawwa of Syria (1935-89), Abū al-Aᶜlā al-Mawdūdī of India and Pakistan (1903-79), and Ḥamka of Indonesia (1908-82), the latter two in vernacular languages. Thus, the previous longstanding monopoly of the *ᶜulamāʾ* on scriptural interpretation was decisively breached. No less important, the appeal to the modern mind and the political and social activism that characterized the new works clearly departed far from the methods and content of the traditional interpretations.

Indeed, all of the above mentioned commentators were involved in Muslim mass political movements in their respective countries and spent time in prison, where Sayyid Quṭb was executed. Their ideas even attracted many of the traditional *ᶜulamāʾ*, such as Muḥammad al-Ghazālī (b. 1917) and Yūsuf al-Qardāwī (b. 1926) in Egypt, where the Muslim Brotherhood became a major political force from the 1940s through the 1960s before it was suppressed by the government. Meanwhile, the intellectuals themselves tended to become more conservative the more they studied the received heritage of Islām. Many were described as *salafī*, meaning that they abandoned the traditional schools of law for a more *ḥadīth*-based approach. They were also highly critical of Ṣūfism. This fitted well with the doctrine backed by the Saudi Arabian religious establishment, which tried to influence the new movements to remain non-revolutionary, with mixed success.

Parallel Developments. At the same time, parallel developments occurred among the Shīᶜīs [*see* NCE 13:176], who were a majority only in Iran, Iraq, and Bahrain. As elsewhere, the growth of the Muslim trend led to clashes with the rulers, but in Iran this clash resulted most dramatically in the Iranian revolution of 1978-79, which overthrew the rule of the Shah and established the only Islāmic republic presided over by one of the traditional *ᶜulamāʾ*, Imām Khumaynī (1902-1989). Although most of the high-ranking *ᶜulamāʾ* of Iran continued to disapprove of political roles for themselves and their cohorts, the Shīᶜī *ᶜulamāʾ*, unlike their Sunnī [*see* NCE 13:807] counterparts, were able to restore their sole interpretive authority and largely exclude intellectuals like ᶜAlī Sharīᶜatī (1933-77).The Shīᶜī scholars succeeded at this because of the higher status they had with their followers compared to that of the Sunnī *ᶜulamāʾ*, their greater financial resources, their cultivation of philosophical learning, and their willingness to assimilate modern knowledge and European discourses. Their dominance of Iran's government from 1979 was also a factor. The Iranian revolution heralded portentous developments inside Shīᶜīsm that were quite unprecedented. These included Imām Khumaynī's doctrine of the necessity of the rule of a religious scholar (*wilāyat al-faqīh*), which was put into effect in the government in Iran, and the restoration of Friday congregational worship.

While no political movement of the Sunnī religious trend has come to power, the function of religion in opposing the extension of state authority was manifest everywhere by the 1990s. Far from being backward-looking medievalist trends, the Muslim movements of the late twentieth century expressed a variety of opinions that were largely informed by the Muslim encounter with modern education and often expressed an alienation similar to that encountered in the western world. Though largely excluded from public exposition in the West itself, the possibility that Muslim discourses would widen their audience and adherents into the twenty-first century remained likely.

See also ISLAM 16:227; ISLAMIC ART 7:684; ISLAMIC/ROMAN CATHOLIC DIALOGUE 17:300; ISLAMIC TRADITIONS (HADITH) 7:689; MOHAMMED 9:1000.

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[K. Y. BLANKINSHIP]

N

NATIONAL CATHOLIC CONFERENCE OF AIRPORT CHAPLAINS (NCCAC)

The pastoral care of travelers has been a traditional concern of the Catholic Church. A modern expression of this concern is airport chaplaincy or the Civil Aviation Apostolate. In the words of the Vatican II decree *Christus Dominus*, the apostolate is for all the faithful in the world of aviation who "cannot enjoy sufficiently the normal ordinary pastoral care of parish priests or are completely deprived of it" (n. 18). Airport chaplaincy is for the pastoral care of persons who travel and for those who assist them: passengers, airport and airline personnel, visitors, the homeless, and refugees.

The first airport chapel was established in 1950 in Boston at Logan International Airport by Cardinal Cushing. The next year, a similar facility was opened in New York at Idlewild International Airport, now called John F. Kennedy International Airport. By 1994 there were 85 airport chapels in 32 nations.

The Chapel at Chicago O'Hare International Airport

In 1970, the Church responded to the special need of people on the move by establishing the Pontifical Council for the Pastoral Care of Migrant and Itinerant People. Catholic airport chaplains throughout the world are called to Rome every two years for a seminar sponsored by the Council to enhance communication and to set policies and directives for Catholic airport chaplaincy.

In 1986, the Catholic airport chaplains of the United States, the largest group of airport chaplains in the world, established the National Catholic Conference of Airport Chaplains (NCCAC). It is affiliated with the Bishop's Committee on Migration of the National Conference of Catholic Bishops. The mission of the NCCAC is "to be a spiritual and theological source whose purpose is to teach and witness to the word of God and to serve His people by fostering their growth and renewal through prayer, study, and Catholic service for airport personnel and travelers" (NCCAC Constitution). One of the member chaplaincies hosts its annual meeting.

Pastoral services, ranging from full parish activities to a simple ministry of presence, are offered at most large airports in the United States. Each chaplaincy is different because of limitations of space, funding, and availability of qualified personnel. Where possible, opportunities for sharing the sacramental life of the Church are provided by the celebration of the Eucharist, reconciliation, anointing of the sick, baptism, and marriage. In some places, qualified counseling, interfaith outreach, and pastoral assistance in times of disaster are provided. These services are available to everyone who uses or works in airports.

A list of Catholic airport chapels and chaplaincies throughout the United States is available from The Office of the President, The National Catholic Conference of Airport Chaplains, Chicago O'Hare International Airport, P.O. Box 66353, Chicago, Illinois 60666.

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[J. A. JAMNICKY]

NATIONAL CONFERENCE OF CATECHETICAL LEADERSHIP

The National Conference of Catechetical Leadership (NCCL), which has as its mission to enrich and strengthen the ministry of catechesis in the United States, traces its roots to 1934 when diocesan directors of the Confraternity of Christian Doctrine (CCD) were first convened by Bishop Edwin O'Hara of Great Falls, Montana. The directors successfully petitioned the bishops to establish both an episcopal committee and a national center for the Confraternity of Christian Doctrine. The episcopal committee was formed in November of that same year, and the national center was established in 1935. In 1936, the directors began to meet annually under the aegis of the National Center.

When the directors gathered in New Orleans for their thirtieth annual meeting in April 1966, they decided to form their own organization, independent of the National Center. Episcopal approval for the move was sought and given in September of that year by the Bishops' Committee for CCD meeting in Pittsburgh for the Twelfth National Catechetical Congress. The National Conference of Diocesan Directors of Religious Education/CCD (NCDD) was formally launched in January 1967. NCDD was organized around the ecclesiastical provinces in the United States with the board of directors consisting of elected officers and a representative from each province.

In 1991, the organization changed its bylaws, structure, and governance to widen its membership and to facilitate decision-making and governance processes. In addition to diocesan directors and their staffs, membership was expanded to include academicians, parish directors of religious education, publishers, and affiliated organizations.

Governance of the NCCL is exercised primarily through two bodies: a Representative Council and a Board of Directors. The Representative Council includes representation from the ecclesiastical provinces and the various membership constituencies. The Council's basic functions are to elect the board of directors, entertain matters affecting the state and direction of religious education/catechesis, and to articulate the values of the Conference. The smaller board of directors supervises, regulates, and directs the affairs of the Conference. Both bodies meet in the fall and spring. The officers of the Conference are elected by the general membership.

The Conference publishes a journal, *Catechetical Leadership*, five times a year and quarterly *Update* reports. The Conference holds *ex officio* status on the Bishops' Subcommittee on Catechesis and their Committee on Education. The national offices are located in Washington, DC.

[N. A. PARENT]

NEOCATECHUMENAL WAY

The Neocatechumenal Way, or in popular parlance, the Neocatechumenate, is a loosely organized Catholic renewal and catechetical apostolate founded in 1964 in the Palomeras slums of Madrid by Kiko Argüello, an artist and musician. It grew out of Argüello's religious experience and personal conversion. He continues as a chief catechist of the movement and is currently a consultor to the Pontifical Council on the Laity. From the start, the Neocatechumenate received the approval and support of the bishop of Madrid at the time, Casimiro Morcillo.

In 1974 Pope Paul VI welcomed members of Neocatechumenal communities in a general audience and declared that this "way" after baptism would "renew in today's Christian communities those effects of maturity and deepening that, in the primitive Church, were realized by the period of preparation for baptism." Twenty-five years later, in 1990, Pope John Paul II officially recognized the Neocatechumenal Way as "an itinerary of catholic formation, valid for our society and for our times" and encouraged bishops and priests in the Church to "value and support this work for the new *evangelization." Again in 1994, Pope John Paul II praised the Neocatechumenal Way for showing that "the small community, sustained by the Word of God and by the dominical Eucharist, becomes a place of communion, where the family recovers the sense and the joy of its fundamental mission to transmit both natural and supernatural life."

With the encouragement of Pope Paul VI and Pope John Paul II, the Neocatechumenal Way has spread to dioceses whose bishops welcome it and in parishes whose pastors are committed to it. As of 1990 the Neocatechumenal Way claimed about 200,000 members in eighty-seven countries, organized in 10,000 small communities in 3,000 parishes in 600 dioceses. In the United States, they are represented in the archdioceses of Denver, Newark, and Washington, as well as on the West Coast and Texas.

Explicitly avoiding the appellations "movement" or "association," the Neocatechumenal Way is a self-styled program or apostolate of Christian formation. With its stress on exclusive fellowship, intense personal commitment, simplicity of life, communal sharing, and apostolic zeal, the Neocatechumenal Way takes its inspiration from the structure and ethos of the first Christian communities who were known as adherents of "the Way." The program seeks to recover and replicate the early Christian catechumenal pattern of kerygma, conversion, and liturgy as a phased or progressive formation of new Christians: the announcement of salvation that calls for moral decision and thus changes the lives of its hearers and is sealed by participation in the sacramental life of the Church. Proponents of the Neocatechumenal program offer it to Christians who are already baptized but who lack adequate formation in the faith and are thus "quasi-catechumens." It appeals to committed Catholics who want to deepen their faith and to fallen-away Catholics who want to rediscover it.

Service to Local Church. Although the Neocatechumenate is fundamentally a lay movement, the commitment and leadership of the diocesan bishop and the local pastors are crucial to its organization and activities. The founders and leaders of the Neocatechumenate stress its role as a service to the local church. The Eucharist, celebrated by the pastor with great reverence in homes or in small groups, is the anchor of the Neocatechumenal Way. Participants in the seven-year long formation program are called "catechumens" in order to signal the fact that even the baptized person may not yet have attained a sufficient level of conversion and knowledge in the life of the faith. While continuing to live at home, catechumens participate in this formation as members of communities of fifteen to thirty members who meet at least twice a week for catechesis and to celebrate the Eucharist. Day-long meetings are held monthly, as well as occasional social gatherings and regular "scrutinies" and liturgies to mark the transition to a new stage of formation. Eventually, some members become "itinerants" and move on in order to establish Neocatechumenal communities elsewhere.

Another important aspect of the Neocatechumenate is its dedication to the cultivation of religious and priestly vocations and to the foundation of "missionary seminaries" with formation programs patterned on the principles of the Neocatechumenal Way. The best known of these seminaries is the Redemptoris Mater in Rome. Others have been founded in Madrid, Warsaw, Bangalore, Newark, Medellín, Bogotá, Callao (Peru), and Takamatsu (Japan). The seminaries are distinguished by their combination of Christian initiation and formation for the presbyterate. More than 1,500 young people in the first half of 1990 have expressed vocations.

In 1990 Pope John Paul II assigned to Bishop Paul Josef Cordes, vice-president of the Pontifical Council for the Laity, responsibility *ad personam* for the apostolate of the Neocatechumenal Communities.

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[J. A. DI NOIA]

NEW AGE MOVEMENT

The New Age (NA) Movement is a variegated cultural phenomenon. In its broadest sense, the term refers to a configuration of Eastern and Western esoteric psychologies, philosophies, and religious traditions that have been brought into convergence with new paradigms in science and modern psychology. The New Age Movement has links with the Eastern and Western occult and mystical/metaphysical traditions. In the United States, the movement is the inheritor of the Aquarian "new religious consciousness" of the 1960s and 1970s.

New Age cultural referents include health food stores, parapsychology research organizations, psychic development groups; interest in reincarnation, astrology, witchcraft, tarot cards, the I Ching, out-of-body experience, channeling, and in the "healing powers" of crystals and pyramids; "transformational" techniques ranging from meditation to martial arts; alternative or "holistic" medicine, body therapies, and a melange of other "consciousness raising" techniques.

While there is no hard-line NA gospel *per se*, nor unanimity of NA beliefs, the conviction that humanity is on the threshold of a radical spiritual transformation is a central motif. New Age thinking also embraces eclectic and syncretistic healing strategies and spiritual disciplines, reasserts various forms of supernaturalism and sacramentalism, and promotes the full realization of human potential. Themes of "transformation," "consciousness raising," "self realization," "higher self," the "god within," and "global unity" are standard NA parlance. New Age thinking also animates elements of the contemporary environmental movement, notably in relation to eco-feminism and creation theology.

Growth of the Movement. The spread of NA thinking into many structures of modern society has been propagated through movement literature and through a multitude of seminars and training programs focused on human potential and self improvement. Various teachers, empowerment practitioners, and assorted shamans have facilitated such programs. These include cultural celebrities as diverse as Baba Ram Dass (Richard Alpert), a former professor of psychology at Harvard; the actress Shirley MacLaine; and David Spangler, formerly a co-director of a Scottish community at Findhorn and author of *Revelation, The Birth of a New Age* (1976). New Age perspectives have also been popularized by Marilyn Ferguson's book, *The Aquarian Conspiracy: Personal and Social Transformation in the 1980s*, an impassioned discussion of the need to create a new society based on a "turnabout in consciousness" and a vastly enlarged concept of human potential.

Cultural historians have emphasized the continuity between current NA ideas and earlier American interest in metaphysical, occult, and non-Western spiritual traditions (viz., Transcendentalism, Spiritualism, Theosophy, New Thought). They have also pointed to NA affinities with the long-standing American utopian tradition and the quintessential American dream of transcending one's background by reinventing one's self.

Social and behavioral science perspectives link the appeal of the NA to the cultural crisis of post-1950s American society. From this perspective, the NA is a cultural response to the weakening of structures and institutions that integrate society. The contradictions of late capitalism's commodity culture and the spiritual poverty of the technocratic state, characterized by massive bureaucracy, depersonalization, aesthetic sterility, and the dominance of instrumental rationality compounded this crisis. Other factors facilitating the spread of NA thinking include the decline of mainline religions, the expansion of comparative religion courses, the increase in Asian immigration, and mass marketing techniques by NA spiritual entrepreneurs. The high media visibility of Hollywood celebrities promoting NA concepts and theories also contributed to the cultural visibility of the movement.

During the last three decades, a large part of the recruiting ground for religious and spiritual experiment has been among the relatively privileged and social elites. In this context, the spread of the NA Movement is attributable, in part, to structural characteristics of demographic and generational shifts associated with an emerging cohort of "baby boomers" whose affluence and greater discretionary time have freed them for diverse spiritual and cultural pursuits.

Criticism of the Movement. Criticism of NA therapies and philosophies comes from two main sources: left-leaning cultural critics and academics and conservative Christians. Cultural critics and academics censure the movement for its assault on the heritage of the Enlightenment and for sowing doubt about the trustworthiness of rational thought. Accordingly, NA devotees promote alchemist-like spirituality, superstition, pseudoscience, incipient totalitarianism, a dangerous ahistoricism, and, in some cases, outright fraud.

Cultural critics also asserted that exotic NA interests such as crystal gazing and "harmonic convergence" are contrived, artificial phenomena that actually point to the inconsequentialness of spiritual matters in modern society. From a psychological perspective, some NA devotees manifest narcissistic and obsessive self-fixation traits that mirror the powerlessness, alienation, and atomistic individualism endemic in society. New Age "higher consciousness" is, therefore, little more than a misguided initiative to rescue the modern American "minimal self." In addition, NA practioneers have been accused of mimicking liberalism's idioms of globalism, cooperation, and tolerance. However, because some currents in the movement reject or minimize reformist political struggle, they implicitly promote apolitical escapism and reinforce the status quo.

The most aggressive assault on NA thinking comes from fundamentalist and conservative Christians who link NA spiritual effervescence with exotic "cults," with secular humanism, and with the emergence of a "false" and "one world" religion. "Bible believing" Christians denounce NA apologists for distorting and/or rejecting the Bible's message of sin and salvation, for promoting the "occult" and "demonic," and for contaminating the Christian tradition with false spiritual ideas. The New Age Movement is construed as the shadow of the anti-Christ and another cultural barometer of the apostate age.

More moderate Christian critics point to the latent gnosticism in much NA thought and to the movement's promotion of magic-like ritualization and its cooptation of traditional religious symbolism. These critics have also reproached the NA Movement for failing to address the reality of evil (or for viewing social and structural oppression as merely a state of mind), for failing to link "self-realization" with moral guidance, and for extolling forms of self-exploration that too readily degenerate into self-promotion. In addition, both secular and religious critics criticize certain NA currents for amoralism, for the degradation and blatant commercialization of piety, and for the tendency to reduce religion to psychology.

The spread of New Age thinking has also been interpreted in more positive ways. First, the phenomenon shows that people do not respond to new social and cultural problems by abandoning religion as much as by developing new religious innovations and orientations on the ruins of the old. What is "new" about much NA thinking is not the content, *per se*, but the unexpected spread of such ideas in the face of assumptions regarding the alleged inexorable triumph of secularization.

Second, the NA Movement points to the continuing problem of the bifurcation of religious and scientific orientations that has long afflicted Western civilization. In response to this situation, people often compartmentalize their meaning systems. The privatization of religion is one aspect of this; the idolatry of technique another. New Age thinking with its call for "holistic" and "integrated" living is both symptomatic of this cultural problem and a creative and contemporary response to it.

Third, while the spread of NA theories and practices can be seen as an indictment of organized religion's failure to respond in creative and dynamic ways to new cultural trends, the movement has also stimulated a renewed interest in mysticism, meditation, and spiritual renewal within the Christian tradition. New Age ideals have also converged with a new stress on eclectic approaches to spirituality surfacing in many mainline churches.

The most positive aspects of NA ideals are those that encourage consensus decision making, integrated living, the emphasis on freedom for positive growth, creative action, and the call for human solidarity. Certain NA motifs are also highly relevant to many aspects of the emerging ecological ethos and for the need for a new cosmology relevant to environmental concerns.

In its overall composition and visibility, the NA Movement gives expression to the dynamic and ongoing realignment of religion and culture. In reference to the Christian tradition, the NA Movement provides another opportunity for both spiritual revitalization within the tradition and for a new and creative discernment of the vibrant relationship between the Gospel and culture.

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[W. D. DINGES]

NEW ZEALAND, THE CHURCH IN

The history of the Catholic Church in New Zealand began with the appointment of Bishop Jean Pompallier as apostolic vicar of West Oceania in 1836 (10:406). In the succeeding century and a half the Church has known steady if unspectacular growth. The Census (1993 Yearbook) puts the number of Catholics in New Zealand at 498,612, about 15% of the general population. The Catholic Church is the only mainline church to record an increase (.4%) in membership since the 1986 census. The Anglican (Episcopalian) Church represents 22.1% of the population (down 7.6% compared to the 1986 census), Presbyterians 16.3% (down 8%), and Methodists 4.2% (down 9.5%). According to the *Annuario Pontificio* (1994), there are 355 diocesan priests and 233 religious priests, 442 brothers, and 1,285 sisters in the six dioceses of New Zealand. There are 251 parishes staffed by priests and 242 educational institutions.

In 1968 Rome established an Apostolic Pro-Nunciature, separate from Australia. The pro-nuncio, residing in Wellington, includes in his territory New Zealand and the Pacific Islands. In the following year (1969) Archbishop McKeefry of Wellington was created a cardinal, and his two successors, Cardinal Delargey and Cardinal Williams, have also both been so honored.

In 1980, the dioceses of Hamilton (carved off the southern portion of Auckland Diocese) and Palmerston North (carved off the northern portion of Wellington Archdiocese) were established, thus creating six dioceses in the country. When New Zealand acquired Tokelau as an overseas territory, these Pacific islands were placed under the Archdiocese of Wellington, but recently they were made a mission *sui juris*.

Vatican II. The years after the Second Vatican Council have been a time of change for the Church in New Zealand. The bishops moved with deliberate speed in implementing the Council's decrees. On the whole clergy and laity were open to the changes effected by Vatican II and greeted them with enthusiasm. The laity, taking seriously the teaching that they are part of the "priestly people" of God, have entered willingly and faithfully into parish councils, diocesan commissions for Justice and Peace, and other similar bodies.

The participation of laity in programs of adult formation, including those of the National Centre for Religious Studies set up by the bishops, has been conspicuous. Moreover, the bulk of teaching in Catholic schools and of the active work done for thousands by Catholic Social services, strong local St. Vincent de Paul Societies, and many other social support groups, has been shouldered by lay people. A wide undercurrent of Marian and *charismatic movements, sometimes shared by community living, and a great increase of directed retreats, suggest a spiritual side to what might otherwise degenerate into mere activism.

On the other hand, there is a minority that claims the people have lost a depth of devotion in the years since Vatican II. They cite a decrease in Sunday Mass attendance, the lack of regular devotions such as the rosary and Benediction of the Blessed Sacrament, the increased number of mixed marriages and irregular unions, and the growing indifferentism of the New Zealand population in general. Some who fear the loss of Catholicism as they once knew it join local chapters of CATHOLICS UNITED FOR THE FAITH (CUF) (17:97). Others have joined the St. Pius X Society and are served by priests of that society [*see* LEFEBVRE, MARCEL]

Clergy and Religious. Some changes in the approach to pastoral ministry can be attributed to directives of the Second Vatican Council, but others must be attributed to the decrease in number of priests and religious. With fewer, more elderly clergy and the pace of modern living, the older methods of house-to-house visitation and personal knowledge of parishioners have been strained, especially in urban areas. In 1994 there were only three quarters of the number of clergy of thirty years earlier. Significantly the average age has risen by almost the same number of years. Priests under forty are now few and priests under fifty a significant minority.

A growing sense of priests' personal rights and desire to be involved in church policy found early expression in the formation of a National Association of Priests. Later these needs were met by the participation of priests in Priests' Councils.

Vocations to the priesthood have fallen off to a great degree, and the National Seminary at Mosgiel in 1994 had about thirty students. The other, older major seminary of the Society of Mary at Greenmeadows closed down immediately after its centenary (1990). It then moved to Auckland, where it became part of a greater consortium within Auckland University of an already existing Catholic Institute of Theology (largely lay students), Anglicans, Methodists, and Baptists. In the same way Holy Cross College Mosgiel has responded to the growing desire by Catholic lay people to study theology, allowing them to lectures, but not to residency within the College. It has also allied itself with Knox College, the Presbyterian ministerial training college in Dunedin, and the two colleges constitute the theology faculty of the University of

Otago (Dunedin), granting degrees. This has also enhanced ecumenical relations. One diocese (Christchurch) has a pre-seminary house, though other dioceses also prepare young men to adjust better to the transition from life outside to the seminary.

Religious men and women share the problems of old age and scarcity of vocations with the general clergy. Age and the integration of schools (see below) have removed many of them from the classroom, and many have turned to ministry as pastoral assistants in parishes, counselors, youth directors, educational officers in diocesan offices for young people not in Catholic schools, visitors of the sick and many other apostolates. Several Catholic hospitals have closed down, but with the number of ageing religious and an increase in the older age group in New Zealand's population, the involvement of the religious in rest homes for the elderly is a fruitful and needed apostolate. A number have followed their prophetic bent by involvement in women's movements, peace and justice issues, and the consciousness raising for the Maori people mentioned below. The University apostolate is often staffed by religious, and more have felt the need to pursue theological studies at home or abroad, extending these to spiritual and psychological counseling and other behavioral sciences.

The religious staff the retreat houses still popular among all sections of clergy, religious, and laity. There is a broadly based hunger for spirituality, although the contemplative communities of Cistercian monks and Carmelite nuns do not reflect this in their intake of vocations. They have about the same number of communities as thirty years ago.

Overseas Apostolate. More than three hundred New Zealand missionaries, clergy, religious, and lay people, are abroad helping in evangelization, a generous representation of a population of less than half a million Catholics. Lay missionaries are prepared for ministry by the Catholic Overseas Volunteer Service (COVS) that recruits and trains, though in a limited way, missionaries for overseas. While most of these religious, priest, and lay missionaries are concentrated in the Pacific, a large number are working in Asia, the Americas, and Africa, as well as helping to staff mother houses and training centers in Europe.

Catholic Schools. The Labour Government convened a State Aid Conference in 1973 that recommended the integration of Catholic Schools into the national system of education. The Integration Act became law on 10 October 1975. It committed the State to full funding of staff salaries, equipment, general running costs, and maintenance. The proprietors, under the protection of the Act, continue to enjoy complete autonomy of ownership with the right to control and run the schools according to their "special character." The Act also amended with little debate the secular intentions built into the 1877 Act permitting extended religious instruction in state schools.

Subsequently, much effort has been put into managing the massive debts contracted to bring the schools up to a high maintenance standard demanded by the state before admission to integration. There has also been a need to provide the lay teachers, now the majority, with formation in theology and spirituality in order to preserve the special character of Catholic schools.

Maori Issues. The original people of New Zealand are the Maori who describe themselves as *tangata whenua* or "the people of the land." A national resurgence within Maoridom dating back to the beginning of the century received new impetus after World War II, especially as the Maori became more urbanized and educated. The Maori had suffered many injustices since the Treaty of Waitangi (1840), but more attention has been focused on a reinterpretation of that same treaty to right legal wrongs, especially land and fisheries dispossession. With the second largest following among Maori people (20%), the Catholic Church has been to the forefront of this movement through episcopal statements and peace and justice commissions, as well as other supports in conjunction with the other churches.

Internally, the Church has tried to make Maori feel a coequality with *pakeha,* or "white," New Zealanders, thus moving toward a bicultural identity. The New Zealand bishops encouraged the strong move among Maori people to have a Maori bishop. At first they hoped to match the Anglican Maori bishop of Aotearoa who has all Anglican Maoris in New Zealand under his jurisdiction, whatever their dioceses. After much discussion, Rome preferred to appoint a Maori as auxiliary bishop in the existing diocese of Hamilton. Takuira Mariu of the Society of Mary was appointed the first Maori bishop in 1988. The bishops also set up a national Maori *runanga*, or "council," with representatives of Maori lay, religious, and clergy. The council supports and advises the New Zealand Catholic Bishops' Conference on all matters relating to the pastoral care of Maori people. Both moves have proved effective.

Immigration. Besides the indigenous Maori people, new immigrants have added much to the New Zealand Catholic identity. Many immigrants after World War II were European Catholics. In the last two decades, the influx of Pacific Islanders, especially from Samoa, has created the need for special chaplaincies similar to those required for other ethnic groups after World War II.

Social Justice Issues. Another national concern has been the social revolution that has occurred in New Zealand in the last decade or so. The country was once noted as one of the social laboratories of the world, but has had to scale down economically. The two main political parties, when in government, have been restructuring the economy and social system since 1984, but their efforts have led to a pool of unemployment around 9% and a reduction of state pensions. This has created a greater disparity between rich and poor than any time since the 1930s. The bishops, with the leaders of other churches, addressed the questions arising from the situation in a notable Statement of Intent (1993), which asks questions of present national economic and social policy. Practically, the Church has tried to alleviate the misery and hunger of many through social agencies and parish foodbanks built up by parishioners on Sundays. The bishops are advised by their national Justice and Peace Commission, and Caritas Aotearoa (New Zealand).

Ecumenism. Ecumenism in New Zealand has flourished more at the grass roots level than at the level of theological discussion. The Catholic Church did not join the National Council of Churches that was formed after World War II. After Vatican II it entered theological dialogue with the NCC and worked with it on the Interchurch Commission for Immigration and Refugee Resettlement (ICCI) and the Ecumenical Secretariat on Development (ESOD). From these flowed ecumenical endeavors, often in industrial, prison, and other chaplaincies. The Catholic Church was a founding member of the new Conference of Churches of Aotearoa-New Zealand in 1987. The Catholic Church in New Zealand has bilateral dialogues with the Anglican, Presbyterian, and Methodist churches, and the bishops meet annually with the Anglican bishops.

The Media and the Arts. New Zealand has always had strong Catholic periodicals. The *Tablet*, a weekly founded in 1873, flourished under the editorship of John Kennedy (d. 1994), a conservative journalist with a national reputation. The *Zealandia,* a weekly for many years, is now a monthly under the name of *New Zealandia*, having E. R. Simmons as one of its editors. *The Marist Messenger,* which caters especially to Marian and general devotion, also has a wide readership. Most of the dioceses have a free newspaper issued several times a year, published for local congregations.

The Church has always had prominent people in the Arts and literary world of New Zealand. The most outstanding in recent years was John K. Baxter (d. 1972), a convert to the Catholic Church. His poetry and prose commanded national attention and introduced the New Zealand public to Catholic thinking and spirituality. Dan Davin, a noted novelist, wrote much from the perspective of his early Catholic days in Southland. Historians like Claudia Orange whose monumental work on the Treaty of Waitangi gained national respect and who is currently Editor of the New Zealand Dictionary of Biography, and Michael King, have added luster to their Catholic education. Many more names could be added, such as Joy Cowley, a convert, whose writing and poems have gained national prominence. In another area, the late Dame Sister Mary Leo, a great music teacher, had among her pupils two international divas, Dames Kiri Te Kanawa and Malvina Major.

For a brief time in 1986, Pope John Paul II dominated all forms of the media. The principal theme of his two-day visit 22-23 November was peace, but at each of the three stopovers there was a distinctive ceremony. In Auckland the pope received the traditional Maori welcome; in Wellington he joined in a communal anointing of the sick; and in Christchurch he participated in an ecumenical service. John Paul II departed, leaving behind the image of a man and a Church irreversibly committed to the cause of peace and the unity of Christians.

See also NEW ZEALAND 10:406; NEW ZEALAND LITERATURE 10:408.

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[J. BROADBENT]

NUGENT, GREGORY

Christian Brother (FSC); b. Troy, NY, 17 October 1911; d. Washington, DC, 20 June 1992. Baptized John Woods Nugent, he joined the Brothers of the Christian Schools (known in the United States as De La Salle Christian Brothers) in 1930, from which time he was known as Brother Gregory. He earned the bachelor's degree at the Catholic University of America in 1934 and a Ph.D. in German literature at New York University in 1945.

Brother Gregory spent twenty-nine years at Manhattan College, beginning as professor of German, rising through the ranks and eventually becoming president in 1962. As president he skillfully gained state support without compromising the College's self-image as a Catholic institution.

In 1968 Brother Gregory accepted membership on the Board of Trustees of the Catholic University of America and served for years as chairman of the Academic Affairs Committee. After completing his terms as president of Manhattan College in (1975), Brother Gregory became special assistant to President Clarence Walton at Catholic University. Until his death in 1992, Gregory served as assistant to the two succeeding presidents, Edward Pellegrino and William Byron, SJ. During his long career in academe he was awarded seven honorary degrees. His distinctive style was best described in the citation read when, in 1991, he received an honorary degree from his alma mater: "extraordinary leadership, exercised quietly and effectively in a life uniting the highest ideals of academic professionalism and Christian discipleship."

As a tribute to his service to Catholic University, the executive office building was renamed Nugent Hall in 1991.

[J. S. SULLIVAN]

O

O'BRIEN, THOMAS C.

Editor, translator, liturgical scholar, teacher; b. Providence, RI, 14 October 1923; d. Chambersburg, PA, 18 June 1991. Thomas O'Brien joined the St. Joseph Province of the Order of Preachers (Dominicans) while at Providence College. After ordination as a priest in 1950, he completed doctorates in philosophy and theology at the Collegio Angelico (University of St. Thomas Aquinas) in Rome and became a recognized authority on the writings of St. Thomas Aquinas. In 1966 he left the Dominicans and the following year married Florence Gaudet.

O'Brien taught for a number of years at the Dominican House of Studies in Washington, DC. Among his writings on St. Thomas that appeared during this time was his study *Metaphysics and the Existence of God* (Thomist Press 1960). It was also during this time that he joined the team of scholars working under the general editorship of the English Dominican, Thomas Gilby, to prepare the renowned English-Latin critical edition of the *Summa Theologiae*. O'Brien was responsible for six of the sixty volumes, including the index.

From 1966 to 1970 he worked on the editorial staff of Corpus Instrumentorum Publications in Washington, DC, and from 1970 to 1975 he taught at the Hartford Seminary Foundation in Connecticut. While at Corpus, his projects included the *Corpus Dictionary of Western Churches* (1970), of which he was general editor. He also completed the editing of the *Encyclopedic Dictionary of Religion* (3 vols., 1979).

Returning to Washington in 1977, O'Brien served as executive editor of volume seventeen of the *New Catholic Encyclopedia*, a thematic and comprehensive account of how the Church had changed as a result of Vatican Council II. Among his own entries in this volume, that on Thomas Gilby [*see* NCE 17:242], by then deceased, is a model of the kind of professional concision, personal affection, and loyalty that was the man at his very best.

From 1979 until his death in 1991 he served as an editor, researcher, and translator on the staff of the INTERNATIONAL COMMISSION ON ENGLISH IN THE LITURGY (ICEL) (17:294). During this time he was editor and translator of the *Documents on the Liturgy: Conciliar, Papal, and Curial Texts, 1963-1979*. Before his death he had been working on a second volume covering the years 1980 to 1988. He was a major contributor to the liturgical texts produced by ICEL throughout the 1980s, particularly the *Order of Christian Funerals* (1985), the *Rite of Christian Initiation of Adults* (1986), and the *Book of Blessings* (1987).

Thomas O'Brien's principal and enduring work was as research specialist on the Latin texts of the *Missale Romanum* of Paul VI. His research was an essential part of ICEL's project to revise its 1973 edition of the Missal. From this research he compiled "A Lexicon of Terms in the *Missale Romanum*," with more than 500 entries. This work was for the use of ICEL's translators and has continued after his death to serve those working on the revision of the Missal (expected to be published in the late 1990s). It will undoubtedly be of great use to future chroniclers of the liturgical reform.

[J. M. SCHELLMAN]

OESTERREICHER, JOHN M.

Pioneer in Catholic-Jewish relations, author, editor; b. Stadt-Liebau, Moravia, 2 February 1904; d. New Jersey, 18 April 1993. Oesterreicher's parents, both Jewish, died in the Holocaust, as did the priest who baptized him in 1924. Oesterreicher was ordained a priest in 1927 and was named professor of Religion by the University of Vienna in 1935. From 1934 to 1938, he edited a Catholic journal, *Die Erfuellung* ("Fulfillment"), the purpose of which was to denounce Nazi persecution of Jews. When the Germans entered Vienna, Oesterreicher was interrogated by the Gestapo. He fled in April 1939, reaching Paris that September. There, he published *Racisme, Antisémitisme, Antichristianisme* (Paris 1939; New York 1943) and made weekly anti-Nazi radio broadcasts. He fled again in June 1940 across the border into Spain, and eventually arrived in the United States on the SS *Exeter* on 12 November 1940.

Monsignor John M. Oesterreicher (Catholic News Service photo)

Along with parish work for the Archdiocese of New York, Oesterreicher taught at Manhattanville College from 1944 to 1953. Chief among his articles from that period is a study of the Good Friday prayer, "*Pro perfidis Judaeis*" [*ThSt* 8 (1947): 85-101], in which he suggested that the term *perfidis* be translated as "unbelieving" rather than the pejorative "perfidious." In 1948, the Sacred Congregation of Rites, under the signature of Pope Pius XII, mandated this change in translation [*ActApS* 40:342]. In 1955 the same Congregation restored the rite of *flectamus genua* (kneeling) to the intercession for the Jewish people [*ActApS* 47:838-47], another change for which Oesterreicher had argued. In 1959, Pope John XXIII eliminated the term *perfidis* from the Good Friday prayer; following the Second Vatican Council, the prayer was completely revised.

Oesterreicher's book, *Walls are Crumbling: Seven Jewish Philosophers Discover Christ* (New York and London 1952) was translated into Dutch (Haarlem 1954), French (Paris 1955), Spanish (Madrid 1961), and Japanese (1969).

On the feast of the Annunciation, 25 March 1953, Oesterreicher signed an agreement with Seton Hall University to establish an Institute of Judeo-Christian Studies, the first such at a major Catholic institution of higher learning. Five "yearbooks" of the Institute, entitled *The Bridge* (New York 1955; 1956; 1958; 1962; 1970), chronicled Jewish-Christian relations before and after the Second Vatican Council.

In 1960, with fourteen other priests, Oesterreicher presented a petition to Augustin Cardinal Bea that the Second Vatican Council consider reconciliation with the Jewish people. In February 1961, he was appointed to the Subcommission for Jewish Questions, which drafted the text of what would become the Conciliar Declaration *Nostra Aetate*, "On the Church's Relationship to Non-Christian Religions" (28 October 1965). His "Introduction and Commentary" to the text in H. Vorgrimler, ed., *Commentary on the Documents of Vatican II* (New York 1969, vol. 3) is considered definitive.

Oesterreicher's prolific writings to 1978 are listed in the *festschrift* in his honor [A. Finkel and L. Frizzell, eds., *Standing Before God: Studies on Prayer in Scriptures and Tradition* (New York 1981) 393-399] and updated to 1993 in *Experiences and Expectations: The Fortieth Anniversary of the Institute of Judeo-Christian Studies* (Seton Hall 1993). Major works since then include: *Martin Buber and the Christian Way* (New York 1986), *The New Encounter Between Christians and Jews* (New York 1986), and *God at Auschwitz?* (Seton Hall 1993). He served for over two decades as advisor to the U.S. Bishops' Secretariat for Ecumenical and Interreligious Affairs. He died on *Yom ha-Shoah* 5753, Holocaust Remembrance Day.

See also JEWISH-ROMAN CATHOLIC RELATIONS 17:303; JEWISH-CHRISTIAN RELATIONS 18:215.

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[E. J. FISHER]

ONG, WALTER J.

Renaissance scholar, cultural historian, literary critic; b. Kansas City, Missouri, 30 November 1912; son of Walter and Blanche (Mense) Ong. Walter Ong earned an A.B. at Rockhurst College in 1933 and then worked in commercial positions before entering the Society of Jesus in 1935. He studied philosophy and theology at St. Louis University (S.T.L., 1948), and did graduate studies in English under the tutelage of Marshall McLuhan at St. Louis University (M.A., 1941) and Harvard University (Ph.D., 1955), where his dissertation mentor was Perry Miller, the great scholar of New England Puritanism. He taught English and French at Regis College, Denver, CO, 1941-43. He was ordained a priest in 1946. Currently emeritus professor of English, the Humanities and Psychiatry at St. Louis University, Ong is one of those seminal thinkers who refuses to stay put in one field. He is a student of oral cultures and of how innovations in communications technology restructure human consciousness.

Studies in Oral and Literate Culture. Ong first established his academic reputation in 1958 when he published a two-volume study of Peter Ramus (1515-72), a Renaissance humanist, logician, educational reformer, and pivotal figure in Western intellectual history [*see* NCE 12:72-78]. With the aid of the new linear print technology of his time, Ong showed, Ramus devised a new method of expository writing that would come to dominate Western intellectual life in the following centuries, reaching its apogee in the age of Enlightenment "reason," and signaling the decay and near death of the highly contentious, adversarial but "open" approach to the truth once evident in medieval oral disputation and ancient Socratic dialogue. Ramus provided the model of the solitary, monological thinker—the "book worm" no longer close to the domain of oral exchange—who showed how to dissect virtually any subject matter in so exhaustive a way as to banish ambiguity and silence all counter-argument. In short, Ramus blazed a trail to what lead type now made possible: the illusion of the "perfect textbook"—something that violated Ong's own "open system" principle that in living speech we always say more than we mean, and mean more than we can say—and so a comeback is always possible.

In ensuing years, Ong explored the sweeping ramifications of the contrast between oral and literate cultures by drawing on the work of Mircea Eliade (18:136) on sacred space and time, of Albert B. Lord on oral epic, and of Eric Havelock on the oral roots of classic Greek philosophy. In a trilogy of books—*The Presence of the Word* (1967), *Rhetoric, Romance, and Technology* (1971), and *Interfaces of the Word* (1977)—he traced the impact of writing, print, and electronic media on human character and behavior, open and closed ways of thinking, hierarchical and democratic social structures, and the history of consciousness (notably religious consciousness). Literacy made science and the great introspective world religions possible, Ong argued. However, the millennia-long shift from the essentially sacred, wrap-around acoustic space of an oral culture to the neutral space of a sight-dominated, literate/typographic culture also led to an eclipse of the sacred (i.e., secularization) and modernity's "dissociated sensibility." *Orality and Literacy: The Technologies of the Word* (1982) summarized these insights and developed their implications for structuralism, deconstruction, reader-response theory, the teaching of reading and writing skills, social studies, biblical studies, and cultural history generally. Ong's theories, expounded in some eighteen books, have been widely influential in secular fields, but are only beginning to be applied by scholars in biblical studies, church history, theology, and ecclesiology.

Verbal combat, Ong long maintained, has played a hugely constructive role in shaping the cognitive worlds of politics, sports, commerce, jurisprudence, academic knowledge, and ecclesiology. In the late 1970s, Ong began to connect this thesis with the sociobiological research of Konrad Lorenz and Edward O. Wilson on male aggression. The result was *Fighting for Life* (1981), a book that rooted the "agonistic" style of masculine face-offs and struggles for dominance in the male's biological insecurity and need to differentiate from the feminine. The book was a major contribution to an understanding of gender relations and current disputes over the role of women in society and the church.

Academic Honors. Walter Ong has lectured widely at American and Canadian universities and abroad, and his books have been translated into many languages, including Japanese and Korean. In the course of his career, he has been a member (and vice-chair) of the National Council on the Humanities (1968-74), served on President Johnson's White House Task Force on Education (1967) and on the Advisory Board of the John Simon Guggenheim Foundation, has been co-chairman of the National Endowment for the Humanities' Committee on Science, Technology and Human Values, chairman of the Board and president of the National Humanities Faculty, and president of the Modern Language Association (1978). He is the recipient of many honors including the French Government's *Chevalier dans l'Ordre des Palmes Académiques.*

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[D. S. TOOLAN]

P

PEDOPHILIA

Pedophilia is defined as ". . . recurrent intense sexual urges and sexually arousing fantasies involving sexual activity with a prepubescent child or children." The diagnostic criteria further specifies that "the person has acted on these urges, or is markedly distressed by them" [*Diagnostic and Statistical Manual*, 3d ed., revised].

In discussing pedophilia, it is important to point out the variance between the legal and psychiatric definitions. Legal definitions usually describe sexual behavior between an adult and someone under the age of eighteen. To identify those with sexual interest in pubertal and mid-adolescents, the term "ephebophile" is frequently used. "Ephebophilia" is the word used to identify the condition. For the purpose of this discussion the term "pedophilia" will be used to include ephebophilia.

Behavior Disorder. The human sexual drive can be thought of as a behavioral vector, featuring direction and intensity. Considering the importance of this drive to species survival, it is surprising how incomplete is the scientific understanding of human sexual behavior. The normative outcome of all the influences that affect psychosexual development is interest in and sexual behavior with members of the opposite sex of approximately the same age. These influences include at a minimum genetic, embryologic, experiential, and cultural factors. For a significant number of individuals the interplay of these factors leads to non-normative sexual interest, excitability, and behavior. One of the more troubling of these developmental distortions is sexual attraction to children, or pedophilia.

Although pedophilia occurs in both sexes it appears to be much more common among males. Clinical experience and research is overwhelmingly more extensive among male pedophiles. In the future, data is likely to emerge clarifying commonalities and differences between male and female child sexual abusers. This discussion will proceed with the stylistic as well as practical assumption that pedophilia is a behavior disorder of males.

Most child molestation occurs in a family context. The terrifying abduction of a child by a stranger and the sexual abuse of that child, often ending in the child's death, is not a typical scenario. Vastly more common is the situation in which a troubled father, overtly or covertly, uses his female or male offspring as a source of sexual gratification. Even in cases of non-familial child sexual abuse the perpetrator is usually known by the child. Moreover, that figure may have some relationship of trust with the youngster that both facilitates intimate contact and adds an extra measure of betrayal to the act of abuse.

If pedophilia is described as sexual interest in and/or sexual behavior with a minor by an adult five or more years older than the child, there is embraced by that definition a very broad range of acts, seduction rituals, and relational contexts in which that interest or behavior occurs. At one end of the spectrum might be an individual who uses advertising pictures of children in underwear as a masturbatory stimulus. No direct contact nor discernible harm is done to the unknown and unknowing imaginary partner. At the other end of the range might be the man who systematically uses a position of trust (teacher, coach, clergy person) to identify vulnerable children, to seduce them with attention and gifts, and ultimately to sodomize them while both framing the act as harmless play and, simultaneously, threatening the child if he discloses "their special secret." All sexual abuse, including pedophilia, necessarily occurs between individuals of unequal power status. The objectifying, aggressive, predatory, and manipulative components of the latter example are quite clear.

Etiology. What turns the direction of an adult's sexual drive toward a child is unknown in any scientifically conclusive sense. Neither is it known what produces the more normative sexual object preference for age appropriate opposite sex partners. J. Money has demonstrated that manipulating the *in utero* hormonal milieu of genetically female sheep can cause them to behave like rams once they reach adulthood. In humans hormonal affects on the fetus undoubtedly affect adult sexuality but exactly how this occurs is unknown. Sometimes infants with ambiguous genitalia are given the wrong gender assignment at birth. If an attempt to rectify this incorrect assignment is made after certain developmental periods have passed the child cannot internalize the change. This illustrates the importance of cultural and experiential factors in forming sexual identity and presumably behavior patterns. It also argues for the existence of "critical periods" in human psychosexual development.

Once sexual object preference has been established it is enduring and highly resistant to change. For example, efforts to change homosexual interests through psychoanalysis, aversive conditioning, or a semi-religious "conversion" effort have not demonstrated any consistent success. Fred Berlin has proposed the analogy of language. Once a given language is learned it can never be completely forgotten. It may fade with disuse or the acquisition of facility with other languages, but the original learning remains, at least in a latent form.

In attempting to understand the deviant sexual object preference of pedophilia, clinicians have introduced a number of distinctions about the way this condition is expressed, such as exclusive/non-exclusive, heterosexual/homosexual, and fixated/regressed.

Some pedophiles experience sexual interest and arousal when exposed to real or imaginary children but not to adults. Such an exclusive pedophile may target a fairly specific type of individual, say twelve years old, slender, dark-skinned, etc. Other pedophiles, the non-exclusive type, may also experience sexual attractions of a non-deviant nature. The pedophilic interest may be in opposite sex or same sex partners.

The fixated pedophile is consistently aware of the erotic appeal of children that match his/her sexual object preference. The regressed pedophile may only register this erotic appeal under certain conditions, such as isolation, times of personal stress and defeat, or when unusually fatigued or perhaps intoxicated. These distinctions have usefulness in delineating sub-groups of the pedophile population for research purposes and they also call for different emphases in treatment.

Although no definitive cause of pedophilia is known, a number of risk factors associated with the illness have been discovered. They include: (1) chromosomal abnormalities; (2) congenital disturbances; (3) history of childhood trauma (physical/emotional abuse, emotional trauma in critical developmental periods such as puberty, a personal history of sexual abuse); (4) early and/or extensive experience of sexual activity; (5) unusual repression of sexual awareness; (6) hormonal abnormalities; (7) brain injury (gross injury or structural anomaly, neuro-psychological deficits including a history of learning disabilities).

None of these risk factors necessarily causes pedophilia, yet one or more of them are commonly found in those with the condition. According to L. Lothstein, "A comprehensive theory of pedophilia must refer to psychological, familial, environmental, social, genetic, hormonal, organic, and biological factors."

Treatment. Even though the etiology of pedophilia is incompletely understood, effective treatment is possible. Few clinicians view the illness as curable in any definitive sense, however. This perspective is analogous to that used in helping diabetics, epileptics, alcoholics, hypertensives, and those with any number of chronic illnesses.

In broad terms any treatment of pedophilia must include two therapeutic goals: reliable interruption of abusive behavior and enhancement of general psychological health, including the remediation of risk factors, or at least the putting into place of compensatory strategies for those risk factors that cannot be healed.

Successful treatment begins with a comprehensive assessment process that addresses all the risk factor dimensions listed above. Such an assessment begins the undermining of denial that is invariably a component of pedophilia. The child sex abuser does not see his molesting behavior in conventional terms. For the most part, pedophiles are not amoral people, and to do things regarded as so heinous by society at large they must perceive their actions in some acceptable way. Expressions of denial might include, for example, "If it isn't vaginal intercourse, it isn't really sexual"; "It wasn't molestation, it was sexual instruction"; "How could it be abuse if he really wanted me to do it?" etc. Denial, the inability to see the thing for what it is, and rationalization, a plausible explanation for the thing denied, must be dealt with to elicit cooperation in the treatment process.

The treatment of pedophilia is usually programmatic. Treatment models include cognitive-behavioral, educational, relapse-prevention, and addiction approaches. Traditional psychodynamic therapy used alone is insufficiently reliable. Group treatment and peer pressure are of great value in working with denial as well as in mitigating the shame and self-loathing that often burdens the child molester. Some treatment programs teach victim empathy in an explicit and focused way. The use of peers and community based support groups provides helpful adult contact. Comfort in age appropriate relationships is often lacking in pedophiles. Remediation in this area, including education and support for new behaviors, is critical.

Inasmuch as pedophilia is a chronic condition, long-term follow-up is essential. New behavior that is easy in a residential treatment setting is more difficult to practice and sustain in the wider world. Some external structure of accountability is necessary until a new way of living becomes internalized and habitual.

Although pedophilia is primarily a distortion of the direction of the sexual drive, behavioral management can be made easier by lessening the intensity of the drive. This can be accomplished through the use of anti-androgen drugs and, in some cases, with anti-depressants of the SSRI class (selective, serotonin, re-uptake inhibitors). Anti-androgens reduce the amount of circulating testosterone in the blood. This reduction is accompanied by a subjective sense of reduced sexual interest and sexual reactivity. The most commonly used anti-androgen is Medroxy-progesterone Acetate (Depo-Provera). It is given in weekly injections and works best when used voluntarily as part of an overall treatment program. When used in moderate doses, side effects are slight and for the most part medically insignificant. If the individual taking the drug is truly committed to recovery, he commonly reports a sense of calmness, freedom, and relief after the second or third weekly dose. For some whose sexual interest has an obsessive, ruminative quality the use of SSRI's is often helpful. These drugs, which are primarily marketed as anti-depressants, may be used with anti-androgens.

Society's Reaction. Child molestation arouses intense feelings of disgust and anger toward the perpetrators of such acts. Calling them corrupt and defining their behavior as criminal does not adequately describe the complexity of this human problem nor does it significantly affect the frequency of its occurrence.

Society's abhorrence of child molestation is reflected in the fact that laws against child sexual abuse are ubiquitous. Specific statutes make numerous distinctions between various proscribed sexual actions between adults and children, but for the most part, such acts are considered felonies. Jail sentences are often substantial, but evidence that incarceration reduces recidivism is lacking. Much of the pioneering work in treating pedophilia has occurred in programs designed for convicted offenders. These programs operate in prisons, as conditions of parole, or, in some enlightened jurisdictions, as alternatives to sentencing. In the last ten years, church-affiliated mental health centers have worked effectively with clergy abusers. Strict reporting laws are another facet of society's reaction to child abuse. It is unfortunate that in some instances these laws have seriously hindered entry into effective treatment.

Public awareness and outrage over child molestation is undoubtedly influenced by cultural, political, and even financial factors, but it is well documented how harmful child sexual abuse is. Depression, addictions of various kinds, relational disturbances, prostitution, and child sexual abuse itself are some of the disturbances found in adults who were sexually abused as children. Given this damage it is easy to understand a punitive, vengeful response to the child molester. On the other hand, the common good is best served when pedophilia is adequately understood and effectively treated.

See also SAINT LUKE INSTITUTE.

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[F. VALCOUR]

PERCY, WALKER

Novelist, essayist; b. Birmingham, Alabama, 28 May 1916; d. Covington, Louisiana, 10 May 1990. After the suicide of his father LeRoy Pratt in 1929 and the death of his mother Martha Susan Phinizy in an automobile accident in 1932, Percy and his two younger brothers were adopted by their father's cousin, William Alexander Percy, the lawyer-planter-poet of Greenville, Mississippi. Percy always respected "Uncle Will" for his noble ideals and romantic appreciation of the arts, but he ultimately rejected the mournful stoicism to which his relative gave classic expression in his memoirs, *Lanterns on the Levee* (1941).

Percy turned away from such a melancholy heritage by pursuing a secular faith in science. He majored in chemistry at the University of North Carolina at Chapel Hill and was graduated from Columbia University's College of Physicians and Surgeons in 1941. Then Percy faced what he called "the cataclysm." He contracted tuberculosis while interning at Bellevue Hospital in 1942 and confronted a spiritual crisis. During a two-year rest cure at Trudeau Sanatorium (which formed the basis of an early, unpublished novel, "The Gramercy Winner"), Percy read his way to better health. He learned from the work of Tolstoy, Dostoyevsky, Kafka, and Mann, but found the most salutary understanding of his own dilemma through discovering the religious philosophy of Soren Kierkegaard. He discovered that science could speak about humanity in the abstract, yet it could say nothing about what it meant to live and die as Walker Percy. In seeking to appreciate that mystery, Percy discontinued his career in medicine, married Mary Bernice Townsend in 1946, converted to Catholicism in 1947, and began writing fiction as well as scholarly articles about language and Southern culture.

Although Percy published a collection of his essays on semiotics (*The Message in the Bottle*, 1975) and a parody of self-help books for an age near semiotic catastrophe (*Lost in the Cosmos*, 1983), he made his most distinctive contribution in his novels about quests to understand the perplexing signs of the spiritual life. Percy's fictional Southerners live out their faith through sharing in the same kind of despair, wandering, discovery, and return to daily work that marked the story of his own religious search. *The Moviegoer* (1961), for which he won the National Book Award, chronicles how Binx Bolling is drawn to stoicism, scientism, and aestheticism before accepting the Catholicism of his mother's family as a way of placing himself in the everyday world. As Percy shifted from such wryly understated comedy to the picaresque adventures of *The Last Gentleman* (1966) and the satiric science fiction of *Love in the Ruins* (1971), he portrayed religious faith as a scandalous alternative to lives and worlds that increasingly seemed on the verge of disaster.

The crisis of modern life exploded in a vitriolic *tour de force*, *Lancelot* (1977). While Percy's knight of the unholy grail tells of how he pursued the mystery of his wife's infidelity, he reveals his own more horrifying faithlessness as a vengeful champion of a morally-purified America. After such a bleak apocalypse, Percy wrote his most joyous novel, *The Second Coming* (1980), in which Will Barrett of *The Last Gentleman* discovers that his romance with Allie Huger may be the unexpected sign of God's presence in his life. Percy looked to the future with greater anxiety in *The Thanatos Syndrome* (1987). As Dr. Tom More of *Love in the Ruins* investigates a mysterious plague, he learns to oppose the scapegoating and social engineering that seek to undermine a semiotic understanding of humanity.

Percy repeatedly maintained that fiction must not preach, yet he viewed his Catholic faith as central to his artistic vision. The Judaeo-Christian understanding of humanity as fallen but engaged in a search deepened his conviction that the novel should focus on people in trouble in particular places, moments, and predicaments. Percy's fiction embodied this faith through its rootedness in the physical world, commitment to historical time, and exploration of spiritual wayfaring. Renouncing the fatalism of the Old South and the naive optimism of the New South, Percy's seekers may come to themselves and to others as they discover how they may finally come to God.

While Percy has been criticized for his moralizing, muddled plot details, and reductive portrayals of women, he is recognized as one of the pre-eminent novelists of the South. His writing combines philosophical depth, linguistic resourcefulness, wide-ranging comedy, clinical powers of observation, and trenchant social criticism as it explores the religious vision of a constant seeker. Percy's fiction contemplates not only the sadness and craziness of humanity's spiritual isolation but also the surprising possibility of overcoming that aloneness by living with others under God.

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[G. M. CIUBA]

PERU, THE CHURCH IN

Peru, located on the Pacific coast of Latin America, has a territorial expanse of 1,285,215 sq. km. It is bordered by Ecuador and Colombia on the north; Brazil and Bolivia on the west; and Chile on the south. According to the 1993 census there are 22, 639,443 Peruvians, two-thirds of whom live in urban areas. Peru has three distinct regions: coast, mountain, and jungle. The coastal area, a narrow strip of desert, is fertile where irrigated by mountain streams. Peru's principal ports, commercial centers, and the capital, Lima, are located in this zone. Lima's metropolitan area, including the adjacent port of Callao, has a population of nearly eight million. The central region, the *sierra,* is formed by the Andes mountains that run north to south through the center of the country. The *sierra,* home to a large Indian population, is largely a non-western world whose history is linked to ancient civilizations that predate the arrival of the Spanish. Peru's vast jungle area, nearly two-thirds of the country, is sparsely populated by indigenous groups and Spanish-speaking settlers who live along the rivers that feed the Amazon basin. Spanish and Quechua are the official languages; Quechua and Aymara, native languages, are spoken by more than 40% of Peruvians.

Almost 90% of the population call themselves Catholic, but less 15% are active members in the Church. Most witness to their faith at times of family celebrations such as baptisms, funerals, and during local fiestas. The Protestant population in Peru is estimated at 7-10%, but precise figures are not available because the national census no longer inquires into religious affiliation. Protestants in Peru comes in two varieties: the Seventh-day Adventist movement, introduced by North American missionaries early in the twentieth century, is at the end of the century entirely indigenous. Seventh-day Adventists are concentrated in Lima and in the Puno area. Other Protestant groups are for the most part in the evangelical or Pentecostal traditions. They tend to be found in urban areas, particularly Lima. The few mainline Protestant churches in Peru—Lutheran, Baptist, and Anglican—serve chiefly European immigrant communities.

It is necessary to review briefly the history of the early evangelization of Peru, described in some detail in NCE 11:184, in order to understand the challenges and changes in the Church in Peru in the years since the Second Vatican Council. The discrepancy between Catholic identity and practice and the discordance between the official teachings of the Church and popular religiosity, are explained in part by historical events.

Conquest of Peru and the Birth of the Peruvian Church. The evangelization of the area began in 1532 when the Spaniard Francisco Pizzaro overthrew the Inca empire, capturing and treacherously murdering its ruler Atahualpa. The conquest made it possible for the Spanish rulers to transplant the tradition of the *patronato* to the new world. This system of patronage, reinforced by the establishment of the Inquisition in Lima in 1569, allowed the Spanish monarchs to exercise royal control over the Church that included the naming of bishops. The task of the missionaries was both to evangelize and "civilize" the native Peruvians, that is, to baptize them and make them loyal subjects of the Spanish Crown. In the first few decades of the conquest, most native Peruvians were baptized, sometimes thousands at a time. In 1546 Lima, the administrative center, was made an archdiocese and the metropolitan see of all Spanish America.

For administrative purposes the Spanish rulers divided the population into two political categories: the Republic of the Spanish and the Republic of the Indians. The Crown accorded priority to the former, a small minority made up of the Spanish immigrants and their Peruvian-born offspring, the *criollos*, who formed the ruling class. Political and ecclesiastical leaders were drawn from this group alone. There was also a third class, the *mestizos*, children of mixed race. They generally straddled two worlds and spoke two languages. All three groups formed numerous *cofradías* or confraternities to display their religious devotion and promote their social interests, but each group had its own distinctive way of expressing the Catholic faith. The *criollos* adopted the practices and customs of the Spanish Church. Native Peruvians, made to observe the externals of Catholic practice, managed to assimilate Christian doctrines and customs without changing their basic religious assumptions and spiritual outlook. They created a type of Andean Catholicism with its own symbols and meaning system. The *mestizos* borrowed from the rituals of the Spanish Church and the nature-oriented rites of the Andean peoples to create a popular Catholicism characterized by fiestas, pilgrimages, and devotion to the saints and religious images with little or no connection with the institutional Church.

Independence, Decline, and Revival. After almost three hundred years of Spanish rule, Peru became a sovereign nation. Independence caused a temporary crisis of leadership in the Peruvian Church. Because colonial bishops were required to take an oath of loyalty to the Spanish Crown, and most of Peru's bishops were Spanish-born, almost all left the country. From 1821 until 1835 there was no resident archbishop in Lima. Gradually, however, the crisis of episcopal leadership was solved as the Peruvian Congress, exercising the *patronato* in the name of the Republic, named bishops that Rome recognized eventually. A large number of highly trained and politically progressive priests helped the Church survive the immediate post-independence period and forge a working relationship with the new state. Thirty-three served as members of the first Congress that made Catholicism the state religion.

The harmonious relationship between the government and the Church began to break down as certain members of the Peruvian oligarchy took up the cause of liberalism and positivism in the 1850s. Influenced by intellectual and political trends in Europe and North America, some were overtly anticlerical. They accused the Church of medievalism and questioned the patriotism of bishops because of their loyalty to Rome. Although a tiny percentage of the population, this Lima-based elite controlled national politics, often forcing the Church into a defensive position. The battle between political liberals and the Peruvian Church went on well into the twentieth century.

Toward the end of the nineteenth century there was an influx of missionaries from Europe and North America. They opened schools and hospitals and staffed rural parishes that had been abandoned due to a growing shortage of Peruvian priests. A second influx of missionaries after the Second World War, many from English-speaking countries, provided new pastoral strategies that helped the Church reestablish its presence in Peruvian society. In the 1950s a new generation of committed young Peruvian Catholics sowed the seeds of revival. They belonged to UNEC, the Catholic Student Association, which was an off-shoot of Catholic Action. Many of these students would assume prominent positions in both secular society and the Church in the 1960s and 1970s. The Church was rising from its own ashes.

The Post-Vatican II Church. When the Second Vatican Council opened in 1962 over thirty Peruvian bishops were present. Most returned to Peru committed to a new vision of the Church, especially the country's primate, Juan Landázuri Ricketts (1955-1990). As archbishop of Lima, he set up many new parishes in the city's sprawling slums, inviting North American and European missionaries to work among the poor. Staffing parishes, they also opened up cooperatives, schools, and dispensaries that tried to alleviate the poverty of Lima's new inhabitants, most of whom had recently arrived from the sierra. Priests and sisters came eye to eye with a world many had never seen before. Perhaps most significant, however, was the growing friendship between people in the institutional Church and poor Peruvians. Because of this contact lay leaders began to emerge who would have a profound impact on the Peruvian Church's self-understanding and social role in subsequent years. Large parishes gave birth to small Christian communities in which committed Catholics deepened their faith through prayer, study, and social action. What happened in Lima also occurred in other parts of Peru. The

1960s were a time of great energy and optimism in the Peruvian Church. The episcopal conference, with nearly fifty bishops, was active and visible on a national level. It spoke about economic and political justice for all Peruvians, unheard of themes from a Church once noted for its theological and political conservatism.

Despite the enthusiastic reception of Vatican II, liturgical reform proved difficult for a number of reasons. First, there is great cultural and linguistic diversity in Peru. In the Andean areas of the country there has been the effort to assimilate indigenous culture and language in rituals, particularly the eucharist. However, it went slowly because the number of priests who speak fluent Quechua, and Ayamra is extremely small. Another issue in liturgical reform is the socio-historical tension between the institutional Church, which in the minds of many Peruvians symbolizes European culture, and the indigenous society with its many languages, cosmic vision, and ritual tradition. Liturgical reform got caught up in the more complex issues of ecclesiology and the limits of *inculturation.

In 1968 two events took place that changed the Peruvian Church and society: the Medellín Conference [*see* NCE 17:399] and a military revolution. In 1968 the Peruvian bishops attended the Latin American Episcopal Conference held in Medellín, Colombia. The purpose of the conference was to apply the teachings of Vatican II to the reality of Latin America. The Peruvian bishops were one of the most articulate groups at the conference. Their insights gave incisiveness to the final document that soon had an impact on the universal Church. Their contribution was possible because of dynamic episcopal leadership and the presence of a then unknown Peruvian theologian, Gustavo Gutiérrez, who advised the bishops. The Medellín Document spoke about the need for structural change in Latin American society. It condemned the growing gap between the rich and poor as contrary to the Gospel. The bishops were even critical of their own institution, recognizing that the Church was sometimes more concerned with maintaining its social power than with proclaiming the gospel.

Because of Medellín the Peruvian bishops returned to their country better prepared to face a series of unexpected events that began in October when a group of generals ousted a civilian government, unleashing what they called the "Peruvian Revolution." Intent on modernizing Peru, the country's military leaders began to reform many facets of Peruvian society. Some were practicing Catholics and were directly influenced by the recent encyclical of Paul VI, *Populorum progressio* (1968). The generals universalized education and redistributed land. They opened up new universities and created agricultural cooperatives to help the impoverished rural population. The Church generally supported these reforms, although it was careful to maintain a certain distance from the government. Throughout this period the episcopal conference issued many pastoral letters about issues like the rights of workers and the question of land for Peru's indigenous peoples. In many respects, the church was more visionary than the government itself, whose reforms began to bog down and generate opposition by the mid-1970s. Members of the government accused the Church of being too radical, and a period of tension ensued. In 1979 nearly all connections between the church and state were dissolved, although the constitution continued to recognize the special place of Catholicism in Peruvian society. When the military relinquished power and elections were held in 1980 tensions lessened.

Gustavo Gutiérrez and Liberation Theology. The important contribution that the Peruvian bishops made to the Medellín Conference in 1968 is attributed to the then unknown Peruvian theologian, Gustavo Gutiérrez. In 1971 Gutiérrez published *A Theology of Liberation.* This extremely important work gave a theological grounding to Christians involved in the transformation of Latin American society. It soon became a classic text in a movement Gutiérrez helped name, liberation theology (17:350 and 18:246). In 1974 he founded the Bartolomé de las Casas Center in Lima whose purpose was to carry out theological and social scientific investigation of Peruvian society. Staffed by young Peruvians, many of whom were members of UNEC, the Center exerted great influence on the Church throughout Latin America. In the Andes, a part of the country where the Church had been dormant for decades, new life emerged. The five bishops of Peru's southern dioceses took up the cause of the country's Quechua- and Aymara-speaking peasants. They helped establish the Andean Pastoral Institute in Cuzco. Known in Spanish by the acronym IPA, it generated theological and social scientific studies about Peru's Andean peoples that led to new pastoral strategies and training programs for indigenous lay leaders.

During the 1970s and 1980s the Church of the Sur Andino, the five southern dioceses of Cusco, Sicuani, Ayaviri, Puno, and Juli, was considered one of the most dynamic sectors of the Peruvian Church.

Prophetic Stance. The Peruvian Catholic Church is made up of many people with diverse theological and political views. It would be erroneous to give the impression that everyone agrees with the theological and social trends of the last twenty-five years. For more traditional Catholics, many of whom come from the upper- and middle-classes, liberation theology and new forms of Christian community among the poor are sources of concern. More conservative bishops are likewise alarmed at what they perceive as an excessive concern with social and economic issues on the part of progressive Catholics. Although destructive polarization in the Church has been avoided, tensions are real. Yet no one in the Church, conservative or progressive, denies the need for the Church to say something about social issues.

In the late 1980s the Peruvian economy nearly collapsed, while political violence started to spin out of control. Peruvians found themselves engulfed in poverty. A serious political menace surfaced in the form of the Shining Path, an ultra-violent Maoist movement that wrecked havoc in the late 1980s and early 1990s. It, and repressive members of the military, were responsible for nearly 30,000 deaths. The Shining Path deliberately assassinated many Church leaders, convinced that articulate, socially involved Christians represent a threat to its efforts to be the sole spokesperson for the poor. Peru continues to produce saints and martyrs, a tragedy but also a tribute to its Church.

The Church in Peru is a living, evolving body. It still faces many problems—low levels of participation, scarce funds, inadequate numbers of Peruvian priests and religious, and internal tensions. Yet there are many encouraging signs. The institutional Church has gained credibility because of its prophetic stance on social issues. In a time of dehumanizing violence it continues to insist on the dignity of the human person.

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[C. R. CADORETTE]

PETER, CARL JOSEPH

Priest, theologian, teacher; b. Omaha, Nebraska, 4 April 1932; d. Washington, DC, 20 August 1991. Oldest of four children born to Carl J. and Anne Marie (Schinker) Peter. Gifted with a brilliant mind and eidetic memory, the younger Carl excelled at school. As a seminarian for the Archdiocese of Omaha, he studied philosophy and theology at the Pontifical Gregorian University in Rome where he was ordained a priest in 1957. After two years as assistant pastor at St. Patrick's Church and dean of studies at Archbishop Bergan Central Catholic High School 1958-60 in Fremont, Nebraska, Peter returned to Rome for doctoral studies. For the next four years he held the posts of assistant vice-rector and repetitor at the North American College, earning the S.T.D. at the Gregorian (1962) and the Ph.D. at the University of St. Thomas Aquinas (1964). His dissertations, both published in their entirety (1964), treated Aquinas' views on the beatific vision and the eviternity of rational souls.

The Reverend Carl J. Peter (CUA Public Affairs)

In 1964 Peter was appointed assistant professor of dogmatic theology at the Catholic University of America in Washington, DC, where he spent his academic career. He chaired the Department of Theology (1975-77) and served for two terms as dean of the School of Religious Studies (1977-85). In 1990 he became the first occupant of the Founders (Caldwell-Drexel-Duval) Chair in Theology. He was also a visiting professor at St. John's University (Collegeville, MN) during summer sessions (1970-91 *passim*) and a visiting lecturer at Princeton Theological Seminary (1974; 1976).

Peter's theological expertise was also widely esteemed outside the university. He was active in ecumenical dialogues, beginning as a member of the U.S. Bilateral Roman Catholic-Presbyterian and Reformed Churches Consultation (1967-72) and then as a prominent participant in the Roman Catholic-Lutheran Bilateral Ecumenical Consultation in the U.S. (1972 until his death). He served as a Roman Catholic observer (1969-70), as a member of the Interdemoninational Study Group on Intercommunion (1970-71), and then as a commission member (1971-72) of the Department of Faith and Order in the National Council of Churches. He was elected president of the Catholic Theological Society of America (1971-72) and received the society's John Courtney Murray Award for Distinction in Theology (1975). He was a *peritus* to the American delegates to the International Synod of Bishops in 1971, 1983, and 1985. Pope John Paul II appointed him to two five-year terms (1980; 1985) as a member of the International Theological Commission. Beginning in 1986 he was also a theological advisor to the Committee on Doctrine of the National Conference of Catholic Bishops. Peter had a reputation for being open-minded regarding the positions of others and moderate—"centrist"—in positions he himself espoused.

His numerous publications were in the form of articles and reviews. At the time of his death from a sudden, massive heart attack, he was at work on a book dealing with academic freedom in Catholic theology and the Catholic University of America. Forthright yet prudent, hard working, and deeply concerned about others, he was lavish in his generosity to the University in support of scholars and scholarship and to the needy.

Bibliography: For a bibliography of Peter's books and articles, see *Church and Theology: Essays in Memory of Carl J. Peter*, ed. P. C. PHAN (Washington DC 1995) 280-84. His personal writings and notes are preserved in the archives of the Catholic University of America, Washington, DC.

[N. H. MINNICH]

PEYTON, PATRICK JOSEPH

The "Rosary Priest"; b. Carracastle, Attymass, County Mayo, Ireland, 9 January 1909; d. San Pedro, California, 3 June 1992. One of nine children, Patrick Peyton grew up praying the rosary daily with his parents in their three-room cottage. In 1928 he emigrated to Scranton, Pennsylvania, where he worked as a janitor in St. Peter's Cathedral. Upon entering the Congregation of the Holy Cross, he studied at the University of Notre Dame. Diagnosed with incurable tuberculosis in 1939, he regained his health through faith and prayer and was ordained a priest on 15 June 1941. In January 1942, he decided that in gratitude for his recovery he would give the Blessed Mother ten million homes in which the Family Rosary would be prayed.

As the chaplain at Vincentian Institute High School (Albany, New York), Peyton preached the rosary at parishes throughout the eastern United States and Canada. In 1945, the Mutual Broadcasting Company permitted him to offer a radio program for Mother's Day, which coincided with the national celebration of Victory in Europe Day. Two years later, he inaugurated the Family Theater (Hollywood, California), a national radio show featuring Loretta Young, Bing Crosby, and other stars of stage and screen. Airing weekly, it ran for twenty-two years. Peyton coined the slogan, "The family that prays together stays together." In the 1950s, Peyton sponsored several award-winning television programs. During 1956-57 he produced fifteen films on the life of Christ, each treating one mystery of the rosary. In 1973, he arranged the first satellite transmission to North America of the Christmas Midnight Mass at St. Peter's Basilica in Rome.

Peyton also established the Family Rosary Crusade (Albany, New York). Assisted by Holy Cross religious, he organized diocesan crusades, culminating in inspirational outdoor rallies. The first crusade was held in London, Ontario, in 1948. In 1952 Peyton assembled 75,000 people in New York City; 83,000 in London, England; and 150,000 in Melbourne, Australia. In 1960, he gathered 550,000 people in Santiago, Chile; in 1961, 500,000 in San Francisco; in 1962, one million people in Bogotá, Colombia; in 1964, two million in Sao Paolo, Brazil; and in 1985, two million in Manila, the Philippines. In all, Peyton spoke at rallies in more than forty countries, on six continents, to approximately twenty-seven million people. Peyton is buried at Stonehill College (North Easton, Massachusetts).

See also ROSARY 12:667.

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[R. KRIEG]

PHILIPPINES, THE CHURCH IN THE

The Philippines, an archipelago off the eastern coast of continental Asia, has over 7,000 islands and islets. From prehistoric times the islands have been crossroads of migrations and cultures. Spain, learning of its whereabouts from Magellan's expedition, sent forces from Mexico to colonize it. Christianity in the Philippines dates from 1565 when Augustinian friars who accompanied the expedition began systematic evangelization [*see* NCE 11:280]. In addition to various forms of animism and shamanism that characterized the indigenous religions, the Christian missionaries found Muslims, who were located mostly in the southern part of the island of Mindanao. Traders probably introduced Islam in the fourteenth or early fifteenth century. The people speak a wide variety of Malayo-Polynesian languages, related to those of Indonesia; English is widely spoken as a second language.

By the 1990s the Philippine population reached sixty-five million. Eighty-three percent of Filipinos are Roman Catholic, making it the largest local church in Asia. Muslims make up about 4.5% of the population, and the rest adhere to various Protestant groups, Buddhism, and the indigenous religions. As seen in table one, a comparison of data from the First Plenary Council of the Philippines in 1953 with statistics for 1993 shows the rapid growth of Roman Catholicism. In addition, the Church in the Philippines has 9,681 chapels, 19 universities, 158 colleges, 40 catechetical institutes, and hundreds of high schools and grade schools. The Church also supports radio stations, publishing houses, hospitals, and social action centers. Statisticians project that by the year 2010, the Catholic community in the Philippines will be the third largest national church in the world (after Brazil and Mexico).

The quadricentennial celebration of the beginning of evangelization in the Philippines (1565-1965) coincided with two other events of great significance for the Church. The first was the election of Ferdinand Marcos as president of the Philippine Republic, and the second was the end of the Second Vatican Council.

Authoritarian Rule. The Philippine constitution, modeled on that of the United States, established a democratic form of government. Ferdinand E. Marcos, first elected president in 1965, declared martial law in 1972 and imposed a form of "constitutional authoritarianism." The martial law period lasted almost a decade (1972-1981) and posed new, challenging questions for the Church and nation. Among the more pernicious effects of the Marcos era were increased militarization, insurgency, the absence of judicial procedures, the destruction of democratic processes, economic decline, and pervasive fear. The end result, in the words of a Filipino social scientist, was to place the country "on the trembling edge of a social volcano."

This period proved a time of testing and growth for the Church. Prophetic stances were often met by military abuse, imprisonment, and even deportation for foreign missionaries. The Church evolved a position of "critical collaboration," cooperating with the regime on programs beneficial to the populace while criticizing government actions judged harmful.

An important 1977 pastoral letter, *The Bond of Love in Proclaiming the Good News,* addressed many social problems and the divisions within the Church due to various stances taken vis-à-vis martial law. It sought to enunciate a clear, holistic vision to guide the Church's mission of integral evangelization:

> This is EVANGELIZATION: the proclamation, above all, of SALVATION from sin; the liberation from everything oppressive to man; the DEVELOPMENT of man in all his dimensions, personal and communitarian; and ultimately, the RENEWAL OF SOCIETY in all its strata through the interplay of the GOSPEL TRUTHS and man's concrete TOTAL LIFE . . . . THIS IS OUR TASK. THIS IS OUR MISSION.

President Marcos announced the lifting of martial law on 17 January 1981. It was carefully timed—three days before the inauguration of the new president of the United States, Ronald Reagan, and exactly one month before Pope John Paul II's scheduled visit to the Philippines. In view of the broad range of authoritarian controls retained by Marcos, the lifting of martial law was recognized by the Filipino people as a purely cosmetic gesture. The papal visit brought two clear messages to Filipinos: a need for dynamic faith in their lives and an emphasis on justice and peace. Specifically, John Paul II told the president and government leaders: "Even in exceptional situations that may at times arise, one can never justify any violation of the fundamental dignity of the human person or of the basic rights that safeguard this dignity."

The assassination of Beningo Aquino on 21 August 1983 ushered in a period of national mourning and a widespread clamor for justice and truth. In this highly charged atmosphere the Church's response was crucial. Jaime Cardinal Sin of Manila cautioned Filipinos: "If we allow his death to fan the flames of violence and division, then he will have died in vain."

Events moved rapidly in the ensuing years. Filipino consciousness had been awakened; Philippine society had been galvanized. The Church did not remain on the sidelines during this national crisis. In the volatile context that followed the elections of February 1986, the Catholic bishops issued a statement declaring that fraud provides no moral legitimacy for any regime. If citizens agreed that the election had been "stolen," they should oblige the regime to respect their will. The bishops added: "But we insist: Our acting must always be according to the Gospel of Christ, that is, in a peaceful, non-violent way."

An analysis of the story of the "bloodless revolution" of February 1986 and the roles played by church people and Cardinal Sin is instructive. The overthrow of Marcos was "a victory of *moral* values over the sheer physical force on which he had relied" [J. Carroll]. It signaled people's determination not to shed Filipino blood. The revolution was a "movement for active non-violence which was promoted by Church-related groups" [*ibid.*]. In addition, "the February Revolution was a *political* event, not a social revolution" [*ibid.*]. Basic social issues of wealth and power that plagued the nation for generations remain. Many Filipinos still find themselves outside the mainstream of national social, political, and economic life.

Corazon C. Aquino, catapulted into office with little experience, served as Philippine president from 1986-1992. Aquino's main contribution was the reestablishment of a democratically functioning government. She began by enacting a temporary "freedom constitution." In May 1986, Aquino appointed a constitutional commission (including church people) and asked that a new document be produced within three months. This constitution was ratified overwhelmingly by a national referendum in 1987.

Difficult issues faced Aquino: a bankrupt economy, communist insurgents, the status of U.S. military bases, coup plotters, natural disasters, a burgeoning population, Islamic separatists, the foreign debt, agrarian reform—the list appeared endless. Yet, she guided the Filipino people to free and fair elections in May 1992 and the orderly transfer of power to President Fidel Ramos.

Table 1
Comparison of Number of Institutions in 1953 and 1993

INSTITUTION	1953	1993
Dioceses	28	79
Parishes	1,301	2,301
Male Religious Orders	225	68
Female Religious Orders	28	205
Bishops	28	121
Diocesan Priests	1,288	4,236
Religious Priests	1,204	2,254
Religious Brothers	183	461
Religious Sisters	2,808	10,042
Native Priests	1,397	5,531
Native Brothers	47	373
Native Sisters	1,697	9,277

Repercussions of the Marcos Regime. The Marcos years further accentuated the mass poverty that had long been and continues to be the most tragic aspect of Filipino life. Per capita income is estimated at $590 per year; nearly 50% of Filipinos live below the poverty line. The foreign debt stands at $30 billion, having grown during the Marcos years from a manageable $599 million to $26 billion. Servicing the domestic and foreign debt annually absorbs an average of 40% of the government budget. Over two million Filipino contract workers labor overseas in 120 countries. Graft and corruption remain prevalent; environmental degradation continues; the infant mortality rate is high; many are unemployed or underemployed. In stark contrast to the prevalent poverty, there are pockets of great luxury, underlining the gross inequity of income distribution.

In the political system, power, like wealth, is concentrated in the hands of a few influential politicians, business and military people. There appears to be a self-perpetuating social system and political culture. Politicians, for the most part, have not introduced truly transformative social programs into their platforms.

In contemporary Philippines, diverse ideologies, with varying political visions and programs, all promise a better life for the Filipino. There are both non-violent and armed or revolutionary positions. The left is usually identified with the Communist Party of the Philippines (CPP), its militant New People's Army (NPA), and the National Democratic Front (NDF), which it dominates. The revolutionary left's protracted armed struggle has caused destruction; a small group of church workers continues to promote this Marxist-Leninist-Maoist ideology. In southern Philippines, two Islamic political groups continue to be serious threats to peace.

The Philippine Church seeks to involve itself with the lives and struggles of Filipinos. Recently, Church leaders wrote: "Such are the challenges that the Church has to face in its evangelizing and liberating mission. We have to bring our considerable resources as people of God to bear upon these problems."

The political fortunes of the Filipino people and the consequent social and economic ramifications have helped shape the very identity and perspectives of the local church. In a word, the *context* has shaped the believing community and has significantly influenced the *content* of its program of evangelization; all these elements are necessary ingredients for an full appreciation of the vibrant Catholicism present in the Philippines today.

Implementation of Vatican II. The Second Vatican Council prompted the Filipino bishops to launch a New *Evangelization, emphasizing the social apostolate. Early efforts centered on the formation and support of unions and cooperatives for farmers, laborers, and fishermen. The bishops issued several pastoral letters on social action, justice, and development. They sponsored a National Development Congress in 1967, the slogan of which, "The Church Goes to the Barrios," became axiomatic for the Church's commitment to development and social justice. The bishops established and funded the National Secretariat for Social Action, Justice, and Peace (NASSA) as their means of coordinating the social justice apostolate. The influential Mindanao-Sulu Pastoral Conference (MSPC) was established in 1971.

In the late 1960s and early 1970s, the Church's vision of human development as integral to evangelization expanded from a concern for social change to include the need for structural change. It became clear that efforts that had improved the conditions of the farming and working classes could not be long sustained without corresponding political leverage. Church involvement in broader social, political, and economic questions became imperative.

Vatican II ecclesiology has taken root in the Philippine Church. Growth has often been difficult and uncertain; it has required deep faith to discern and follow the Spirit's prompting in the midst of challenging historical circumstances and social conditions. Yet, this journey has resulted in a mature, vibrant local Church. The presence of strong Base Christian Communities provides grass roots structures for spiritual, catechetical, ministerial, and social growth. Important strengths are present in this Church: the inductive and experiential approach of theology; its inculturated social teaching; its spirituality of human development; its renewed ecclesiology/ missiology; its concrete service to many Filipinos facing diverse dehumanizing social ills; its engagement in social issues in a non-partisan but active manner; its efforts to promote and practice non-violent approaches to socio-political crises; its efforts to create structures of participation in Church and society.

The Philippine bishops have continuously and effectively used pastoral letters to communicate their holistic vision of the Church's evangelizing mission. In the post-Vatican II era, the CBCP (Catholic Bishops' Conference of the Philippines, officially constituted in 1967) has issued over sixty pastoral letters and statements. More than 50% of these documents address social, politicical, and economic matters; Bishop Claver notes that they have generally proven to be quite accurate barometers of Philippine life. This effective tool of evangelization has promoted a basic Christian "faith-realism" and continually needs to be actualized within viable Christian communities.

The Church retains moral authority and credibility in Philippine society; its witness to justice and solidarity with the poor, marginalized, and oppressed have established a reservoir of good will and credibility. The Church shared the same fate as the poor, traveling the path of suffering humanity in fulfillment of its mission.

As a living organism, the Church has clear limitations. There were unfortunate divisions in Church leadership, particularly in the mid-1970s; this resulted in missed pastoral opportunities and negative influences on the broader Church membership. Some bishops were hesitant to engage in human development programs and prophetic evangelization—especially during the early years of martial law. Although indigenous clergy and religious continue to increase, that growth rate is considerably below the percentage of population increase; the priest-Catholic ratio is one of the lowest in the world. There is also a glaring inequitable distribution of apostolic personnel within the country; concentrations are usually found in urban areas.

Catechesis and Liturgy. Given the large and ever expanding Catholic population of the Philippines, catechesis has come to be officially recognized as a basic area of Church renewal. The catechetical ministry has shown considerable growth, marked by a number of significant publications of the Episcopal Commission on Catechesis and Catholic Education (ECCCE), such as *The Shape of Religious Education in the Philippines* (1979), *National Catechetical Directory for the Philippines* (1982-1985), *Filipino Family Growing in the Faith* (1983), *The Catechists' Basic Formation Program* (1992), and especially the national catechism, *Catholic Faith Catechism* (1989-93). Even more significant has been the growing development of regional and local catechetical centers and catechist formation programs throughout the country, as evidenced during the National Catechetical Year (1990) and in *Docete*, the quarterly catechetical review.

There has been notable progress made in liturgical renewal witnessed by the Fourth Eucharistic Congress (1987) and the annual meetings of diocesan liturgical leaders and liturgical experts. These meetings have proved effective in fostering the ongoing work of translations, formation of lay ministries, and the creation of special liturgies for children and youth. The Episcopal Commission for Liturgy was restructured to include representatives from each of the three national regions (Luzon, Visayas, and Mindanao), for more effective implementation of the desired inculturated worship called for by the Second Plenary Council of the Philippines. Official approval of the *Misa ng Bayan* is expected after the publication of the "Fourth Instruction for the Right Application of the Constitution on the Liturgy" by the Vatican.

Continuing Commitment. A major Church milestone was achieved in the 1991 month-long Second Plenary Council of the Philippines. After three years of intense preparation, a total of 504 participants (including 165 lay faithful) gathered for a comprehensive review and renewal of Christian life. An impressive and inspiring final document examines: (I) Our World—The Philippines: Lights and Shadows; (II) Envisioning a Church Renewed; (III) A Renewed Integral Evangelization; (IV) The Community of Disciples: Workers of Renewal. A systematic implementation scheme is found in the National Pastoral Plan, *In the State of Mission: Towards a Renewed Integral Evangelization*, approved by the bishops on 11 July 1993.

Dialogue and peace-building with a variety of partners remain a continuous commitment. The Philippine Church strove to be an instrument of reconciliation during the Marcos years; along with the National Council of Churches in the Philippines, the Catholic Church made several overtures to various leftist and armed groups. In a 1990 pastoral letter, *Seek Peace, Pursue It*, the bishops laid out a ten point "path to peace." The Church also engaged in interfaith dialogue with indigenous and Muslim peoples; the Silsilah movement has fostered Muslim-Christian harmony in Southern provinces.

The Philippines has an impressive growing body of "local theology." This literature has emerged from local communities discerning the "signs of the times" under the lead of the Holy Spirit. Recurrent themes emerge: evangelization, prayer and spirituality, moral imperatives and peace-making, dialogue with peoples, cultures, and religious traditions. Several important theological, pastoral, and catechetical journals are published. Prominent among Filipino theologians are: C. Arévalo, T. Bacani, F. Claver, J. De Mesa, R. Intengan, A. Lambino, L. Legaspi, L. Mercado, O. Quevedo, and L. Tagle.

A sign of a vibrant Church is seen in its mission outreach. Nearly 1,000 Catholic Filipino missionaries serve overseas. The greatest number come from international missionary institutes sending their members to local churches in some eighty countries. The bishops established the Mission Society of the Philippines in 1965. Maryknoll founded the Philippine Catholic Lay Mission Program in 1977. Cardinal Sin established the San Lorenzo Mission Institute in 1987; its goal is serving the Chinese; its patron saint is San Lorenzo Ruiz, the first Filipino saint, canonized in 1987.

The Vatican II era has not simply been a thirty-year period of peace, serenity, and tranquility for the Church in the Philippines. Renewal and *aggiornamento* have proven to be formulae for inner searching, purification, new approaches, deeper involvement. Yet, commitment and dedication remain strong and enthusiastic as the Philippine bishops manifested in their 1992 *Vision-Mission Statement*:

> We shall embark on a renewed integral evangelization and witness to Jesus Christ's Gospel of salvation and liberation through our words, deeds, and lives . . . . Ours will then be a civilization of life and love, a sign of the in-breaking of the Father's kingdom.

See also PHILIPPINES 11:280; PHILIPPINES, CHURCH IN 17:505.

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[J. H. KROEGER]

POLAND, THE CHURCH IN

During the three decades following the Second Vatican Council, the Church in Poland lived a unique history that, for all its distinctiveness, nonetheless had important effects on Catholic life throughout the world, especially in east central Europe.

Poland ignited the Revolution of 1989, the nonviolent upheaval that marked the terminal crisis of European communism and ended Stalin's external empire; and it would be impossible to imagine the Revolution of 1989 happening when it did, and how it did, without the leadership of the Polish Church throughout the communist period (1945-1989). For during the years when a foreign-dominated communist party occupied the Polish state, the Polish nation found its principal institutional defender in the Church. That same Polish Church also gave world Catholicism its first non-Italian pope in 455 years when, on 16 October 1978, the archbishop of Kraków, Karol Józef Wojtyła, was elected bishop of Rome. And in the years after communism's demise, the Church in Poland tested the answer to an historic question: whether a democratic polity and a free-market economy could be built, simultaneously, on the foundations of a largely intact Catholic culture.

The Polish experience of Catholicism in the second half of twentieth century history thus brought into sharp relief many of the great questions that confronted the Church on the edge of the third Christian millennium: Catholic identity; the relationship between traditional piety and modern life; Christian mission amidst rapid secularization; and the defense of human rights and religious freedom against political tyranny and false humanisms.

The Face of the Church in Poland. When the Great Powers, meeting at the Crimean resort town of Yalta in January 1945, moved post-war Poland some one hundred fifty miles west on the map of central Europe, they simultaneously created the most "Polish" Poland that had ever existed. Ethnic Poles composed some 65% of inter-war Poland (which was born in 1918 and crushed by the combined forces of Hitler and Stalin in 1939); significant minorities of Jews (15%), Ukrainians (9%), Byelorussians (5%), and Germans (2%) shared the Second Polish Republic with its Polish majority, often, uneasily. Polish Jewry was destroyed during the Holocaust; the Ukrainian areas of inter-war Poland (seized by Stalin in 1939) were remanded to the "Ukrainian Soviet Socialist Republic" (and thus to the Soviet Union) by the Yalta accords; and the German population in the new western Polish lands was expelled to Germany. Thus post-war Poland was almost entirely Polish and Catholic, a demographic fact that made Poland the most indigestible of the Soviet satellite states. (Stalin once remarked that introducing communism to Poland was like "fitting a cow with a saddle.")

One measure of communism's failure to alter the historic character of the Polish nation may be found in the fact that, by the mid-1990s, Poland was perhaps the most intensely Catholic country in the world, with some 95.3% of the population (34,923, 274 people) having been baptized. Moreover, and contrary to expectations that had been bruited in the West, levels of religious participation remained exceptionally high after the demise of the communist regime.

Statistics on the Polish Church are not altogether reliable for the period 1945-89; the communist authorities were unwilling to know precisely how poorly they were doing in their attempts to wean Poles away from their traditional loyalty to the Church (an identification that goes back to the very origins of Polish nationhood, with the baptism of Prince Mieszko I in 966), and the Church's priorities did not include intense sociological data-collection. But some broadly comparative figures attest to the Church's remarkable vitality in the decades after the Second Vatican Council.

According to data compiled by the research bureau of the Polish bishops' conference, there were some 19,179 priests in Poland in 1978 (14,972 diocesan and 4,207 religious); the total figure had risen to 26,349 in 1992 (19,954 diocesan and 6,395 religious). The number of students for the priesthood in major seminaries more than doubled between 1972 and 1990, from 4,130 to 8,554. And as other parts of the Catholic world were experiencing a severe decline in the numbers of professed religious women, Poland's complement of nuns actually grew in the 1970s and 1980s, to over 27,000 (in some 100 orders) in 1988. Moreover, there were 33,181 Church-certified teachers of religion or catechists in Poland at the end of 1992, of whom 13,701 were laymen and women. In 1992, Poland's Catholics worshipped in some 15,000 churches and chapels, which served almost 9,100 parishes, about half of which had 1,000-3,000 congregants.

Social scientific research on Polish religious practice only began in earnest in the 1990s. And while early surveys showed some decline in Mass attendance in the years immediately after the Revolution of 1989, these hardly amounted to a precipitous collapse of Polish piety. In 1993, a survey indicated that some 83.9% of the population practiced Catholicism "systematically" (52.4%) or "occasionally" (31.5%); a further 11.2% said that they "rarely practiced," while some 4% claimed "never" to practice at all. Among 18-19 year olds, 54.2% practiced "systematically," and a further 28.5% "occasionally." "Systematic" practice was lowest among 30-49 year olds (45.3%) and highest among those over 70 (65.3%). The percentage of "systematic" practitioners among those with a more advanced education was two percentage points higher than among less well-educated workers (45% vs. 43%).

Catholic faithful move through the streets of Częstochowa, Poland, bearing a representation of the Black Madonna (Catholic News Service/KNA-Bild)

The 1980s were a period of especially intense, church-based resistance to communism, and seminary recruitment during those years was very high; but while it has diminished since 1989, Poland's seminaries remain full by western standards. The total number of Polish seminarians peaked in 1987 at 9,038, and stood at 7,697 in 1992. Ordinations each year from 1988-1992 averaged about 1,100-1,200 young men (many of whom were sent to Latin America and Africa for missionary work). And the first year seminary class in 1992 was larger than in 1991, reversing a trend downwards from the peak year of 1987. Poland's religious orders of men also remained vigorous in the mid-1990s; among the fifty orders represented in

Poland, some of the most numerically significant are the Franciscans (regulars and conventuals), the Salesians, the Jesuits, the Capuchins, the Pallotines, and the Divine Word fathers.

Lay-oriented renewal movements also flourished in Poland in the years after the Council. Perhaps the most influential was the Light-Life (*Światło i Życie*) movement; its charismatic leader, Father Franciszek Blachnicki, articulated a distinctive Polish liberation theology that was focused, during the communist period, on the development of what Blachnicki described as a "diaconate of liberty through truth." Light-Life work included "Oasis" summer camps for young people and families, during which religious instruction, liturgy, and common prayer were combined with recreation; the movement also conducted a ministry to the physically handicapped. From the mid-1970s through the late 1980s, some 300,000 Polish youngsters received a Light-Life spiritual formation, which stressed the *light* of God's Word as the key to the renewal of the *life* of God's people; and by the end of the 1980s some 40% of the Church's religious vocations were coming out of the movement. The Institute of the Immaculate Mother of the Church, a secular institute for women whose name combined traditional Polish piety with the Mariology of Vatican II, was closely affiliated with Light-Life and its various works.

Duszpasterstwo Akademickie ("Academic Pastoral Care"), a chaplaincy to Catholic university students, played an important role in the formation of a Catholic intelligentsia in Poland during the communist period (like the "Oasis" summer camps, it was regularly badgered by the secret police). The *Klub Inteligencji Katolickiej* ("Club of the Catholic Intelligentsia," or *KIK*), formally recognized by the communist regime in 1956, was instrumental in healing the breach between the Church and anticlerical Polish intellectuals; *KIK*'s monthly journal, *Więź* ("Link"), was edited for many years by Tadeusz Mazowiecki, who in 1989 became Poland's first non-communist prime minister since World War II.

Traditional patterns of Polish devotional life, including massive pilgrimages to the Jasna Góra monastery in Częstochowa, home of the icon of the "Black Madonna," also continued in the years after the Council. In 1991, one million young people came to Częstochowa to celebrate World Youth Day with Pope John Paul II.

The Organization of the Church in Poland. On 25 March 1992 John Paul II issued an apostolic letter that restructured the Polish Church by creating thirteen new dioceses and eight new ecclesiastical provinces. As of 1992, then, there were thirteen metropolitan archdioceses and twenty-seven suffragan dioceses in Poland, and a military ordinariate (with offices and a cathedral in Warsaw) for the armed forces. In the March 1992 re-organization, the Diocese of Łódz became an archdiocesan see immediately subject to the Holy See, and its ordinary was raised to the personal dignity of archbishop.

The metropolitan sees, with their provincial suffragans, are as follows: Białystok (with suffragan sees at Łomża and Drohiczyn); Częstochowa (Sosnowiec, Radom); Gdańsk (Pelplin, Toruń); Gniezno (the traditional primatial see, with a suffragan see at Włocławek); Katowice (Opole, Gliwice); Kraków (Kielce, Tarnów, Bielsko-Żywiec); Lublin (Sandomierz, Siedlce); Olsztyn-Warmia (Elbląg, Ełk); Poznań (Kalisz); Przemyśl of the Latins (Zamość-Lubaczów, Rzeszów); Szczecin-Kamień (Zielona Góra-Gorzów, Koszalin-Kołobrzeg); Warsaw (Warsaw-Praga, Łowicz, Płock, Przemyśl of the Ukrainian-Byzantine Rite, and the Ordinariate for Eastern-rite residents of Poland without their own Ordinary); and Wrocław (Legnica). As of 1993, three of these sees were held by cardinals: Józef Glemp of Warsaw, Franciszek Macharski of Kraków, and Henryk Gulbinowicz of Wrocław.

The Polish episcopal conference was reorganized in 1994. Previously, the primate (who held that title as archbishop of Gniezno, but who was also archbishop of Warsaw) had automatically served as chairman of the Polish episcopate. According to the 1994 statute of the episcopate, the president and vice-president of the episcopal conferences are elected for five-year terms by the entire episcopate. Cardinal Glemp was elected president, and Archbishop Henryk Muszyński of Gniezno vice-president, in March 1994. (The separation of the archdioceses of Gniezno and Warsaw in 1992 created something of an anomaly in terms of the primacy; according to the 1992 re-organization, Cardinal Glemp will retain the title of primate as "custodian of the relics of St. Adalbert" until he completes his service in Warsaw. It is anticipated that, with the re-organization of the bishops' conference and the election of its senior officers, the title of primate, which will remain attached to the archdiocese of Gniezno, will be largely honorific in the future.)

The episcopal conference of Poland is served by a secretariat located in Warsaw. The secretary-general of the bishops' conference is elected by the full membership; Bishop Tadeusz Pieronek was chosen for that post in 1993.

The bishops of Poland have a tradition of collegiality that antedated the reforms of the Second Vatican Council. During the communist period, the bishops met regularly as a conference under the leadership of the primate, Cardinal Stefan Wyszyński. Important statements of the Polish episcopal conference during the post-Vatican II period included the letter to the German bishops, issued on 18 November 1965 in preparation for the millennium of Polish Christianity, which included the memorable passage, "We forgive, and we ask to be forgiven;" the pastoral letter of 30 November 1990, which marked the twenty-fifth anniversary of *Nostra Aetate* (Vatican II's Declaration on Non-Christian Religions) by condemning anti-Semitism in the past and present; and the April 1993 "Message on the Role of Christian Values in the Life of Nation and State."

The "Great Novena" and Vatican II. Cardinal Wyszyński, remembered throughout Poland as the "primate of the millennium," was the dominant figure in the Polish Church for the fifteen years immediately following the Second Vatican Council. According to Polish tradition, the primate served as the *interrex*, or acting head of state, between the death of a Polish king and the election of a new monarch by the nobility. Cardinal Wyszyński revived the form of this ancient role during the communist period, and served, in effect, as *interrex* of Poland for over thirty years.

Vatican II occurred while Poland was completing the"Great Novena," nine years of catechetical and spiritual preparation for the millennium of Polish Christianity in 1966. Planned by Wyszyński during his three years of imprisonment and house arrest in 1953-56, the Great Novena was designed to culminate in a national act of consecration by which the people of Poland would dedicate their country to Mary, Queen of Poland: an act of dedication that Wyszyński hoped would be received in person by Pope Paul VI (as it happened, the communist regime refused the pope a visa; at the millennium liturgy at the Jasna Góra monastery on 26 August 1966, the pope's portrait, wreathed in red and white roses, sat on an empty chair next to the altar).

Concerned about the brutal effects of the Nazi occupation and the communist attempt to redefine Polish history and culture, Wyszyński conceived the Great Novena as a nine-year-long period of national spiritual revitalization, involving the systematic re-catechesis of the entire country according to a special theme chosen for each of the nine years (faith, the Ten Commandments, the family, the moral life, social justice, and so forth). Pilgrimages to Poland's major shrines and other traditional pious practices were also encouraged; but perhaps the greatest pilgrimage of the Great Novena was the pilgrimage of the Black Madonna throughout the country. This, in fact, was the symbolic heart of Wyszyński's pastoral plan of spiritual renewal—for nine years, a special copy of Poland's most famous icon (blessed by Pope Pius XII) would travel throughout Poland, diocese by diocese and church by church, and at each parish a special day- or night-long vigil of prayer and reconsecration would be held during the hours while the Madonna was in residence. After some years of this, the Polish authorities "arrested Mary," as one Polish priest later described it, took the icon back to Częstochowa, put a guard on it, and told the Church that the icon could not leave the Jasna Góra monastery. Cardinal Wyszyński responded by sending the icon's empty frame from parish to parish, where it was met with the same fervor as the icon itself.

The Great Novena was an exercise in national religious restoration that had great public (and, ultimately, political) consequences. It revived the nation's spirits in the midst of fifty years of totalitarian occupation, and gave a hard-pressed Polish people an experience of their country's traditional role as the *antemurale Christianitatis*, the "rampart of Christendom." It deepened popular memory of the true history of the Polish nation and its culture during a period when the communist regime was systematically rewriting (and falsifying) that history for purposes of ideological indoctrination and political control. And it educated a generation of young people in the basics of Catholic faith and Catholic morality: an act of spiritual and cultural formation that would have an historic political impact in 1980, when the youngsters who had learned catechism and the truth about their Polish heritage in unheated church buildings during the Great Novena were striking against the regime at the Lenin Shipyard in Gdańsk and elsewhere.

The Polish reception of the Second Vatican Council was complex, as might have been expected given the Polish Church's distinctive circumstances. Cardinal Wyszyński wasconcerned that some of the Council's structural reforms might be manipulated by the regime in order to disrupt the unity of the Church, which he had labored hard to preserve and which he regarded as the most effective line of defense against communism. Thus while the Polish Church might be strengthened by the introduction of the Polish language to its liturgy, the episcopate declined to institute, during the communist period, conciliar-approved practices like the permanent diaconate and parish councils, precisely in order to avoid the danger of the Church's being penetrated by the secret police.

On the other hand, according to Polish church leaders, several Council documents were crucial in supporting the Church's struggle to maintain both its independence and the cultural integrity of the Polish nation under communism. The two most frequently cited documents in this regard are *Dignitatis humanae* (the Declaration on Religious Freedom) and *Gaudium et spes* (the Pastoral Constitution on the Church in the Modern World). The Council's affirmation of the fundamental right of religious freedom in *Dignitatis humanae* was of obvious importance to a persecuted Church; but the declaration's stress on the Church's respect for the dynamics of human freedom also created circumstances in which the Church could open a dialogue with all who were concerned with the moral truth about the human person, whether they were believers or not. *Gaudium et spes*, in a complementary fashion, provided the Polish Church with the outline of a true Christian humanism (in the fields of culture, family life, and the economy) with which to challenge the false humanism of Marxism-Leninism. Archbishop Wojtyła of Kraków played a significant role in the preparation of both *Gaudium et spes* and *Dignitatis humanae* at the Council; later, as cardinal-archbishop, Wojtyła convened the archdiocesan Synod of Kraków to implement the Council's dual program of *ressourcement* and *aggiornamento*. The preparation for the synod involved a systematic reading of the Council's documents throughout the archdiocese; Cardinal Wojtyła also wrote a personal commentary on the conciliar constitutions, decrees, and declarations (later published in book form in English as *Sources of Renewal: The Implementation of Vatican II*).

Prelude to Revolution. Wojtyła was created cardinal by Paul VI at the consistory of 1967, after which the communist regime intensified its efforts to drive a wedge between the more traditional style of Cardinal Wyszyński and the reforming tendencies of the archbishop of Kraków: an effort that was singularly unsuccessful. For, even as Cardinal Wojtyła was becoming a major figure in international Catholic life (through his work at the Synod of Bishops' general meetings in 1969, 1971, 1974, and 1977, by his participation in the 1976 Eucharistic Congress in Philadelphia, and by a series of philosophical lectures at major universities throughout the world), he was also conducting a vigorous public ministry in Kraków that complemented, in more contemporary forms, the leadership of Cardinal Wyszyński. Perhaps the symbolic centerpiece of that ministry was the epic struggle, successfully conducted over twenty years, to build a church in Nowa Huta, the steelmilling suburb of Kraków constructed by the communists as a "model workers' town"—which meant, of course, without a church. The strikingly modern "Church of the Ark of Our Lady, Queen of Poland," which was consecrated by Wojtyła in 1977 after ten years of voluntary labor, and another Nowa Huta parish, the Church of St. Maximilian Kolbe, dedicated in 1983, would become centers of anti-communist resistance during the years leading up to the Revolution of 1989.

Through his writings in the Kraków-based newspaper *Tygodnik Powszechny* ("Universal Weekly"), his philosophical studies and publications, his teaching at the Catholic University of Lublin, and his work with the Kraków *KIK* group, Wojtyła also helped broaden and deepen the post-conciliar conversation between the Polish Church and Polish intellectuals (who, since the eighteenth century, had nurtured a proud tradition of anti-clericalism). That rapprochement reached a crucial point of public visibility when, in 1977, the historian Adam Michnik, a secular activist of Jewish background, published *Kościół, Lewica, Dialog* ("The Church, the Left, and Dialogue"), which claimed that the situation had changed dramatically: "For many years now, the Catholic Church in Poland has not been on the side of the powers-that-be, but has stood out in defense of the oppressed.

The authentic enemy of the left is not the Church, but totalitarian power, and in this battle the Church plays a role which it is impossible to overestimate." Michnik's argument was seconded by the distinguished philosopher Leszek Kołakowski (another nonbeliever) who, from exile, wrote in 1979 that the "most powerful source of moral authority" in Poland, and thus the most powerful source of opposition to communism, was the Catholic Church.

Cardinal Wojtyła's election as pope on 16 October 1978 sent profound shock waves throughout every level of Polish society, and decisively broke the pattern of "humiliation" that British historian Norman Davies once described as "the essence of Poland's modern experience." But it was Wojtyła's return to his Polish homeland as Pope John Paul II in June 1979 that began the decisive phase of the Church's struggle with communism.

Wojtyła had designed the Synod of Kraków so that it would conclude in 1979 with a celebration of the 900th anniversary of the martyrdom of St. Stanisław, the first bishop of Poland's ancient capital. The communist authorities balked at that celebration being the occasion for John Paul II's return to Poland (Stanisław had died because of his resistance to the civil power of his day, and the parallels were undoubtedly uncomfortable for politicians already unsure of their grip on power); and so it was decided that John Paul, rather than coming to Poland for two days in May, would come for nine days in June, and would visit six cities rather than just Kraków and Warsaw.

It was during that pilgrimage, 2-10 June 1979, that Poland turned irreversibly toward a non-communist future. In speaking to almost one-third of the Polish nation (some thirteen million people) in person, John Paul created what political scientist Bogdan Szajkowski would later call a "psychological earthquake, an opportunity for mass political catharsis." But it was a distinctive kind of political upheaval, in that the pope's thirty-two sermons during the pilgrimage were determinedly Christocentric in content, challenging the people of Poland to live "in the truth" about the God-given dignity of the human person, a truth that had been definitively revealed in the life, death, and resurrection of Jesus Christ. In Warsaw, Gniezno, Częstochowa, Opole, Mogila, and Kraków, John Paul preached what Adam Michnik would remember as a "great lesson in dignity," precisely by being a Christian evangelist.

The Solidarity Revolution. The enormous public impact of the pope's pilgrimage became clear the following year. In early August 1980, workers at the Lenin Shipyard in Gdańsk, led by the charismatic electrician Lech Wałęsa, struck in protest against the dismissal of Anna Walentynowicz, a veteran independent labor activist. Aided by advisers like *Więź* editor and *KIK* activist Tadeusz Mazowiecki, the workers' strike committee demanded, and eventually won, the right to form the independent, self-governing trade union "Solidarity" (which, by mid-1981, had over ten million members throughout Poland)

The very name, "Solidarity," was deliberately chosen to reflect the catechesis of John Paul II. Moreover, the union's struggle to be born was supported by the Church at several key points of confrontation with the regime. Thus in the last week of August 1980, with the specter of Soviet intervention hanging over the negotiations in Gdańsk, the Polish bishops' conference issued a communiqué citing *Gaudium et spes* (n. 68) on the "fundamental right" of individuals to "form themselves into associations which truly represent them and are able to cooperate in organizing economic life properly." Two months later, when another crisis broke out over the legal registration of Solidarity, Cardinal Wyszyński assured Warsaw Solidarity chief Zbigniew Bujak, "I am with you."

By contrast, 1981 was a year of enormous difficulty for the Polish Church. On 13 May 1981 John Paul II was seriously wounded in an assassination attempt that was widely assumed, although never conclusively proven, to be linked to events in Poland. Two weeks later, on 28 May, Cardinal Wyszyński died of cancer; he was succeeded as primate by his former secretary, Józef Glemp, then bishop of Warmia, who was named archbishop of Gniezno and Warsaw on 7 July. On 5 September Primate Glemp was principal concelebrant at the Mass that opened Solidarity's first national congress (during which a recuperating John Paul II issued the social encyclical, *Laborem exercens*). But after months of rising tensions between the trade union that was really a political opposition, and a regime being hard pressed by its Soviet "ally," martial law was imposed in Poland on the night of 12-13 December, with virtually all of the Solidarity leadership being placed under arrest.

In retrospect, it seems that this crude attempt to return Poland to the status quo ante-1979 was doomed to failure from the outset. But another eight long years had to pass before the Solidarity revolution was completed in 1989. Those eight years of struggle were punctuated by two more papal pilgrimages, as John Paul returned to Poland in May 1983 (preaching the virtue of hope to a people depressed by the deteriorating economic and political situations) and June 1987 (laying the philosophical and theological foundations for the revival of Solidarity). These were also the years when the Church developed a multifaceted resistance ministry, aimed at sustaining the independent life of Polish culture during a time when the Polish nation was denied any political expression of its aspirations to independence.

One key locale for that ministry of non-violent resistance was the Church of St. Stanisław Kostka in the Żoliborz section of Warsaw, where a dynamic young curate, Father Jerzy Popiełuszko, inaugurated a monthly "Mass for the Fatherland" in January 1982, shortly after the imposition of martial law. Popiełuszko's services were attended by as many as fifteen thousand Poles from all over the country; the priest posed such a threat to the regime that he was murdered by the secret police on the night of 19 October 1984. Father Popiełuszko was buried in the churchyard at St. Stanisław Kostka, which immediately became a Solidarity sanctuary, or what one activist would later call "a piece of free Poland."

Lech Wałęsa's church in Gdańsk, St. Bridget's, was another center of Solidarity's underground life, as was the Kolbe Church in Nowa Huta, which sponsored debates, "evenings of independent Polish culture" (including classical and jazz concerts, art exhibitions, and theater), an unofficial Christian university, and, toward the end of the 1980s, an independent television station (operated by people who had been fired at the state-run network). These sites embodied a distinctive feature of Polish church life during the mid-1980s: just as embassies enjoy "extraterritorial" legal status in the host country, resistance churches in Poland enjoyed a kind of "moral extraterritoriality" in which they became virtual embassies from Polish society to itself.

The Church's resistance to a communist regime that was slowly collapsing throughout the 1980s was not without cost; in 1988 and early 1989, for example, five priests died violently under suspicious circumstances. But by then it seemed that the regime's days were indeed numbered. In April and May 1988, workers in Nowa Huta and Gdańsk struck, and their demands included the legal restoration of Solidarity. Demonstrations followed in Warsaw, Kraków, Łódź, and Lublin, with young students and workers chanting, "There's no freedom without Solidarity." In desperation, the regime tried to engage the Church as its primary interlocutor, thus bypassing the Solidarity activists. But the Church leadership refused to interpose itself, and thus helped force the government to resume a dialogue with the trade union/political opposition it had banned in 1981. Round Table negotiations began on 6 February 1989, and as a result of those negotiations, partially free elections were held on 4 June 1989 (certain seats in the Sejm, the lower house of the parliament, were reserved for communist party members). Solidarity candidates won all 161 freely-contested elections for the Sejm, and took 99 out of 100 seats in the newly-created Polish Senate. After months of further maneuvering, Tadeusz Mazowiecki was sworn in as prime minister of Poland on 24 August 1989.

The Post-Communist Period. Like virtually every other institution in Polish society, the Church struggled to define its role in the genuinely democratic Third Polish Republic in the years that followed the communist collapse. After five decades in which it had held a monopoly on institutional virtue in Poland, the Church found itself compelled, by the logic of its own social doctrine, to work for the day when that monopoly was broken. For were a free society to be built in Poland according to the model defined by John Paul II in the 1991 encyclical *Centesimus annus*, there would necessarily exist many virtuous public institutions.

The Church in Poland had been the least damaged of the east central European churches during the communist period, and it had come through the stirring events of 1989 with its public reputation at perhaps an historic peak; but there was still a massive work of reconstruction to do in the years after the communist crack-up. As noted above, the Church's diocesan structure and the organization of its episcopal conference required considerable attention after 1989, as did the legal relationship between the Church and the Third Polish Republic; a new concordat between the Holy See and the government of the Republic of Poland was signed on 28 July 1993, but debate continued over the legal definition of Church-state relations in a new Polish Constitution. The Church's educational ministry required renovation at all levels; work was underway in the 1990s to develop new catechetical materials and practices and to review the curricula of Poland's seminaries and houses of religious formation. Religious publishing, long conducted underground or in highly-constrained circumstances, now enjoyed unprecedented access to the public, but had to make its way in a free economy. The Church's ministry of charity and social service experienced new demands as Poland made the transition from communist welfare state to democratic capitalism, and at precisely the time when financial pressures on the Church were great. Consideration also had to be given to those structural reforms of Vatican II (such as the permanent diaconate and lay consultative bodies) whose implementation had necessarily been delayed during the communist period.

Public controversy over the Church's role in the new Polish democracy centered in the early 1990s around abortion law, religious education in public schools, and the content of programming in the media. In 1956, the Gomułka regime had enacted a highly-permissive abortion law, in a deliberate assault on the moral authority of the Church; given that history and the Church's consistent teaching on the subject, it should have come as no surprise that, after the communist collapse, the Church leadership wished to see that law replaced by a statute protective of unborn life. The controversy that ensued was shaped not only by the substantive issue, but also (and perhaps even primarily) by concerns that certain Church leaders had not fully internalized a commitment to democratic persuasion in public life. Similar concerns about the style of the hierarchy's intervention in legislative debate effected the argument over voluntary religious education in public schools and the role of "Christian values" in the media, especially television.

In his address to the Polish bishops during their *ad limina* visits to Rome in January 1993, John Paul II stressed that the Polish Church, while being fully engaged in public life as a moral mentor, must also be a non-partisan Church in the new Polish democracy. "The Church is not a political party," John Paul insisted, "nor is she identified with any political party; she is above them, open to all people of good will, and no political party can claim the right to represent her." On 27 June 1993 a letter from the Polish bishops was read in all parishes at Sunday Mass, three months prior to national elections; following the pope's lead, the letter insisted that the Church could not be identified with any party, coalition of parties, or candidate, and emphasized the role of the laity in carrying the social teaching of the Church into political life.

Thus the Church in Poland approached the turn of the third Christian millennium in a distinctive position to test the capacity of Catholic social doctrine to inform and shape a national process of democratic and market transition. Skeptics, in Poland and elsewhere, argued that the Poles would be no more immune to the tides of secularization than had a post-authoritarian society like Spain during its period of democratic and capitalist consolidation. But those inclined to look more optimistically on Poland's bold experiment could point to the fact that, with *Centesimus annus*, John Paul II had positioned the teaching authority of the Church ahead of the curve of debate in post-communist Poland, and thus capable of acting as a magnet toward responsible reform.

See also POLAND 11:471; POLISH ART 11:490; POLISH LITERATURE 11:497; SOLIDARITY 18:487; WYSZYNSKI, STEFAN 18:558.

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PONTIFICAL BIBLICAL COMMISSION

The origins and purpose of the Pontifical Biblical Commission are described in NCE 11:551 and subsequent activity and developments in NCE 16:357 and 17:523. This article intends to report on the activities of the Pontifical Biblical Commission from 1977 to 1994, more particularly on its last document that deals with the interpretation of the Bible in the Church.

Paul VI's postconciliar reform of the Commission in 1971 established five year terms, with possible reappointment for members. In 1977 the group of scholars appointed by Paul VI in 1972 met for the last time. They discussed the use of Scripture in the writings on liberation theology without, however, publishing a statement on the subject. There was no plenary session in 1978 (nor for that matter in 1984 and 1990).

Themes from 1979 to 1993. The second group of scholars had again as secretary Bishop A.-L. Descamps. After Descamps' death in October 1980, he was replaced as secretary by H. Cazelles in 1981. The theme of the 1979 plenary session was acculturation in Sacred Scripture itself. The majority of the discussion papers were published in revised form in *Fede e cultura alla luce della Bibbia—Foi et culture à la lumière de la Bible* (1981). The four successive sessions (1980, 1981, 1982, and 1983) were devoted to recent questions concerning Christology. That long period of study resulted in the publication of *Bible et christologie* (1984), consisting of two main parts: the official document of the Commission in Latin and French and nine discussion papers by individual members in the original languages.

Cazelles was again named secretary of the Commission's third group in 1984. Four sessions (1985, 1986, 1987, and 1988) investigated the relation between the local churches and the universal, unique People of God. This investigation led to the publication of the volume *Unité et diversité dans l'Église* (1989). The book contains the official French text of the Commission and twenty contributions by individual members in different languages. For the last session (1989) a new theme, the interpretation of the Bible in the Church, was raised, and a first discussion of it took place.

Biblical Interpretation. In 1990 A. Vanhoye was appointed secretary of the fourth group. In three sessions (1991, 1992, and 1993) the interpretation of the Bible in the Church was studied further and a document redacted. On 24 April 1993, during a solemn audience at the Vatican, a double anniversary was celebrated: the centenary of the encyclical *Providentissimus Deus* (Leo XIII, 1893) and the fiftieth anniversary of the encyclical *Divino afflante Spiritu* (Pius XII, 1943). During the audience the Pontifical Biblical Commission submitted to Pope John Paul II its new document, *The Interpretation of the Bible in the Church.* In his address the pope explained why he had approved this text and wished a wide circulation of it. The original French text was translated into many languages and published. At a press conference on 18 March 1994, the president of the Commission, Joseph Cardinal Ratzinger, its secretary, Albert Vanhoye, and four members presented the text to the media and answered questions raised by the journalists.

In the document's introduction the Commission sought to alleviate the fear caused in some quarters by the scientific study of the bible by stressing the positive contributions of scientific investigation:

> Biblical studies have made great progress in the Catholic Church and the academic value of these studies has been acknowledged more and more in the scholarly world and among the faithful. This has greatly smoothed the path of ecumenical dialogue. The deepening of the Bible's influence upon theology has contributed to theological renewal. Interest in the Bible has grown among Catholics, with resultant progress in the Christian life. All those who have acquired a solid formation in this area consider it quite impossible to return to a precritical level of interpretation, a level which they now rightly judge to be quite inadequate [30].

The document raises several questions. Is the historical-critical method the only valid exegetical approach, and is this method the exclusive domain of specialists? Moreover, the historical-critical method is often attacked because of its so-called sterility; it is often said that doubt, if not unbelief, arises from it. What about new and seemingly more promising approaches? The Pontifical Biblical Commission was asked to reflect on this malaise. Could the Commission "indicate the paths most appropriate for arriving at an interpretation of the Bible as faithful to its character both human and divine" [32]?

Structure of the Document. The Commission presented its considerations in four main parts. First, there is a discussion of the different methods and approaches: thirteen of them are analyzed and carefully evaluated (e.g., rhetorical analysis, the sociological approach, the liberationist approach, the feminist approach). Then, the document investigates the philosophical question of what hermeneutics [*see* NCE 16:206] actually involves, and it deals with the question of the meaning or meanings of inspired Scripture (the literal, spiritual, and fuller senses). In the third part the characteristics of a Catholic interpretation of the Bible are considered: what has exegesis done during the long tradition of the Church and how can the task of the exegete be defined today? The last part is concerned with the interpretation of Scripture in the life of the Church: how can the Bible be actualized? What kind of attention must be given to inculturation? What are the different uses of the Bible (in liturgy, in individual or communal reading, in pastoral ministry, and in ecumenism)? The first reactions from both scholars and religious leaders underline the importance of this document.

In the session of 1994 reflection on a new theme began: what does the Bible say about the universalism of salvation through Christ?

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[J. LAMBRECHT]

PONTIFICAL COUNCIL FOR CULTURE

In 1982 Pope John Paul II created the Pontifical Council for Culture and with a sense of symbolism signed the letter on the feast of the Ascension. This new body was to serve at the crossroads between faith and lived realities, as an organization of encounter and of research, and to deepen "the relations of the Holy See with every manifestation of culture." Similar to other Vatican dicasteries involved with dialogue, this Council was intended to communicate *ad extra*, and especially with those places where the meanings and values of humanity are being formed. Its very existence was to witness to the desire of the Church to collaborate with people of culture everywhere.

Three principal factors lay behind this papal initiative. At the Second Vatican Council, *Gaudium et spes* devoted a substantial chapter to the topic of culture, noting that the concept had widened from an older meaning of conscious development and creativity to include various ways of life in society. Second, the pastoral relevance of different cultural contexts came to the fore during the seventies, especially through the 1975 call of Pope Paul VI for an in-depth "evangelization of cultures" (*Evangelii nutiandi*). Third, Pope John Paul II had shown a personal interest in the whole field of culture and had often spoken of it as at the key to what makes us human and as a crucial dimension for the very future of humanity, most notably visiting UNESCO on 2 June 1980.

In the letter of foundation the pope expressed his vision thus: "The synthesis between culture and faith is not just a demand of culture but also of faith. A faith that does not become culture is a faith which has not been fully received, not thoroughly thought through, not faithfully lived out." Gradually the Pontifical Council entered into collaboration with international organizations and cultural institutions throughout the world. It organized many international conferences, such as a symposium on "Christianity and Culture in Europe" to prepare for the 1991 Synod of Bishops. It worked, in cooperation with other Vatican organizations, on a document on the presence of the Church in university culture. It is actively involved with Catholic Cultural Centers in many countries, seeking to be a channel of contact and communication between them.

In 1993 Pope John Paul II issues the *muto proprio*, *Inde a Pontifcatus*, merging the previous pontifical councils for culture and for dialogue with nonbelievers under the title of Pontifical Council for Culture. With this refoundation the aims of the Council are further clarified. It has two sections: faith and culture and dialogue with cultures. Its aims are fourfold: to foster meeting places between the gospel and contemporary cultures; to help toward evangelizing cultures and inculturating the Gospel; to build up contacts with cultural institutions at the local level and to further intercultural dialogue; to promote dialogue with unbelievers and reflection on this issue.

The Council's publications include books arising from the various congresses organized over the years, and a quarterly review entitled, *Cultures and Faith*. Its president since the beginning is Paul Cardinal Poupard.

[M. P. GALLAGHER]

POPPER, KARL

Philosopher of science, political theorist; b. Vienna, 28 July 1902; d. London, 17 September 1994. For biographical entry, *see* NCE 18:385-386.

PORTILLO, ALVARO DEL

Bishop, prelate of personal prelature; b. Madrid, 11 March 1914; d. Rome, 23 March 1994. The third of eight children, Alvaro del Portillo held doctorates in civil engineering, history, and canon law. In 1935 he joined Opus Dei (18:340), a predominantly lay organization founded by Josemaria

Most Reverend Alvaro del Portillo (Knights of Columbus Office of Public Information)

Escrivá (10:709; 17:211) for the spiritual, ascetical, and doctrinal formation of persons in the world. As a close associate and collaborator of Escrivá, del Portillo remained with him during much of the Spanish civil war (1936-1939), including a period of several months in 1937 spent in hiding in the Honduran consulate in Madrid. Later he was conscripted into the Republican army but escaped.

After the civil war, del Portillo worked with Escrivá to rebuild Opus Dei in Spain and foster its spread elsewhere. As a layman, he traveled to Rome in 1943 on the founder's behalf in order to introduce the new organization to Pope Pius XII and curial officials and to prepare for the establishment there of its international headquarters. On 25 June 1944, del Portillo became one of the first three members of Opus Dei to be ordained as a priest.

Del Portillo was secretary general of Opus Dei from 1940 to 1947 and again from 1956 to 1975. From 1947 to 1950 he was counselor (regional director) of Opus Dei in Italy, and from 1947 to 1956 also served as its procurator general. He was first rector of the Roman College of the Holy Cross, a position he held from 1948 to 1953. He often accompanied Escrivá, whose confessor he was, on trips to prepare for or consolidate the apostolic work of Opus Dei in Europe and, between 1970 and 1975, in Latin America.

In the preparatory phase for the Second Vatican Council, del Portillo was president of the preparatory commission for the laity and was among the first hundred *periti* to be named. During Vatican II he served as secretary for the Commission on Clerical Discipline and the Commission of the Christian People, as well as consultor to several other council commissions.

Beginning in the 1950s, successive popes—Pius XII, John XXIII, Paul VI, and John Paul II—named del Portillo a consultor to various dicasteries and other bodies of the Holy See. Among these were the Congregation for Religious, the Commission for the Revision of the Code of Canon Law, the Congregation for the Doctrine of the Faith, the Congregation for the Clergy, and others. He was the author of numerous articles and several books on the topics of the laity, the priesthood, and canon law.

Personal Prelature. Following Escrivá's death in Rome on 26 June 1975, a general congress of Opus Dei on 15 September 1975 unanimously elected del Portillo to head the association of the faithful as its founder's first successor.

During the next nineteen years, Opus Dei grew from approximately 60,000 members to approximately 77,000 while beginning apostolic activities in twenty-one new countries in Latin America, Africa, Europe, Oceania, and Asia. It also expanded to new locations in the thirty-two countries where it had been operating. In the United States, where it was introduced in 1949, the number of cities with centers of Opus Dei rose from eight to seventeen, and apostolic activities were begun in several other places.

Another major initiative of Opus Dei during these years was the establishment in 1984 of the Roman Atheneum of the Holy Cross, with faculties in theology, canon law, and philosophy. After ten years it had an international student body of approximately 500.

By the Apostolic Constitution *Ut sit* (28 November, 1982) Pope John Paul II created the Prelature of the Holy Cross and Opus Dei, the first personal prelature of the Church, and named del Portillo its first prelate. This step, definitively establishing the juridical configuration of Opus Dei, had long been sought by its founder and his successor. Eight years later the pope named del Portillo titular bishop of Vita and 6 January 1991 ordained him bishop.

Another cherished goal of del Portillo's was realized on 17 May 1992 when Pope John Paul II beatified Escrivá. A crowd estimated at 300,000 was present for the ceremony in St. Peter's Square.

In 1994, shortly after his eightieth birthday and a week-long pilgrimage to the Holy Land, del Portillo suffered a heart attack and died in the early morning of 23 March. Pope John Paul II went personally to pray before the remains of this "good and faithful servant," as he called him, and in a message of condolence paid tribute to his "pastoral dedication and noble gifts of mind and heart." Javier Echeverria, secretary general of Opus Dei since 1975, was elected his successor on 21 April by the general congress and the following day was confirmed by the pope as the prelature's new head.

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[R. SHAW]

PORTUGAL, THE CATHOLIC CHURCH IN

The Portuguese Republic on the Iberian Peninsula is bordered on the east and north by Spain and by the Atlantic Ocean on the west and south. Portugal, including the islands of the Azores and Madeira in the Atlantic Ocean, covers about 35,672 sq. mi. (92,389 sq. km.). It has a largely homogeneous population of 9.86 million. The principal cities are Oporto and Lisbon, the capital. The Iberian peninsula has been occupied since prehistoric times. The history of Portugal into the twentieth century is told in NCE 11:607. In 1910 the country adopted a republican form of government, and from 1932-68 it was dominated by António de Oliveira Salazar (d. 1970) who ruled as virtual dictator. A coup in April 1974 brought constitutional democracy to the country following the initial revolutionary instability. Subsequently, all the Portuguese overseas territories, except Macau, have become independent. Macau will return to China in 1999. The liberation movement in the overseas provinces, especially in Angola, had far-reaching demographic and economic consequences because it caused many (mostly of Portuguese descent) to seek refuge in Portugal.

Religious Profile. The geographical pattern of religious observance has changed little over the last century. In the 1991 state census, 92 percent of Azoreans identified themselves as Roman Catholic. The highest percentage on the mainland was 89 in the northern district of Braga, the lowest 57 in the southern district of Beja. In all, 6.5 million of the population of 9.85 million said they were Catholics, a decrease of 3 percent overall from 1981. Surveys suggest that 25-35 percent of Portuguese Catholics can be classified as practicing. In February 1977, 29 percent of mainland Portuguese over the age of seven attended Sunday Mass, ranging from 63 percent in Braga to 3 in Beja. Attendance is usually highest at Christmas and Easter.

Portugal has three archdioceses, each the metropolitan of one of its three ecclesiastical provinces. The province of Lisbon comprises the episcopal sees of Guarda, Leiria, Lisbon, Portalegre-Castelo Branco, Santarém, and Setúbal (the latter two created in 1975), as well as the island dioceses of Angra de Heroísmo (Azores) and Funchal (Madeira). The northern province of Braga consists of the dioceses of Aveiro, Braga, Braganza-Miranda, Coimbra, Lamego, Oporto, Viana do Castelo (created in 1976), Vila Real, and Viseu. The southern province of Évora comprises the dioceses of the Algarve (Faro), Beja, and Évora.

The "New State." The "New State" introduced in 1933 by António de Oliveira Salazar (premier, 1932-68), a prominent Catholic layman, represented a welcome reaction against the anti-clericalism of the Republic of 1910-26. It signed a concordat with the Vatican, but there was always some dissatisfaction among a minority of Catholics with the social and political shortcomings of the regime. This became more obvious during the lively presidential campaign of 1958, when a dissident, General Humberto Delgado, strongly challenged the regime's candidate, Admiral Américo Thomaz (president of the Republic, 1958-74). The Portuguese hierarchy, led until his resignation at the age of eighty-two by Manuel Gonçalves Cardinal Cerejeira (patriarch of Lisbon, 1929-71), a student friend of Salazar, generally shared the latter's vision of an orderly and stable regime well disposed toward the Church, whose social principles it claimed to follow, with overseas territories constitutionally incorporated into the state in 1951. Cerejeira naturally defended the Church's interests but usually accepted the regime's version of events. Opposed to totalitarianism, a category from which he excluded the "New State," he warned his flock against collaboration with Communists.

One episcopal exception to the general harmony was António Ferreira Gomes, bishop of Oporto, who in 1958 sent Salazar a letter, which became public knowledge, in which he advocated political pluralism and criticized the regime's social and labor policies. A year later, after Catholic activists in Lisbon had been arrested for conspiring to overthrow the regime, the bishop was refused entry when returning from Rome, being allowed back only in 1969 by Marcello Caetano, who succeeded Salazar as premier (1968-74). Other critics included Sebastião Soares de Resende, bishop of Beira in Mozambique, who clashed with the secular authorities over publication of his defense of human rights in that territory in 1965, and Manuel Vieira Pinto, bishop of Nampula (Mozambique), who was removed from his diocese in 1974 by Caetano's administration for criticism of colonial policies and opposing the expulsion of priests denouncing atrocities committed by Portuguese forces.

Church-state relations were also troubled by Pope Paul VI's visit to the Bombay Eucharistic Congress in 1964. Portugal's foreign minister called it a gratuitous insult, for by visiting India the pope was seen as condoning that country's forcible incorporation of Portugal's Indian territories (chiefly Goa) in 1961. The censorship of the visit in the Portuguese media led to the removal from state radio of António Ribeiro for opposing the government's line. The state then objected to Ribeiro's appointment to the see of Beira in 1967, the only known instance of a state veto under the terms of the Concordat of 1940. Ribeiro succeeded Cerejeira as patriarch of Lisbon in 1971 and was named a cardinal by Paul VI in 1973.

For his part Pope Paul VI paid a "private" visit to Fátima in 1967 for the fiftieth anniversary of the apparition of the Virgin [*see* NCE 5:855], but in 1970 received leaders of three African independence groups fighting the Portuguese. The Vatican nuncio in Lisbon, Mgr. Sensi (1967-76), seemed desirous not to upset church-state relations. Difficulties arose over the detention of priests speaking out against African policies and the arrest in Lisbon's Rato Chapel on 31 December 1972 of seventy Catholics and others demanding peace and support for African independence movements. The patriarch was critical of both police and participants.

By 1974 the alienation from both hierarchy and state of a minority of activist clergy and lay persons seemed almost complete. In 1961 Portuguese Catholic Action (ACP), founded in 1933, claimed 100,000 members. Growing frustration was especially prevalent among activists of the Catholic Workers' Youth (JOC) and Catholic Workers' League (LOC), where militants became radicalized against corporate structures and capitalism, and in the male and female Catholic University Youth (JUC and JUCF), caught up in campus protests. Although Cerejeira, as its National Director in 1966, put ACP's destinies in the hands of the laity in tune with Conciliar thinking, organization collapsed. By 1975 ACP had only 7,891 activists, with the 551 members of the JOC the only youngsters.

During his premiership, Caetano attempted an abortive liberalization of the regime. The relaxation of authoritarianism served to show up the increased diversity of Catholic opinion. In the elections of 1969 prominent Catholic lay men could be found as candidates for the state's National Union, as independents, as monarchists, and on opposition lists in alliance with Communists. Reformist Catholics found their way blocked by 1971. The Law of Religious Liberty, a consequence of the Second Vatican Council, was chiefly concerned to regulate non-Catholics. In a pastoral on the tenth anniversary of *Pacem in terris* in 1973, the episcopacy urged more social and political participation by citizens and pluralism of legitimate options for them, as well as a peaceful life in common.

Transition by Revolution (1974-75). The military coup of 25 April 1975 brought an abrupt change of environment. The bishops quickly reiterated the appropriateness of their last pastoral in the new situation, but the urge for dramatic change overcame the minority of progressive Catholics, whose energies were channeled into leftist parties, notably the Portuguese Democratic Movement (MDP) and Socialist Left Movement (MES). Free Assemblies of Christians and radicalized priests called for the resignation of some or all of their "collaborationist" bishops.

In May 1974 the episcopacy's daily newspaper of fifty years standing, *Novidades*, already in deep financial trouble, was closed down to avoid the conflict between workers' control and management that began to plague the Catholic broadcasting station, Rádio Renascença. On 16 July the bishops issued their pastoral on the contribution of Christians to political and social life, in which they asked forgiveness for any past mistakes made. Catholics were exhorted to play their part in building a pluralist system based on the Christian conception of democracy. Marxism was condemned, as was extreme capitalist individualism, but moderate socialism was specifically deemed within the parameters of political acceptability.

From July 1974, when the pro-Communist Brigadier Vasco Gonçalves became prime minister, the Armed Forces' Movement (MFA) took government steadily to the left until it began to break up in August 1975. In an anarchic atmosphere that the bishops found increasingly worrying, one of their main concerns was to regain control over Rádio Renascença, taken over by a workers' committee. The MFA failed to enforce the promised return of the station in July 1975, and instead paratroops blew up its transmitter at Buraca on 7 November. By then, the tide of revolution was ebbing, thanks in part to the mobilization of the Catholic population of the north and the Atlantic islands by members of the clergy. Beginning with a rally in Aveiro on 13 July addressed by the bishop, demonstrations and riots in other northern and central towns broke the hold of the revolutionary left. The conservative Francisco Maria da Silva, archbishop of Braga, inveighed most forcefully against Communism, and a number of priests in six northern dioceses provided assistance for this counter-revolutionary movement that paved the way for the victory of moderation in the failed leftist coup of 25 November.

In the meantime the revision of the concordat was agreed by negotiation with the Holy See to legalize divorce for Catholic spouses. In 1975 the episcopacy expressed concern over the nationalization of charitable institutions and occupations of Catholic educational establishments and highlighted the need for freedom of education.

Constitutional Democracy Since 1976. The Constitution of 1976 assured the functioning of democratic institutions by a balance of powers between the president, the government, and the assembly of the Republic. Freedom of religion and freedom of education were specified in the text, with a law of 1979 ensuring parity of treatment for Catholic schools, of which there are many, mostly run by the religious orders.

The bishops continued to condemn Communism and pure economic liberalism. Although they remained officially non-partisan, the bishops were most insistent on the duty to vote in the elections of 1979 and 1980. The elections brought victory over the Socialist Party (PS) to a center-right coalition, consisting principally of the Social-Democrats (PSD) of Francisco de Sá Carneiro and the Christian Democrats (CDS) of Diogo Freitas do Amaral. These two parties gained their strongest electoral support in the north, where there is a relatively high level of religious observance, as there is in the Atlantic islands where the PSD is hegemonic. João Bosco da Mota Amaral, a member of Opus Dei (18:340), has been regional prime minister of the Azores since 1976. Neither party is confessional, and the PSD contains a laicist element; both have a predominantly Catholic membership. The PSD, which has governed either in coalition or alone since 1980 has, with CDS support, upheld "Religion and Morality" classes in the school curriculum, supported the Catholic University, subsidized the building of Braganza cathedral, allowed the clergy tax exemptions, and awarded a television channel to a church consortium. An estimated two-thirds of those identifying themselves as Catholic vote for these parties.

The other main political party, the PS, founded and led until 1985 by the avowed laicist Mário Soares, is not particularly anti-clerical and has always contained a minority of practicing Catholics, among them its leader since 1992, António Guterres. Other Catholic activists of the left have included the first woman prime minister (1979), Maria de Lurdes Pintasilgo, a former JUCF leader. Catholic trade-unionists are active in both confederations, the PS/PSD-sponsored UGT, and the Communist-dominated Intersindical-CGTP.

The most serious clash between church and state since 1975 occurred over abortion. A draft law for its decriminalization proposed by the Communists in 1982 was denounced as immoral by the episcopacy. Despite episcopal condemnation and Catholic street demonstrations, a law permitting abortion up to the sixteenth week of pregnancy when this is the result of rape or when the mother's health is endangered or the fetus deformed was passed in face of the opposition of the PSD and CDS in 1984. A petition signed by 830,000 citizens was sent to President Eanes, who promulgated the law after a brief delay.

Vatican II. Forty-nine Portuguese bishops, of whom twenty-one were bishops in the then overseas territories of Angola, Cape Verde, Guinea, Goa, Macau, Mozambique, and Timor, attended the Second Vatican Council (1962-65), including the exiled bishop of Oporto. Seventeen of them made thirty-eight contributions to the sessions. Collectively their presence was rather low-key and conservative.

In the short term, the Council brought Mass in Portuguese, and the bishops formally acknowledged the Council's decrees, decisions, and declarations. The majority of the Portuguese clergy and laity, however, were unenthusiastic about change, and debate was confined to members of the clergy and the (generally urban) lay elite. Differences of opinion on implementation of Conciliar recommendations often overlapped with the widening divisions of opinion in Catholic circles from 1958 regarding the authoritarian practices of the "New State" regime and the colonial wars (1961-74). Although the majority of the laity, like the older bishops and clergy, generally remained conservative in attitude, the application of the Vatican Council's recommendations made gradual but steady progress after the revolutionary disorientation of 1974-75.

In accordance with the Conciliar decree *Christus Dominus*, the Portuguese Episcopal Conference (CEP) was set up in 1967, building on the collegial spirit already created by the annual episcopal retreats started by Cardinal Cerejeira in 1934. The CEP's presidents have been: Cerejeira, 1967-72; Manuel de Almeida Trindade, bishop of Aveiro, 1972-75 and 1981-87; Cardinal Ribeiro, 1975-81 and 1987-93; and João Alves, bishop of Coimbra, since 1993. The president is elected for three years, with a limit of two consecutive terms. There are normally two plenary meetings per year, and its permanent council, comprising president, vice-president, secretary, and four bishops including the patriarch, meets monthly. Episcopal commissions were instituted in 1968, and these currently number eleven: Social and Charitable Action; Apostolate of the Laity; Clergy, Seminaries and Vocations; Social Communications; Doctrine and Faith; Christian Education; Family; Liturgy; Migration and Tourism; Missions; and Bishops/Religious Mixed Commission.

Pastorals and pastoral notes of the CEP since 1975 have reflected concern over abortion, Catholic schooling, seminaries, family life and values, housing, health provision, Catholic Action and the lay apostolate, the renewal of the Church in Portugal and the laity's role therein, the Church's cultural and historical patrimony, the problems of immigrants and the unemployed, corruption and social degradation, immorality, environmental conservation, the campaign against AIDS, East Timor, and human rights in China. Among individual prelates, Manuel da Silva Martins, bishop of Setúbal, has been a leading critic of social injustice and poverty. In 1994 individual bishops raised the issues of women priests and legalization of brothels. The list demonstrates the episcopacy's commitment to confronting social as well as ecclesial problems. In the 1980s the CEP revived Social Weeks, last held in the 1950s.

Shortage of Clergy. A major obstacle to the fulfillment of the Church's mission is shortage of clergy. The north and the Atlantic islands are relatively well provided with priests compared to the southern part of the country. Vocations, never plentiful in Portugal, fell off dramatically in the 1960s and 1970s. There were 4,899 diocesan clergy in 1968, but only 3,565 in 1978. Numbers of senior seminarians fell from 1,006 in 1967 to 348 in 1977. This trend was reversed in the 1980s with candidates for ordination rising from 340 in 1988 to 434 in 1992. Two hundred seventy-five seminarians were ordained in the decade 1973-83, but 368 in 1983-93. Numbers leaving the priesthood fell from 12 in 1983 to 2 in 1989. However in 1993, of the 3,643 diocesan clergy for 4,331 parishes, two-thirds were over 56 and nearly a quarter over 70 years of age.

By contrast there was a steady rise in regular clergy from 901 in 1968 to 1,086 in 1992. In 1980 the office of permanent deacon was approved for Portugal, and there were 68 in 1992. There were 1,707 male religious other than priests and 6,572 female religious in 1965; in 1992 the figures were 435 and 7,234. Opus Dei had 2,500 Portuguese members in 1988. In 1988 John Paul II advised Portuguese bishops to put the need for vocations before social concerns.

Popular religiosity is most impressively seen in the continuing pilgrimages of hundreds of thousands of Portuguese to Fátima on 13 May, date of the first apparition of the Virgin in 1917. Pope John Paul II paid two visits to Fátima. During the first, on 13 May 1982, the anniversary of the attempt on his life in Rome, he was assailed by the Spanish priest, Juan Fernández Krohn. His second visit in 1991 passed off peacefully. Popular religiosity also survives in other pilgrimages, in traditional festivals such as those of St. Antony in Lisbon and St. John in Oporto and Braga, in veneration of local saints and village festivals, and in *romarias* (often noisy outings to destinations of religious significance).

The Church in the World. Efforts since 1975 to revive Catholic Action have had mixed success. By 1990 the JOC had quadrupled its membership to 2,000. The important National Congress of the Laity in 1988 was attended by 1,600 lay persons. There are some seventy supradiocesan lay associations with an estimated 100,000 members.

One success was the foundation of the Portuguese Catholic University (UCP) in 1967 on the basis of the Faculty of Philosophy in Braga. It achieved juridical recognition in 1971 and by 1988 had 6,000 students in Faculties of Theology, Philosophy, and Human Sciences in Lisbon, Braga, Oporto, and Viseu. Prominent charitable institutions include diocesan *Caritas Portuguesa* and the *Santas Casas da Misericórdia.* Three hundred eighty-eight of these traditional welfare institutions, running hospitals, hospices, orphanages, homes for the elderly and disabled, and canteens, often with state support, were reorganized in 1976 into the Union of Portuguese Misericórdias. They guard their autonomy against episcopal control. The Lisbon Misericórdia, under the Franciscan Vítor Melícias, is funded by the state and is responsible for most welfare services in the capital. Also state supported is the Union of Private Institutions of Social Solidarity (UIPSS), built up since 1976, which claims 25,000 members, 28,000 volunteer workers, and 500,000 supporters for its social centers, youth clubs, and creches.

The closure of *Novidades* left the Church with three provincial dailies: *Diário do Minho* (Braga), *Jornal da Madeira* (Funchal) and *A União* (Angra de Heroísmo). The Press Association of Christian Inspiration (AIIC), set up in 1993, includes the producers of 150 other periodical publications with a circulation of one million, as well as 400 parish bulletins. The main component of AIIC is NOVA-Federation of Social Communications Media of Christian Inspiration, which groups thirty-four publishers, TVI (Independent Television), and sixty radio stations. Among these, Rádio Renascença recovered quickly from its revolutionary tribulations to become a major network by the 1980s, with a shortwave service for migrants. TVI was the company created in 1991 by various Catholic investors to obtain the channel first promised to the Church by the PSD leader Sá Carneiro shortly before his death in 1980. However, Channel Four competed poorly with the programming of the three other terrestrial channels, and the Scandinavian Broadcasting System became the major shareholder in 1995.

External Challenges. The Church in Portugal is responding to the challenges facing it by attempting internal renewal, by trying to stimulate effective lay organization in line with Conciliar recommendations, by encouraging priests to become community leaders, and by seeking a high media profile. External challenges are perceived by Church people as competition from non-Catholic religious movements as well as the problems posed by rapid social change.

Portuguese Catholics seem not to be great proselytizers, and a growing feeling that religion is a personal affair, a matter of choice, has led to clerical worries about rivals who have increased in number and variety since 1974. However ecumenism has not been overlooked. In 1993 the first joint communiqué, on social developments, was issued by António Monteiro, bishop of Viseu, and the moderate Protestants of the Portuguese Council of Christian Churches (COPIC) grouping 15,000 Lusitanians, Methodists, and Presbyterians. Many more Protestants, who also protest at the Catholic Church's privileged position established by the Concordat, are gathered in the Portuguese Evangelical Alliance (AEP). Other groups, including Jehovah's Witnesses, Mormons, Manna Church, Universal Church of God's Kingdom, have been growing rapidly and may have as many as 300,000 followers. The 1991 census showed a decline in Jewish numbers to 3,500, while Muslims increased to over 9,000.

Social changes thought to threaten Catholicism include continuing migration from countryside to city, the hegemony of scientific modes of thought, the changing role of women, the increased influence of mass media, and the growth of pluralism in many areas of life since 1974. It is also suggested that increased prosperity and the quest for upward social mobility have exacerbated materialism, individualism, and hedonism, which are proving almost as corrosive for traditional and family values as they have been for Marxism. On election to the presidency of the CEP in 1993, the bishop of Coimbra emphasized the need for dialogue with the culture of the contemporary world.

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[R. A. H. ROBINSON]

POWERS, JESSICA

American poet and Carmelite nun; b. Cat Tail Valley, Wisconsin, 7 February 1905; d. Pewaukee, Wisconsin, 18 August 1988. Jessica Powers (religious name, Sister Miriam of the Holy Spirit) grew up in a small farming community near Mauston, Wisconsin. The grandchild of pioneers, she counted the Scottish poet Robert Burns among her ancestors. Catholicism, nature (especially winter), and death are major themes in her lyric poetry. Her formal education ended after one semester at Marquette University's School of Journalism (1922-23). For the next few years she worked in Chicago in a secretarial pool while nurturing her inner work of poetry. Her poems regularly appeared in newspapers, journals, and anthologies. However, when symptoms of tuberculosis appeared, she returned to Cat Tail Valley.

With her mother's sudden death in 1925 Powers gave up her dream of living and writing in New York in order to help her brothers with the farm. During the "farm years" she first read the poetry of John of the Cross, to whom she has been compared. Her brothers eventually married, and in 1937 she felt free to go to New York, where she was active in the Catholic Poetry Society [*see* CATHOLIC LITERARY ASSOCIATIONS 8:791]. There she met Clifford Laube, a New York Times editor. Laube had his own publishing company, Monastine Press (after SS. Monica and Augustine) in the basement of his home. In 1939 he published her first volume of poems, *The Lantern Burns*.

As her poetic work was becoming recognized, Powers abruptly left New York in 1941 to enter the new Mother of God Carmelite monastery in Wisconsin. She lived there for the remaining forty-seven years of her life, exploring the secrets of the soul in prayer and poetry. Her largest collection, *The Selected Poetry of Jessica Powers*, was published posthumously in 1989. Her papers are in the Marquette University archives.

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[D. R. LECKEY]

PRO MUNDI VITA

Pro Mundi Vita (PMV), an international study and research center located in Brussels, served for almost thirty years as a clearing house for information about the challenges facing the Christian churches and, specifically, the pastoral response of the Roman Catholic Church to the Second Vatican Council. Shortly before Vatican II, a group of Western European and Brazilian bishops, major religious superiors, aid agencies, and scholars created a kind of clearing house named Pro Mundi Vita, motivated by concern over the lack of Church personnel in non-Western countries. Under the inspiration of a Dutchman, Montanus Versteeg, OFM, its center was located in Tilburg, the Netherlands. Following an international conference in Essen, Germany, in 1963, presided over by Bishop F. Hengsbach, the center moved to Brussels. Its first secretary general, Jan Kerkhofs, SJ, a professor at Louvain University, transformed the PMV foundation into an international study and information center, with an international team of multilingual scholars and an intercontinental board of directors.

The Center focussed on the challenges facing the Roman Catholic Church, as well as the main Protestant Churches, and the pastoral responses inspired by Vatican II. PMV developed its activities in three directions. First, it published scientific studies (country profiles and major problem areas) that were sent free of charge to thousands of bishops, major superiors, and international Christian organizations. Second, a service for episcopal conferences and Church institutes in need of pastoral surveys and advice was established. Third, international meetings on a wide variety of topics were organized. The center published hundreds of bulletins and studies in English, Spanish, French, German, and Dutch that dealt with topics as varied as the Christian and Muslim, Hindu, and Buddhist dialogues; the Church in Russia, South Africa, and China; the family, pluralism, and polarization in the Church; and the evolution of vocations. It also published hundreds of dossiers in four series on Latin America (in Spanish), Africa (in English and French), Europe and North America (in English and French), and Asia (in English). PMV also published a worldwide information bulletin, *Ministries and Communities*, and a quarterly, *CECC Newsletter*, on China. The center had launched a group of China scholars called "Catholics in Europe Concerned with China." Together with a China committee of the Church of England, PMV established the Ecumenical China Liaison Group. Often in cooperation with the Lutheran World Federation, PMV organized some forty international meetings on China alone. PMV co-edited the review, *Religion in the People's Republic of China: Documents*.

PMV carried out surveys in Thailand, Nigeria, Ghana, Ethiopia, and Brazil. Particular attention was given to the role of women in the Church. The first ecumenical conference co-organized with the World Council of Churches, took place in Louvain in 1975, and many publications dealt with this topic: *Women in Japan, Women in China, Women and the Priesthood, Cooperation of Women and Men in Church and Society*. Among the main international conferences was a 1973 colloquium, *New Forms of Ministry in Christian Communities*, that in turn inspired the 1977 Hong Kong meeting of the *Federation of Asian Bishops' Conferences, co-sponsored by PMV. In 1970 in Brussels, PMV co-organized the first world conference of the review *Concilium*. In 1978 PMV launched the European Values Study (EVS), surveying the evolution of values in the Western world. Later, the EVS became an independent foundation in Amsterdam and continues its surveys of all European countries, the United States, and Canada. After a period in the course of which PMV was transferred to Louvain, organizational and financial problems forced the center to close in 1991.

[J. KERKHOFS]

PROFESSION OF FAITH AND OATH OF FIDELITY

Canon 833 of the Code of Canon Law of the Latin Church requires a profession of faith, "in accord with a formula approved by the Apostolic See," be made by (1°) everyone who has voting rights in an ecumenical or particular council, a synod of bishops, or a diocesan synod; (2°) individuals named to the college of cardinals; (3°) persons promoted to the episcopacy and those equivalent to a diocesan bishop; (4°) diocesan administrators; (5°) vicars general, episcopal vicars and vicars judicial; (6°) pastors, rectors of seminary, professors of theology and philosophy in seminaries and those promoted to the diaconate; (7°) rectors of Catholic universities and university teachers who teach disciplines dealing with faith and morals; and (8°) superiors in clerical religious institutes and societies of apostolic life. At the end of February 1989, the Roman Congregation for the Doctrine of the Faith (CDF) issued a new formula of the profession in *L'Osservatore Romano* and at the same time introduced an oath of fidelity to be made by some, but not all, those listed in canon 833 "on assuming an office to be exercised in the name of the Church." Both the profession of faith and the oath of fidelity were to become obligatory four days later, 1 March 1989.

Although the Latin texts printed in *L'Osservatore Romano* were accompanied by a "note of presentation," the document as a whole had grave canonical defects. In addition to the inadequate interval before it was to go into effect, it lacked signatures and date. Neither did it explain the exceptional use of the newspaper for canonical promulgation, nor did it make mention of the requisite papal approval that is required for a significant innovation. Since 1917 the issuance of a such a general decree (i.e., a law) without papal delegation exceeds the power of the departments of the Roman Curia.

The question of the document's validity, however, became moot in the following October when the official *Acta Apostolicae Sedis* published a retroactive rescript dated 19 September and signed by the cardinal prefect of the CDF. The rescript stated that in an audience on 1 July 1988 Pope John Paul II had approved the action and ordered the decree promulgated. It also introduced a further norm: the approbation of vernacular versions of the two texts was reserved to the congregation.

PROFESSION OF FAITH

(*Formula for making the Profession of Faith in those cases where it is required by law*)

I, N., with firm faith believe and profess everything that is contained in the symbol of faith, namely:

I believe . . . . [here follows the Nicene Creed].

With firm faith I also believe everything contained in God's word, written or handed down in tradition and proposed by the Church, whether by way of solemn judgment or through the ordinary and universal magisterium, as divinely revealed and calling for faith.

I also firmly accept and hold each and everything that is proposed definitively by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the college of bishops enunciate when they exercise the authentic magisterium, even if they proclaim those teachings by an act that is not definitive.

Approved Formula. Canon 833 remained unchanged. The innovation lay in the new text itself. Prior to 1967 the approved formula of the profession of faith that was canonically required (and prefixed to the 1917 code) consisted of the creed of the councils of Nicaea and Constantinople, augmented by several paragraphs that summed up the teaching of the ecumenical councils of Trent and Vatican I. The additions to the fourth-century creed were removed in 1967 in the wake of Vatican II. Only a simple formula, with obvious references to the three modern ecumenical councils, was to be said at the end of the ancient creed:

> I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberations or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, according as they [the teachings] are proposed by it [the Church], especially those things dealing with the mystery of the Holy Church of Christ [Vatican II], its sacraments and the sacrifice of the Mass [Trent], and the primacy of the Roman pontiff [Vatican I].

The 1989 text replaced this 1967 formula with three new paragraphs. The oblique references to the modern councils were suppressed; more important, the suggestion of the diverse levels or modes of proposal of teachings was lost, although this had evidently been derived from the 1964 dogmatic constitution on the Church [*Lumen gentium* 24]. The purpose of the new text, according to the note of presentation, was to update the profession of faith "as regards style and content" and to bring it "more in line with the teaching of the Second Vatican Council and subsequent documents." The paragraph appended to the creed in the 1967 formula was modified "in order to distinguish better the types of truths and the relative assent required."

Commentary and Explanation. (For the text, see accompanying box.) In the new formula the first paragraph simply mentions matters to be believed "with firm faith," namely, matters taught "as divinely revealed and calling for faith." The wording is derived from the teaching of Vatican I, and it corresponds roughly to the norm of canon 750.

The second paragraph requires the firm acceptance and holding of Church teachings that are "definitively proposed." Nothing in the text suggests that this implicates an affirmation of divine and catholic faith. Theologians and canonists showed concern about the very nature of this "acceptance," about the ambiguity of "definitively proposed," about the distinction between truths of Christian faith infallibly defined and other teachings, about the possibility of future development or changes in such "definitive" teachings, and the like. When the text appeared, it was quickly noted that this dimension of Church teaching (unlike the first and third paragraphs) had not been touched upon in the canons of the code promulgated in 1983.

Finally, the third paragraph goes beyond matters of "divine and catholic faith." It is an assertion of adherence to other teachings of the pope and the other bishops. Not unexpectedly this corresponds to the non-definitive, non-infallible, non-irrevocable teaching similarly characterized by canon 752, namely, teachings enunciated by the Roman pontiff or the college of bishops "when they exercise the authentic magisterium even if they do not intend to proclaim it with a definitive act." For this, the canon properly requires "not the assent of faith [like the creed and other revealed truth embraced in the first appended paragraph] but a religious *obsequium* of intellect and will."

The translation of *obsequium* is far from certain: it may mean anything from blind obedience or total submission to simple religious respect or docile reflection, even faithful, loyal dissent. The officially approved English text of the new profession of faith chooses "submission."

Oath of Fidelity. The 1989 Oath of Fidelity is distinct from the profession of faith, and different persons are canonically bound to take it "on assuming an office to be exercised in the name of the Church." The text is a promissory oath; by definition it adds to a simple promise the invocation of the name of God and obliges the oath-taker by reason of the virtue of religion. A review of the text (see accompanying box) reveals that it is not, either strictly or conventionally, an "oath of office," namely, an oath to fulfill the responsibilities of a given Church office. (Such oaths of office do exist in the Latin Church for certain officeholders, e.g., officers of tribunals required by canon 1254 to swear "that they will fulfill their function properly and faithfully.") The oath is rather a broad promise to preserve ecclesial communion and to maintain Church doctrine and discipline required of individuals on assuming of certain, but not all, ecclesiastical offices.

The note of presentation compares the new oath of fidelity to the oath of fidelity to the Apostolic See taken by bishops-elect (canon 380), but the wording of the two oaths bear very little resemblance and have very different purposes. Even "fidelity" or faithfulness is not a common element: the new oath does not mention fidelity to the Roman See, and most of the promises seem concerned with the existing duties of all the Christian faithful, now to be confirmed by oath. Overall the text is a kind of pastiche of obligations, unexceptionable in themselves but without direct reference to the duties assumed by individuals appointed to Church offices.

Each of the five paragraphs deserves a word of explanation. (There are minor variants of the last two paragraphs for "superiors in clerical religious institutes and societies of apostolic life.")

OATH OF FIDELITY ON ASSUMING AN OFFICE TO BE EXERCISED IN THE NAME OF THE CHURCH

(Formula to be used by the faithful mentioned in canon 833, n. 5-8)

I, N., in assuming the office of _____, promise that both in my words and in my conduct I shall always preserve communion with the Catholic Church.

I shall carry out with the greatest care and fidelity the duties incumbent on me toward both the universal Church and the particular Church in which, according to the provisions of the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety, I shall faithfully hand it on and explain it, and I shall avoid any teachings opposed to that faith.

I shall follow and foster the common discipline of the whole Church and I shall observe all ecclesiastical laws, especially those which are contained in the Code of Canon Law.

In Christian obedience I shall unite myself with what is declared by the bishops as authentic doctors and teachers of the faith or established by them as those responsible for the governance of the Church; I shall also faithfully assist the diocesan bishops, in order that the apostolic activity exercised in the name and by mandate of the Church may be carried out in the communion of the same Church.

So help me God, and God's holy Gospels, on which I place my hand.

(Changes in paragraphs four and five of the formulary, for use by those faithful indicated in CIC, canon 833, n. 8:)

I shall foster the common discipline of the Church, and I shall insist on the observance of all ecclesiastical laws, especially those which are contained in the Code of Canon Law.

In Christian obedience I shall unite myself with what is declared by the bishops as authentic doctors and teachers of the faith or established by them as those responsible for the governance of the Church; I shall also cooperate fully with the diocesan bishops, in order that, without prejudice to the character and purpose of my own institute, the apostolic activity exercised in the name and by mandate of the Church may be carried out in the communion of the same Church.

So help me God, and God's holy Gospels, on which I place my hand.

Paragraph 1. The one taking the oath promises both in words and conduct always "to preserve communion with the Catholic Church." This is partially based on canon 209, §1, and binds all the Christian faithful alike. The context demands only that this obligation be sworn to and seems to imply that officeholders have a greater obligation of communion than the rest of the faithful.

Paragraph 2. This section (alone) does have aspects of an oath of office, since one promises to carry out carefully and faithfully "the duties incumbent on me toward the universal Church and the particular church in which . . . I have been called to exercise my service." The language, however, is derived from canon 209, §2, again a description of duties incumbent on all the Christian faithful. The ultimate source of the language is in *Lumen gentium* 30 and the conciliar decree on the laity, *Apostolicam actuositatem* 10, although both passages refer to lay, non-ordained members of the Church without reference to any Church office.

Paragraph 3. The paragraph begins, "In fulfilling the charge entrusted to me in the name of the Church," a phrase that explicitly confirms the interpretation that the positions in question are true ecclesiastical offices to which appointment is made by Church authority, which acts officially "in the name of the Church."

The substance of the paragraph refers to doctrine; it is a promise to "hold fast to the deposit of faith in its entirety," faithfully to "hand it [the deposit of faith] on and explain it," and finally to "avoid teachings opposed to that faith." The mention of handing on the faith appears to apply to those officials who exercise the ministry of the word through preaching, catechetical formation, and other means. More important, it is the deposit of faith in the strict sense (as referred to in the profession of faith, both the credal text and the first added paragraph) that is at issue. The text is a digest of canon 750, concerning what must be believed with divine and catholic faith; the canon also requires the believer to avoid contrary doctrines and adds that revealed truth "is manifested by the common adherence of the Christian faithful under the leadership of the sacred magisterium."

Paragraph 4. As in the preceding paragraphs, it is the common duties of the faithful that are specified, with a mention of "fostering" as well as following "the common discipline of the whole Church"—a duty presumably the greater in Church officials. The second clause bears no relation to Church office: "I shall observe all ecclesiastical laws, especially those which are contained in the Code of Canon Law [of the Latin Church, since the Eastern Catholics are not bound by the oath]." The oath to observe all ecclesiastical laws involves one in the graver transgression of the virtue of religion when one does not observe the canon law.

Paragraph 5. The final paragraph of the promise is somewhat repetitive and has two parts. First there is a promise "in Christian obedience" to unite oneself with the bishops, both as teachers of the faith and as those responsible for Church governance. The reference is to both doctrine and Church order. It is clearly adapted from canon 212, §1, although in that context the duties are those of the Christian faithful in general rather than those of officeholders. Second, there is a promise faithfully "to assist the diocesan bishops" in carrying out apostolic activity. While this is surely both proper and desirable, the language is somewhat ambiguous in its reference to diocesan bishops; either the local bishop or diocesan bishops in general may be meant.

Such a commentary or critique of the text of the oath of fidelity reveals no responsibilities that are unacceptable, but it does raise the grave question of binding oneself so broadly with the invocation of the Name of God in support of the oath-taker's promise.

Persons Obliged to Take the Oath. The principal question asked by canonists and especially teaching theologians is, who are obliged to take the oath of fidelity. The document specifies many named in the latter part of canon 833 (5°-8°), but not all the officeholders listed in the second half of the canon are included. As the title of the oath indicates, it is to be taken by individuals "on assuming an office to be exercised in the name of the Church." It is an important qualification for some of those enumerated in canon 833 do not hold Church office at all, much less one to be exercised in the name of or on behalf of the Church.

Perhaps the principal category of those simply unaffected by the new norm are teachers in colleges and universities "who teach disciplines which deal with faith or morals." Such teachers do not receive an appointment to any ecclesiastical office, unless in some exceptional case. To take another example, the president (rector) of a Catholic university may or may not be appointed to a duly established

Church office; if not, he or she is bound by canon 833, 7° to make the profession of faith, but not bound to take the oath of fidelity.

See also PROFESSION OF FAITH 11: 829.

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[F. R. MCMANUS]

R

RENO, DIOCESE OF

The diocese of Reno, Nevada, was originally established in 1931 during the pontificate of Pope Pius XI. In 1976, during the time of Pope Paul VI, it was redesignated as the diocese of Reno-Las Vegas and as such included the entire state of Nevada. In 1995 Pope John Paul II divided the diocese into the diocese of Reno in the western part of the state and the diocese of Las Vegas in the southern part. Bishop David F. Walsh, named bishop of Reno-Las Vegas in 1987, continues as bishop of Las Vegas. Bishop Phillip F. Straling, the bishop of San Bernardino, California, since 1978, was transferred to the diocese of Reno. At the time of the division, Catholics in Nevada numbered about 193,000, the largest single religious group in the state. The cathedral in Las Vegas is the church of the Guardian Angel; the cathedral in Reno, the church of St. Thomas.

[J. FILTEAU]

RICOEUR, PAUL

Philosopher, author, and lecturer; b. Valence, France, 27 February 1913. Baptized into the Reformed community, Ricoeur's early life is bound up with the loss of both his parents, his mother six months after his birth, his father during World War I. His early philosophical education at the University of Rennes brought him into contact with the reflexive philosophy of Lachelier and Lagneau with their concern for the grounds of authentic subjectivity. This concern was to become the touchstone of his later philosophy.

At the Sorbonne for doctoral studies Ricoeur became part of the Friday sessions of Gabriel Marcel (16:273), the Christian existentialist philosopher, who introduced him to the works of Edmund Husserl and phenomenology. After becoming *agrégé* in 1935, he married his childhood friend, Yvonne Lejas, and began to teach first in Colmar, then in Lorient. Ricoeur was drafted into the army in the general mobilization and became a prisoner of war in the early stages of the Second World War. He was interned in several camps in Pomerania until 1945. There he read the works of Karl Jaspers (16:230), translated in the margin *Ideen I* of Husserl, and taught philosophy to his fellow prisoners. The results were published in the postwar years: *Karl Jaspers et la philosophie de l'existence* (with Mikel Dufrenne) (1947), *Gabriel Marcel et Karl Jaspers: philosophie du mystère et philosophie du paradoxe* (1948), and the translation of *Ideen I* (1950). During the same time his interest in political philosophy led him to read Hegel. Between 1945 and 1948 he taught at Cévenol college in Chambon-sur-Lignon during which time he became known as an expert in Husserl's phenomenology [see his collection of articles in *Husserl* (1967)]. In 1948 he was awarded the chair of philosophy at the University of Strasbourg. While there, he defended his doctoral thesis on the phenomenology of the will [*Le volontaire et l'involontaire* (1950); ET *Freedom and Nature* (1966)] and contributed frequently to the periodicals *Christianisme social* and *Esprit*.

Toward Hermeneutical Phenomenology. In his doctoral dissertation Ricoeur projected his life's work. Guided by the famous Husserlian *epochē*, a bracketing-out procedure in order to arrive at the roots of phenomena, he understood the task of such a phenomenology of the will as (1) a pure phenomenology of the will abstracted from the question of the fault (negation, evil) and transcendence [*Le volontaire et l'involontaire*]; (2) a phenomenology of evil as seen through human fallibility [*L'homme faillible* (1960), ET *Fallible Man* (1965)] and through the myths and symbols of evil, sin, and guilt [*La symbolique du mal* (1960), ET *The Symbolism of Evil* (1967)]; (3) a poetics of the will: a reflection on the human self as responsible, fragile, between sameness and ipseity, as other, and as grace and gift of freedom [see Ricoeur's most recent works on textual and practical hermeneutics, temporality, narrativity, metaphor, imagination, action/passion and the self, and the Bible].

In 1956 Ricoeur accepted a position at the Sorbonne and began to live in a commune (Murs Blancs), inspired by the social mission of Christianity. Experiencing deeply the malaise of the university, he transferred in 1966 to Nanterre, briefly accepting the post of dean (1969-70). In the turmoil of the democratization movement at Nanterre, he was physically attacked and the leftist philosophical community was so violent in their rejection of him that he expatriated himself to the University of Louvain. Three years later, he returned to Nanterre, but he also began to commute to North America (Montreal, Yale, and especially Chicago). Philosophically these were fruitful years. He kept up a constant dialogue with the major currents of thought in the 60s and 70s such as Freudian psychoanalysis, structuralism, deconstruction, and Anglo-American analytic philosophy. His own philosophical roots became more firmly established in the erstwhile reflexive philosophy (Nabert), the hermeneutical phenomenology configured out of Husserl, Gadamer, and Heidegger, the action theory of Habermas, and analytic philosophy. These gave rise to a number of books: *De l'interprétation* (1965), ET *Freud and Philosophy* (1970); *La métaphore vive* (1975), ET *The Rule of Metaphor* (1977); *Temps et récit*, volumes 1-3 (1983,1984,1985), ET *Time and Narrative*, volumes 1-3 (1984, 1985, 1988), and *Soi-même comme un autre* (1990), ET *Oneself as Another* (1992); *Amour et justice. Liebe und Gerechtigkeit* (1990); and an avalanche of articles, the most important of which are collected in *Histoire et verité* (1955, 1964, 1990), ET *History and Truth* (1965); *Le conflit des interpétations* (1969), ET *The Conflict of Interpretations* (1974); *A l'école de la phénoménologie* (1986); *Du texte à l'action* (1986), ET *From Text to Action* (1991); *Lectures 1: Autour de la politique* (1991); *Lectures 2: La contrée de la philosophie* (1992); *Lectures 3: Aux frontières de la philosophie* (1994).

Distinctive Traits. First among the distinctive traits of Ricoeur's philosophy must be mentioned his respectful dialogue with conflicting philosophies. Ricoeur believes strongly in the dialectic process of truth. Truth, he believes, is not immediately available. It can be searched out in terms of the traces found in the writings of those who have most intensely struggled with the question of truth. Conflicting philosophies are probed not to execute a *coup de grâce*, but to exploit their sometimes unspoken, constructive potential. His philosophy forges its own path in debate with the foremost philosophers of the second half of the twentieth century: Heidegger, Husserl, Lévinas, Sartre, Lévi-Strauss, Lacan, Althusser, Gadamer, Habermas, Derrida, and Davidson.

Second, interpreters of Ricoeur have found it difficult to uncover a unifying theme. Ricoeur has compared himself to an intellectual *bricoleur*, answering questions left unanswered by his previous writings or occasioned by the themes of congresses and symposia. This so-called tinkering with a wide range of topics has led commentators to understand Ricoeur through such themes as the hermeneutical method, the imagination, the subject, language, ethics, literary theory, meaningful action. However, aided by *Oneself as Another*, it is possible to trace an underlying trajectory of a practical philosophy. From his earliest project of a philosophy of the will, Ricoeur has consistently sought, however great the detours, to outline the possibilities of authentic subjectivity. This search for a practical philosophy led him originally from phenomenology to hermeneutics and later from primacy of language to primacy of action. Although subscribing to an intense suspicion of the deceptive claims of rationality and despite the current privileging of negation and nothing, Ricoeur upholds the possibility of the affirmation of life, the desire and effort of human existing, and the human projection of truth, happiness, and pleasure. His is a philosophical witness to Augustinian hope. This renewed practical philosophy is at core an ethical venture: the search for the good life lived in just institutions with and for others. In *Oneself as Another* this leads to a hermeneutics of the self: a search for what remains after the demise of the Cartesian self-constituting ego and of the proclaimed death of the self by deconstructionism in the twentieth century.

A third trait is Ricoeur's disavowal of any attempt to totalize. He renounces Hegel's great narrative of the final synthesis. In his early writings he fulminates against the violent totalizations of state and church. Human knowing and action in history are only mediately available and demand the endless detours by way of its signs and traces. For Ricoeur philosophy is hermeneutical. Its epistemology and ontology are attestations of belief and conviction in the truthfulness of the self. Its politics is a politics of fragility. Its religious witness is a testimony to the "available believable" in the face of the ravages of evil and suffering in the twentieth century. This capacity to engage the current intellectual climate with suspicion but without skepticism may well be Ricoeur's enduring attraction.

Ricoeur's prodigious activity and his brilliant engagement of the philosophical debate gained for him the recognition in France as one of the foremost contemporary philosophers. Elsewhere, particularly in North America, Ricoeur steadily increased his influence particularly among theologians and literary critics.

See also PHENOMENOLOGY 11:256; HERMENEUTICS (CONTEMPORARY) 16:206.

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[J. VAN DEN HENGEL]

ROMANIA, THE CHURCH IN

Romania (formerly spelled Rumania), located in southeastern Europe to the north of the Danube River, had its present boundaries set after World War II. In 1947 the government under the control of Communists and their allies proclaimed the Romanian People's Republic and in 1948 adopted a new constitution modeled on that of the Soviet Union. In 1965 it became the Romanian Socialist Republic with political power in the hands of Nicolae Ceauşescu as first secretary until he assumed the title of president in 1974.

Although Romanians are a Latin people [*see* NCE 12:714], most of them belong to the autocephalous Romanian Orthodox Church. Latin Catholicism was strongly rooted in Transylvania, long under the domination of the Austro-Hungarian Hapsburgs, but it was there, too, that many Catholics during Turkish rule became Protestant. The Turks also sent Greek princes to rule in Walachia and Moldavia, establishing a Greek presence and relations with monasteries in Greece.

The 1948 Constitution and subsequent laws abolished the special privileges that the Orthodox Church enjoyed, ended all church control in schools, and mandated that all churches must secure approval for a statute before being allowed to function. The Concordat with the Vatican was unilaterally abrogated.

The Romanian Communist government continued its antireligious policies unabated until December 1989. The various Romanian churches were effected in different ways by these policies, but all of them were closely supervised by the Department of Cults and were subjected to the brutal methods of the dreaded *Securitate*, the Romanian secret police.

The overthrow of the Ceauşescu regime ushered in a new era for the churches and allowed them to function freely for the first time in decades. However, these new freedoms also led to interchurch conflicts, some of which have not been resolved.

Article 29 of the new Romanian Constitution, adopted in December 1991, deals with religious freedom. It prohibits any restriction of religious beliefs, guarantees freedom of conscience, and states that "all religions shall be free and organized in accordance with their own statutes, under the terms laid down by law." It also forbids all forms of enmity among religions and declares that while religious cults are autonomous from the state, they also enjoy support from it, "including the facilitation of religious assistance in the army, in hospitals, prisons, homes and orphanages." The right of parents to provide for the religious education their children is also assured.

The Romanian Orthodox Church. The declaration of a Communist People's Democracy in Romania on 30 December 1947 was followed on 24 May 1948 by the election of Justinian Marina (22 February 1901-26 March 1977) as patriarch of the Romanian Orthodox Church. Justinian had well-known socialist political views and was said to be a personal friend of the newly-installed first secretary of the Romanian Communist Party, Gheorghe Gheorghiu-Dej. Thus, he was well placed during his twenty-nine years in office to guide the church through an initial period of vicious Stalinist persecution (including the nationalization of church property, the imprisonment of thousands of clergy, and a reduction of the numbers of monks and nuns in the monasteries from over 7,000 in 1956 to 2,200 by 1975), and later to establish with the regime a *modus vivendi* known as "The Romanian Solution."

Patriarch Justinian essentially accepted the narrow boundaries drawn around his church by the state in return for the government's toleration of a certain level of ecclesial activity. The patriarch was able to oversee an improvement in the level of education of the clergy, a notable monastic reform, and the restoration of many important historic churches, monasteries, and other monuments. Under Nicolae Ceauşescu it became possible for Justinian to guide the church toward an accommodation with the regime because it was adopting a nationalist form of Communism that envisaged a certain role for the church in the life of the nation. Many Communist officials considered themselves Orthodox Christians.

Justin Moisescu was elected fourth patriarch of the Romanian Orthodox Church in June 1977. More an academic than politician, Justin had to deal with criticism for not sufficiently resisting the government's decision to demolish some twenty-four churches and three monasteries in central Bucharest and for his handling of the defrocking and imprisonment of certain Orthodox priests opposed to the regime. The most well known of these was Gheorghe Calciu Dumitreasa, who was sentenced to ten years in prison in 1978 for preaching a series of Lenten sermons at the Bucharest seminary in which he characterized atheism as a philosophy of despair. He was released and sent into exile in the United States in 1984.

Even so, by 1985 the Romanian Orthodox was the most vigorous church in Eastern Europe. Church sources stated that there were about 17,000,000 faithful (80% of the population), 8,165 parishes served by 8,545 priests, and 1,500 nuns and 1,000 monks living in 122 monasteries. There were six seminaries and two theological institutes, one in Bucharest and one in Sibiu. High quality theological journals were published, including three by the patriarchate itself and one by each of the five metropolitanates. In addition, the patriarchate was able to make use of limited resources to carry out an ambitious publication program that brought to light six more volumes in a series of Romanian translations of the *Philokalia*, more than thirty in a projected series of ninety volumes of translations of patristic writings, and an assortment of Bibles and other liturgical and theological works. In addition, the church was able to publish the theological contribution of Dumitru *Stăniloae (1903-1993), one of the most prominent Orthodox theologians of the century.

Justin died on 31 July 1986. On 9 November the metropolitan of Iaşi, Teoctist Arăpaşu, was elected patriarch. He also had to contend with the destruction of more churches in Bucharest and even the government's rumored desire (later confirmed) to demolish the patriarchal complex in the capital and transfer the see to Iaşi. Teoctist was able to direct the republication of the 1688 *Bucharest Bible*, an event that illustrated the central role the church played in the standardization of the Romanian language and the evolution of Romanian culture. The patriarch was also able to take several trips abroad. He visited Ecumenical Patriarch Dimitrios I in Istanbul in May 1987, and became the first Romanian patriarch in history to visit a Roman pontiff when he met John Paul II in Rome on 5 January 1989. It was later revealed that Teoctist had acted against the wishes of the government in meeting with the pope.

End of Ceauşescu Regime. The downfall of the Ceauşescu regime on 22 December 1989 triggered a crisis in the Romanian Orthodox Church, which was strongly criticized for having publicly supported the Communist government. The Holy Synod met on 10 January 1990, apologized for those "who did not always have the courage of the martyrs," and expressed regret that it had been "necessary to pay the tribute of obligatory and artificial praises addressed to the dictator" to ensure certain liberties. It also annulled all the ecclesiastical sanctions that it had been compelled to impose on members of the clergy for political reasons. In the face of harsh criticism for alleged collaboration with the Communist regime, Patriarch Teoctist resigned his office on 18 January 1990. However, in early April Teoctist resumed his duties as patriarch by unanimous decision of the Holy Synod. Although this move was criticized in Romanian intellectual circles, the Synod decided that it was more important to maintain continuity in the face of political change, and to acknowledge the views of the other Orthodox churches, which had continued to recognize Teoctist as patriarch.

A few days after the fall of the Ceauşescu regime, a "Reflection Group for the Renewal of the Church" was established in Bucharest. Its seven clerical and lay members set out to interpret what they perceived to be the growing desire among the Orthodox faithful for change and renewal in the life of the church, and to initiate a dialogue with the church leadership to help it overcome the current "spiritual impasse."

On 7 June 1990, a member of this group, the 38-year-old auxiliary bishop of Timişoara, Daniel Ciobotea, was elected metropolitan archbishop of Iaşi, the second-ranking post in the Romanian Orthodox hierarchy. Ciobotea had studied in the West and had taught from 1981 to 1988 at the Ecumenical Institute of the World Council of Churches at Bossey, Switzerland. His election to the see from which all previous Romanian patriarchs had been taken was part of an effort to reform the church and provide it with new and more vigorous leadership.

In September 1990 the Holy Synod approved important modifications to the basic statutes of the Patriarchate. It removed those sections providing for state interference in the church's affairs and declared the full autonomy of the church from the state.

On 21 June 1992 the Holy Synod declared canonizations for the second time in its history. Nineteen new Romanian saints were proclaimed, and the "Sunday of the Romanian Saints" was inserted into the liturgical calendar on the second Sunday after Pentecost.

At a meeting in January 1993 the Holy Synod re-established two jurisdictions in areas that were part of Romania in the interwar period: in northern Bukovina (now in Ukraine) and in Bessarabia, most of which is in the independent republic of Moldova. This move sparked a confrontation with the Moscow patriarchate to which the Orthodox dioceses in those regions had belonged since World War II. Most Orthodox in those areas remained in newly-established autonomous jurisdictions associated with the Russian Orthodox Church.

A census carried out by the Romanian government in January 1992 revealed that 87% of the population (19.8 million) considered itself to belong to the Romanian Orthodox Church. It is interesting to note that after four decades of antireligious propaganda, the census uncovered only 11,000 atheists and 25,000 who said they were not affiliated with any faith community.

By early 1993 the number of Orthodox seminaries in the country had risen to eighteen with a total of 2,811 students. The two higher-level theological institutes that had been allowed to function in Bucharest and Sibiu were reintegrated into the university faculties they had belonged to before the advent of the Communist regime, and ten other theology faculties were set up at universities in Iaşi, Cluj-Napoca, Craiova, Arad, Oradea, Piteşti, Alba Iulia, Baia Mare, Constanţa, and Tîrgovişte. The students in these numbered 2,890, including significant numbers of laypeople and nuns. Monastic life thrived, with 192 monasteries (111 female and 81 male) and 75 sketes (63 female and 12 male) with a total of 5,179 monks and nuns in 1992. At that time there was a total of 8,452 priests and 12,397 places of worship. There was also a proliferation of theological journals (9), periodicals (10) and newspapers (5). For the first time since 1948 the church also began to engage in organized charitable activity, such as administering orphanages, hospitals, and retirement homes.

Another important development was the reactivation of Orthodox lay movements, all of which had been banned by the Communists. By the end of 1992 there were eight such organizations, the most important being the *Oastea Domnului* (The Army of the Lord). Founded by Josif Trifa in 1923, this renewal movement emphasized evangelization, personal morality, an experiential relationship with God, and Bible study. It grew quickly, and in the 1930s was absorbed into the structures of the Orthodox Church. During the Communist years the movement maintained a secret membership of perhaps as many as 500,000. The organization resurfaced after December 1989 and again received the blessing of the Orthodox Church. However, some of its members have connections with Protestant evangelical groups and are ambivalent about these links to institutional church structures.

In spite of the problems it now faces, the Romanian Orthodox Church has emerged from several decades of Communist persecution having preserved the close links that have long existed between it and the great majority of the Romanian people. Although its activity has been hindered by the catastrophic economic conditions that followed the fall of Ceauseşcu, the new freedoms it has enjoyed since December 1989 have allowed it to begin to reassert its prominent role in the country and to explore the kind of relationship with the state and other churches that is appropriate for a postcommunist and increasingly westernized society.

The Roman Catholic Church. Although the government severely restricted its activity, the Roman Catholic Church (Latin rite) continued to exist and even proved surprisingly resilient during the Communist years. It was not given legal recognition because it failed to submit a Statute without links to the Vatican acceptable to the government. However, the regime tolerated the church's *de facto* existence due in part to Romania's need to maintain good relations with its neighboring Communist countries to which most Roman Catholics were ethnically linked.

The diocese of Timişoara in the Banat comprised predominantly ethnic Germans, while dioceses in Transylvania (Alba Iulia, Oradea Mare, and Satu Mare) were mostly Hungarian. Satu Mare and Oradea Mare had been united in 1930, separated again in 1941, reunited in 1948 and separated yet again in 1982. The Latin Catholics in the Archdiocese of Bucharest and the Diocese of Iaşi were mostly ethnic Romanians or, according to some theories, Romanianized Hungarians called *Ceangai*.

No Catholic bishops were allowed to leave Romania to attend the Second Vatican Council, and the conciliar documents were not made available in Romania for many years. Limited contacts with the Holy See were resumed only after a 1967 visit to Romania by Cardinal König of Vienna. Ceauşescu himself was received by Pope Paul VI on 27 May 1973. Nevertheless, Romania was the only government of the Eastern block that did not send an official delegation to the installation of John Paul II in 1978.

During the Ceauşescu regime limited progress was made on the appointment of Latin bishops (Alba Iulia was the only Catholic diocese with an ordinary by 1965). In 1972 Antal Jakab was ordained coadjutor with right of succession to Bishop Aaron Marton of Alba Iulia. He succeeded in 1980. In 1981 Lajos Balint was appointed auxiliary; he became bishop after Jakab's retirement in 1991.

In 1983 the Holy See was allowed to appoint priests as ordinaries *ad nutum Sanctae Sedis* of the dioceses of Timişoara and Oradea Mare, and later for Iaşi. In 1984 the pope was able to name a Latin bishop for Romania for the first time since 1950 when he appointed Bishop Ioan Robu as apostolic administrator of the Archdiocese of Bucharest.

Many problems of the Roman Catholic Church were related to the situation of the Hungarian minority in Transylvania: catechisms and prayer books in Hungarian were unavailable until 1976, and Bibles until 1980. In spite of Vatican II's sanction of the use of the vernacular in the liturgy, Mass in Romanian was forbidden by the government outside Moldavia and Bucharest until 1978.

The seminaries in Alba Iulia and Iaşi were reopened in 1952 and 1956 respectively. By the mid-1970s they were allowed to receive as many students as they wished. This ended in 1982 when the government imposed a limit that required that twenty of the 192 students at Alba Iulia be expelled. In 1948 there were 1,180 Latin priests in Romania; by 1988 there were about 800, 60% of them over the age of sixty. Besides three small token communities that were not allowed to receive novices, religious orders were banned during the Communist years.

The predominantly German diocese of Timişoara faced special problems because of the Ceauşescu government's decision to allow the emigration of ethnic Germans from the country upon payment of a price by the West or East German government. Between 1977 and 1992 the number of ethnic Germans in Romania fell from 359,000 to 119,000. This drastically reduced the number of Catholics in the diocese. There were 210 diocesan priests in 1967 but only 89 in 1992.

In spite of these difficulties, church attendance remained high, with credible sources indicating that on average some 80% of the Catholic faithful were in church on Sundays. The few priests who could be trained in the seminaries were highly dedicated if very conservative in their views. All things considered, Latin Catholics survived the four decades of Communism remarkably well.

After the fall of the Ceauşescu regime, the Holy See acted quickly to provide a new hierarchy for the Latin Church in Romania. On 14 March 1990 the pope named bishops for all six dioceses in the country and a new auxiliary for Alba Iulia. Romania and the Holy See announced the re-establishment of diplomatic relations on 15 May 1992. Archbishop John Bukovsky was nominated apostolic nuncio on 18 August. The building of the apostolic nunciature was returned and officially reopened on 5 November 1992.

The statutes for a Romanian Catholic Bishops' Conference that included Latins and Greeks were approved *ad experimentum* on 16 March 1991. Greek Catholic Metropolitan (later Cardinal) Alexandru Todea was elected its first president.

On 29 September 1991 the diocese of Alba Iulia was made an archdiocese immediately subject to the Holy See. All the Latin dioceses of the country until that time had been suffragans of Bucharest. Although the Holy See had rejected a request that Transylvania be made an autonomous ecclesiastical province with a separate episcopal conference, many Catholic and Orthodox Romanians, as well as government officials, criticized this move as lending support to Hungarian nationalist feeling in the region.

The new freedoms allowed an increase in the number of vocations to take place. The seminaries at Alba Iulia (for Hungarian and German-speaking candidates) and Iaşi (for Romanian-speakers) experienced a major influx of students. The same was true for the various male and female religious orders that have resumed activity in the country.

According to the 1992 census 5% of the population (1,144,820) claimed to be Roman Catholic, compared to 1,175,000 in 1948. Statistics reported in the 1993 *Annuario Pontificio*, however, indicated a total membership figure of 1,353,816.

The Greek Catholic Church. The fate of the Greek (or Byzantine) Catholic Church in Romania under Communism was much worse than it was for the Latins. The government staged a mock Greek Catholic synod that abolished the union with Rome on 21 October 1948. On 1 December 1948, the government issued a decree that formally dissolved the Greek Catholic Church and confiscated all its property, turning most of its 2,588 churches within 1,794 parishes over to the Romanian Orthodox Church. All six Greek Catholic bishops were arrested on the night of 29-30 December 1948. Five of them died in prison. The sixth, Bishop Juliu Hossu of Cluj-Gherla, was released from prison in 1964, but placed under house arrest at Caldarusani Orthodox monastery near Bucharest, where he died in 1970. In 1973 Pope Paul VI announced that he had created Hossu a cardinal *in pectore* in 1969.

A Greek Catholic hierarchy continued, however, in the underground. Before he was expelled from the country in 1950, the last papal representative, the American Archbishop Gerald Patrick O'Hara, had secretly ordained five Greek Catholic Bishops. However, the government *Securitate* broke into the nunciature, obtained a list of these bishops and later imprisoned all of them. Some were released in 1964 and three were still alive in 1989.

Until 1989 the Communist authorities held the absurd contention that the Greek Catholic Church had freely and spontaneously asked for reunion with the Orthodox Church, and that it had simply ceased to exist. The Romanian Orthodox Church officially supported this position. In fact, the brutal suppression of the Greek Catholic Church was strongly resisted and even occasioned heroic defiance of the regime.

Although a few Greek Catholics attended Latin liturgies, most of them continued to frequent their former parishes where, although they had officially become Orthodox, little had changed. However, there were a few clandestine priests with secular jobs who met secretly with small groups to celebrate the sacraments, mostly in private homes, throughout the persecutions. The existence of these groups was known to the *Securitate*, but in the later years they were tolerated as long as they stayed out of public view. The underground bishops even succeeded in training and ordaining a few men to the priesthood. In the late 1970s the surviving bishops made repeated requests to President Ceauşescu for the reinstatement of their church, and in 1980 they even appealed to the Madrid Conference on Security and Cooperation in Europe.

This situation changed only after the downfall of the Ceauşescu regime. A few days after the revolt, on 2 January 1990, the new Romanian government abrogated the 1948 decree that had outlawed the Greek Catholic Church. The three surviving underground bishops, Ioan Ploscaru, Ioan Chertes, and Alexandru Todea, emerged from hiding, and 540 priests also came forward, about 100 of them elderly.

On 14 March 1990 Pope John Paul II reconstituted the Greek Catholic hierarchy by naming bishops to all five dioceses. Todea was named metropolitan archbishop of Făgăraş and Alba Iulia (he was created a cardinal in June 1991), and Ploscaru Bishop of Lugoj. Chertes, an elderly man in retirement, was given the personal title of archbishop. He died on 31 January 1992. In official documents the Greek Catholic Church now calls itself "The Romanian Church United With Rome."

The Congregation for the Eastern Churches sponsored a meeting of the bishops and other representatives of the Romanian Greek Catholic Church in Rome from 17-22 January 1994. A final document was adopted treating the organization of the eparchies, the formation of the clergy, the liturgy, catechetics, religious life, and ecumenical relations. The participants unanimously called for the speedy canonization of those martyred for the faith during the persecutions. On 20 July 1994 Pope John Paul II accepted the resignation of 82-year-old Cardinal Todea and appointed Bishop Lucian Mureşan of Maramureş to succeed him as Greek Catholic metropolitan.

The rebirth of the Greek Catholic Church was accompanied by a confrontation with the Romanian Orthodox Church. This was due to the fact that although the government abolished the 1948 decree dissolving the church and promised to return its former property now in state hands, it did not resolve the issue of ownership of churches given to the Orthodox Church.

The Greek Catholic Church insisted that all the property confiscated in 1948 be returned as a matter of justice, a position they called *restitutio in integrum*. However, the Romanian Orthodox Church held that since the demographic situation had changed substantially since 1948, any redistribution of churches must allow for the pastoral needs of both communities, based on the results of a census and the deliberations of a joint commission. The hardening of positions created an impasse, such that by March 1993 the Greek Catholic Church had regained only sixty-six of its former churches. The situation was complicated by the Greek Catholic rejection of the results of the 1992 census, according to which only 1% of the population (228,377) belonged to this church. The 1948 figure had been 1,560,000. Statistics published in the 1993 *Annuario Pontificio* indicate a total of 1,842,486, while some Greek Catholic sources claim almost 3,000,000 members.

An atmosphere of mistrust and mutual recrimination exists between the two churches. The Orthodox portray the Greek Catholics as less than fully patriotic and recall the traditional identity between the Romanian people and the Orthodox Church. Some even draw a connection between the existence of the Greek Catholic Church and a sinister effort to "magyarize" the Romanian population of Transylvania. For their part, the Greek Catholics accuse the Orthodox of willful collaboration with the Communists, of wholesale corruption, and of perpetuating the Stalinist oppression of their church. The Greek Catholic hierarchy has also expressed fierce opposition to the work of the international commission for dialogue between the Catholic and Orthodox Churches that has attempted to overcome the misunderstandings that arose in the wake of the re-emergence of the Byzantine Catholic Churches in Eastern Europe.

Because of these tensions, the Catholic Church in Romania has been reluctant to engage in ecumenical projects that include the Orthodox. In late 1990 a Romanian Council of Churches was created, but neither the Latin nor Greek Catholic Churches took part in the initiative.

The Greek Catholic Church has set up seminaries in Cluj, Baia Mare, and Oradea, and there are now Greek Catholic theological institutes in Cluj, Oradea, and the historic center of the church at Blaj. The cathedral at Blaj along with the episcopal residence and seminary complex was regained in October 1990.

Protestant Churches. The various Protestant churches in Romania fall into two basic categories. The first are the traditional ethnic Hungarian and German churches. According to the 1992 census the Hungarian Reformed Church had 801,577 members, the Synodal Evangelical Presbyterial Lutheran Church of the Augsburg Confession had 21,160 faithful, and the Unitarians 76,333. It was the Hungarian Reformed Pastor Laszlo Tökes' refusal to surrender to the police that sparked the December 1989 revolt. The German Lutherans (The Evangelical Church of the Augsburg Confession), like their Catholic counterparts, have experienced a precipitous drop in membership, from an estimated 300,000 at the beginning of World War II to 39,552 in the 1992 census. Only about sixty pastors remained in the country. By 1993 all these churches were very critical of the government for not returning their confessional schools, which they saw as essential for the survival of their communities.

The other Protestant group is composed of various evangelical and pentecostal churches. These have been in Romania for a relatively short time and experienced sustained growth even during the Communist years. In the mid-1980s the Baptists were claiming a membership of 300,000, but according to the 1992 census they numbered 109,677. The Pentecostal groups in the same census came in at 220,051. With substantial assistance from their counterparts in the West, it may be expected that these churches and other fundamentalist Protestant denominations will continue to grow in the future.

See also RUMANIA 12:714; RUMANIAN LITERATURE 12:717; RUMANIAN RITE 12:718.

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[R.G. ROBERSON]

RUSSIA, ORTHODOX CHURCH OF

The Russians are an East Slavic people whose ancestors moved into the vast plain between the Baltic and Black Seas in the sixth century. Initially the East Slavic tribes formed a large number of warring city-states, but in the ninth century political power began to consiolidate first at Novgorod and later at Kiev (882). Christianity became the official religion under the Grand Prince Vladimir I (d. 1015) who married Anna, sister of Byzantine Emperor Basil II. Prince Vladimir was baptized along with many of his followers in the waters of the Dnieper river in 988 A.D. according to the Greek rite. Thus, Byzantine Christianity became the faith of the three peoples who trace their origins to Rus' of Kiev: the Ukrainians, Belarussians, and Russians.

The story of Christian Kiev is told in some detail in NCE 8:176. The Russian Church became semi-autonomous in 1037 when the patriarch of Constantinople consecrated Theopemptus metropolitan of Kiev. When the city was destroyed during the Mongol invasions (1237-1240), large numbers of people moved northward. By the fourteenth century a new center grew up around the principality of Moscow, and the metropolitans of Kiev took up residence there. In 1448 Metropolitan Isidore was deposed for having accepted, on behalf of his Church, the union with Rome that had been ratified at the Council of Florence. His successor changed the primatial title to metropolitan of Moscow.

Third Rome. About the time that Constantinople fell to the Turks in 1453, Russia was throwing off Mongol rule and becoming an independent state. Because the old Rome was said to have fallen into heresy, and the New Rome, Constantinople, had fallen under control of the Turks, some Russians began to speak of Moscow as the "Third Rome" that would carry on the traditions of Orthodoxy and Roman civilization. The czar (caesar) was now the champion and protector of Orthodoxy just as the Byzantine emperor once had been. The Russian Church had already begun to develop its own style of iconography and church architecture and its own theological and spiritual traditions.

A Russian Orthodox patriarchate was officially established by Constantinople in 1589, but it was abolished by Peter the Great in 1721. The Church was then administered by a Holy Synod under regulations that brought the Church under close state supervision. During this period, especially in the nineteenth century, a great revival of Russian Orthodox theology, spirituality, and monasticism took place.

In August 1917, after the abdication of the czar but before the Bolshevik Revolution, a synod of the Russian Orthodox Church began in Moscow. It re-established the Russian patriarchate and elected Metropolitan Tikhon of Moscow to that office. But before the synod ended, it was learned that the metropolitan of Kiev had been murdered and that persecutions had begun. Patriarch Tikhon was outspoken in his criticism of the Communists in his early years as patriarch, but moderated his public position after a year in prison.

Patriarch Tikhon and his successor Patriarch Sergius worked out a *modus vivendi* with the government that set the tone of church-state relations under Communism. In 1927 Patriarch Sergius declared loyalty to the Soviet government and promised the support of the Russian Orthodox Church on all issues. In return, the state allowed the Church a very restricted sphere of activity, limited in practice to liturgical worship. Persecution and repression of religion in the USSR took different forms in different periods: virtually all the theologians and leaders of the Orthodox Church were either exiled in the 1920s or executed in the 1930s. Conditions improved somewhat during World War II and in Stalin's later years, but Khrushchev, intent on "abolishing" religion by 1980, began to intensify the persecutions in 1959.

Many churches were closed after the revolution, and another massive wave of church closings took place under Khrushchev in 1959-1962. In 1914, 54,457 churches were registered, but in the late 1970s there were only about 6,800. The number of functioning monasteries (1,498 in 1914) was down to twelve, and the fifty-seven theological seminaries operating in 1914 had been reduced to three in Moscow, Leningrad (St. Petersburg), and Odessa, with theological academies of higher studies in the first two cities.

Perestroika and Glasnost. With the rise of Mikhail Gorbachev to power in 1985 the situation of the Russian Orthodox Church began to improve dramatically. His policies of *perestroika* ("restructuring") and *glasnost* ("openness") gave the Church greater freedom and recognition. Early in 1988 Gorbachev received the leaders of the Orthodox Church in the Kremlin on the eve of the millennium celebrations commemorating the baptism of Prince Vladimir in 988. Patriarch Pimen of Moscow and All Russia presided over the Divine Liturgy, surrounded by members of the Russian Orthodox hierarchy and witnessed by Agostino Cardinal Casaroli, Vatican secretary of state who represented Pope John Paul II, Robert Runcie, the archbishop of Canterbury, and representatives of other Christian bodies. When aged and ailing Patriarch Pimen died 3 May 1990, the Church moved rapidly to name his successor. A council composed of bishops and elected priests and laity, using secret ballots for the first time since 1918, selected the sixty-one-year-old metropolitan of Leningrad and Novgorod as Patriarch Aleksy II of Moscow and All Russia.

In October 1992 the St. Tikhon of Moscow Theological Institute opened in Moscow for training Orthodox laity. The students, more or less evenly divided between women and men, numbered some 650 in the first year. On 24 February 1993, the Russian Orthodox Church established St. John the Theologian University in Moscow to continue the Russian humanist educational tradition and to offer an in-depth study of the theological disciplines as well. In 1994 Patriarch Aleksy II stated that there were 15,985 churches in the territory of the former Soviet Union, served by 12,841 priests and 1,402 deacons. His Church now had three theological academies (Moscow, St. Petersburg, and Kiev), fourteen seminaries, and a total of forty-seven schools with about 4,000 students. Two hundred eighty-one monastic communities existed or were being formed.

The membership of the Orthodox Church of Russia is estimated at sixty million. In December 1993 the University of Chicago's National Opinion Research Center released the results of a poll that documented an extraordinary growth of religious faith in Russia. It showed that between one half and three quarters of the Russian people believed in God, depending on how the question was worded. Although 11% said they were Orthodox when growing up, 28% reported themselves as Orthodox now, indicating that the Russian Orthodox Church had more than doubled its membership. The trend towards theism was strongest in the 17-24 age group, where 30% had converted from atheism to belief in God. An astonishing 75% of those surveyed reported having "a great deal of confidence in the Church." But another survey conducted by the All-Russian Center of Public Opinion Studies in August 1994 revealed that while 52% of those surveyed considered themselves believers, only 2% attended Church services at least once a week.

New Freedom, New Challenges. The Russian Church is struggling to adapt to the rapid changes taking place in Russian society. The Church has strictly enforced a ban on the participation of clergy in politics and seems to be developing a closer relationship with the Russian military. The patriarchate has vigorously opposed proselytizing activities of other religious groups in the country and supported a bill passed by the parliament but unsigned by President Yeltsin restricting the activity of such groups. In the fall of 1994 the Russian government agreed to help finance the reconstruction of the Cathedral of Christ the Savior, a massive nineteenth-century structure leveled by Stalin in 1931 that once dominated the Moscow skyline. Patriarch Aleksy laid the new cornerstone on 7 January 1995.

An assembly of the entire Russian Orthodox episcopate took place in Moscow from 29 November to 2 December 1994. Patriarch Aleksy told the bishops that the Church had gone through a very difficult period since their last meeting in 1992, having had to deal with problems relating to liturgical practice, proper theological and pastoral formation, and ecclesial service to society. The assembly turned down a call from conservative elements for the Moscow patriarchate to withdraw from all ecumenical organizations, but it condemned the missionary activity being carried out in Russia by American Methodist, Evangelical, and Presbyterian groups and by certain South Korean Protestants. The bishops sanctioned the beginning of a vast effort to catechize and evangelize the Russian population and set up a special commission to review liturgical practice and texts to make the liturgy more easily understood by the faithful.

The gradual disintegration of the Communist system and the Soviet Union created centrifugal forces that threatened the unity of the Moscow patriarchate. In January 1990, when conditions were already changing, the Bishops' Council of the Russian Orthodox Church met in Moscow and decided to grant a certain measure of autonomy to the Orthodox Churches in Ukraine and Byelorussia (now Belarus). Each of these were made exarchates of the Moscow patriarchate, with the optional names "The Ukrainian Orthodox Church" and "The Byelorussian (now Belarussian) Orthodox Church." Following the dissolution of the Soviet Union on 25 December 1991 and the independence of the various successor states, the patriarchate granted similar autonomous status to the Orthodox Churches in Estonia, Latvia, and Moldova.

But because the Orthodox Church in Ukraine was demanding greater freedom, on 27 October 1990 another session of the Bishops' Council granted "independence and self-government" to the Ukrainian Orthodox Church and abolished the title "Ukrainian Exarchate." The Church remained autonomous, with the metropolitan of Kiev still a member of the Holy Synod of the Moscow Patriarchate. After Ukraine declared its independence on 24 August 1991, Metropolitan Filaret of Kiev began to seek complete separation of his Church from the Moscow patriarchate. This, however, was refused at a meeting of the Russian Orthodox Bishop's Council in April 1992. Matters came to a head in May 1992 when the Moscow patriarchate deposed Filaret and appointed Metropolitan Vladimir (Volodymyr) (Sabodan) of Rostov as new metropolitan of Kiev. Subsequently, Filaret joined the non-canonical Ukrainian Autocephalous Church.

Another problem arose in the newly-independent ex-Soviet republic of Moldova. Before 1812 and again from 1918 to 1944, Moldova (then known as Bessarabia) had been part of Romania. In spite of the fact that the Moscow patriarchate had granted autonomous status to its Moldovan diocese, the Holy Synod of the Romanian Orthodox Church decided in December 1992 to reconstitute its own metropolitanate of Bessarabia in the same territory. Thus, the Orthodox in Moldova split between the two rival jurisdictions, but the great majority of parishes remain loyal to the jurisdiction linked to the Moscow patriarchate.

In Estonia, an autonomous Orthodox Church under the patriarchate of Constantinople existed from 1923 until it was absorbed into the Moscow patriarchate in 1945 after the country was annexed by the Soviet Union. In the wake of Estonian independence in 1991, there were calls for the reestablishment of this Church, which had maintained its headquarters in Stockholm in exile. Later the Estonian government officially recognized it as the legal continuation of the Estonian Orthodox Church that existed in the interwar period. But on 5 October 1994 the Holy Synod of the Moscow patriarchate expressed support for its autonomous Estonian diocese and protested that it was in danger of losing ownership of its parish churches and the large Piukhtitsy Convent of the Assumption. Altogether there are eighty Orthodox parishes with about 40,000 faithful in the country, half of them Estonian-language, eight bilingual, and the rest Russian-language. Fifty of the parishes support the reestablishment of the autonomous church under Constantinople. In February 1995 a delegation from the patriarchate of Constantinople visited both Estonia and the Moscow patriarchate in an effort to facilitate a solution to the problem.

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[R. G. ROBERSON]

RYAN, MARY PERKINS

Writer, editor, religious educator; b. Boston, MA, 10 April 1912; d. 13 October 1993. Her parents were Charles and Elizabeth (Ward) Perkins. In 1942 she wed John Julian Ryan and was the mother of five sons.

Shortly after earning a B.A. at Manhattanville College in 1933, Ryan joined the newly opened

American branch of Sheed and Ward. Through her editorial work Ryan established herself as a leader in the liturgical movement, and was one of the speakers at the first Liturgical Week in Chicago in 1940. In 1954 the Ryan family moved to South Bend, IN, where she took a position in the Liturgical Institute founded at Notre Dame by Father Michael Mathis, CSC. It was also at Notre Dame that she met the Austrian Jesuit Johannes Hofinger, SJ, and helped him edit his classic *The Art of Teaching Christian Doctrine* (1957).

A total of twenty-seven works carry her name as author, editor, or translator. Her first work, *At Ease in the Catholic Church* (1937) was written with the encouragement of Leonard Feeney, SJ. She translated works by Louis Bouyer and Jean Daniélou. Her best known book, *Are Parochial Schools the Answer?* (1964), focused on adult catechesis. Ryan edited *The Living Light*, an official publication of the United States Catholic Conference, from its inception in 1964 until 1972. Between 1973 and 1988, she edited *Professional Approaches for Christian Educators* (PACE) and worked as a free lance writer.

After moving from South Bend, the Ryan family settled in Goffstown, NH, where she resided until shortly before her death. In her last years Mary suffered from the debilitating effects of Parkinson's disease and arthritis.

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[B. L. MARTHALER]

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SAINT LUKE INSTITUTE

Saint Luke Institute, a fully accredited psychiatric hospital, specializes in the diagnosis and treatment of clergy and male religious suffering from addictive diseases as well as emotional and cognitive disorders. The Institute is a free-standing hospital governed by a Board of Directors and enjoys affiliative status within the Daughters of Charity National Health System.

The Institute was founded in 1981 by Michael Peterson, MD, a priest of the Archdiocese of Washington, DC, with the support of William Cardinal Baum, then the archbishop. In the first thirteen years of its existence, the Institute served 2,841 patients in its evaluative, inpatient, and outpatient services. While the vast majority of patients continue to be Roman Catholic, the Institute accepts clergy-patients from other Christian denominations. Depending on diagnosis, the average length of residential treatment is between four and six months.

St. Luke Institute conducts research in the area of sexual addictive disorders, provides continuing care service for up to five years after discharge, and sponsors educational-prevention services both on and off site. Since 1986, the focus of residential treatment has been on sexual addictions, with a pronounced specialization on the treatment of ephebophiles. To complement its inpatient services, the Institute supports a half-way house program for up to six months of post-treatment care and retraining.

In responding to the crisis of sexual abuse of minors by clergy, it has been the experience and conviction of the treatment staff that optimal outcomes are realized by marshalling a variety of therapeutic modalities within the general framework of the twelve step addiction-recovery model. As of the end of 1993, no patient who has completed treatment at St. Luke for abuse of a minor has relapsed. In great part, this positive outcome is due to a carefully monitored after-care program that begins with a re-entry workshop designed to educate significant persons in the recovering offender's life to the indicators of the onset of relapse.

Client Population. In assessing the client population over a ten-year period, nine out of ten clergy offenders fall within the category of ephebophiles, i.e., persons whose sexual interest and action are focused on adolescents. The clinical profile of an ephebophile is considered by the helping professions to be more amenable to treatment. Even among the pedophile population the psychological profile of the clergy offender is significantly less abnormal than reported in the general literature on the topic. These findings and follow-up studies suggest that priests-in-recovery are assignable to positions that do not involve responsibility for ministry to youth.

Ten years of experience in treating clergy offenders does not suggest any direct linkage with making the promise of celibacy. The typical profile of a child abuser is a person between twenty-one and thirty-five, well educated, middle class, employed, and married. There is evidence that some clergy offenders have rationalized their conduct through a narrowly defined view of celibacy as forbidding sexual behavior with adult women. The primary goal of all therapeutic strategies is to break the pattern of minimalization and to bring the abuser to an explicit realization of the harm inflicted upon the victim and to develop empathy.

In an effort to prevent future abuse of children by clergy, the Institute has developed and is testing a sexual-history profile that can be used in screening seminary candidates. Consultation services are also made available to seminary faculties to review the quality and extent of courses and educational processes concerning human sexuality.

Treatment and Prognosis. In assessing a priest's capacity for treatment and prognosis, the staff at St. Luke explores:

1. the capacity for empathy with the victim;
2. the level of aggression employed in the sexual act;
3. the level of emotional maturity;
4. evidence of appropriate social skills;
5. capacity to involve himself in age-appropriate relationships;
6. ability to control alcohol and drug use;
7. psychological mindedness;
8. level of cognitive disorganization or cognitive impairment;
9. evidence of acute cognitive disorganization or cognitive impairment of recent onset;
10. capacity for frustration tolerance, anxiety tolerance, and delay of gratification.

Originally located in Suitland, Maryland, St. Luke Institute moved in 1995 to the Trinity Mission Seminary property in Silver Spring, Maryland. This move allowed the Institute to double its treatment capacity and to initiate an education-prevention program for persons assigned to church personnel and formations ministries.

See also PEDOPHILIA.

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[C. CONNORS]

SAINTS AND SAINTHOOD

Veneration of the saints has been a hallmark of the Catholic tradition from its earliest days. The lives of these virtuosi of the Christian life, honored in the liturgy and a mainstay of popular devotion, have long been the subject of critical study by the Bollandists [*see* NCE 2:648]. In the years since the Second Vatican Council HAGIOGRAPHY (6:894) has attracted the interest of research by theologians, historians, comparativists, and social scientists. Anthologies of saints' lives and the lives of saintly people are examined for the insights they provide into religious experience and spirituality. This renewed interest in the saints is reflected in the several documents published by Pope Paul VI and John Paul II that are described in NCE 17:35 and 18:31. The apostolic constitution *Divinus perfectionis Magister* (1983) of John Paul II simplified the procedures of the Congregation for the Causes of Saints for canonization and beatification. Kenneth Woodward's *Making Saints* (1990) is a good introduction to the mechanics of contemporary Vatican procedures for beatification and canonization.

The importance that Pope John Paul II accords the saints as witnesses to Christian values may be seen in the number and variety of individuals that he has beatified and canonized. Between 1903 and 1978 there were a total of seventy-nine beatifications and ninety-eight canonizations celebrated under seven pontiffs. From the beginning of his pontificate in 1978 to the end of 1994, Pope John Paul II has beatified 606 persons and canonized 268. The pope sees these acts, many of which took place during his travels to various countries, as an instrument for the evangelization of local churches and as a sign of the universal call to salvation. Because entries in earlier volumes dealt with recent papal documents and listings of canonizations, the present article focusses on select issues: recent historical studies; theological reflection; comparative studies; and the definition of a saint and "uncanonized saints."

Hagiography and Historical Study. In the contemporary period there has been an explosion of important historical studies on the lives of the saints as a resource for reconstructing the social world of Christian belief, the kind of faith that different ages expressed, and comparative studies to inquire into the social status of saints and their acceptance or rejection by the larger culture in which they functioned. These studies have ranged from examination of the cult of the saint in a particular region to investigations on the power of relics, shrines, and popular devotion to the saints as an entry into the world of Catholic devotionalism. Of particular interest are the works of Peter Brown [*The Cult Of the Saints* (1981)] with his careful examination of the social role of the holy person in late antique culture; and the exhaustive socio-historical study of medieval sanctity by André Vauchez, *La sainteté en occident aux derniers siècles du moyen âge* (1981).

The contemporary historical interest in the lives of the saints coincides with the emergence of both the academic and popular interest in spirituality. Recent works on spirituality has moved the topic of the saints well beyond the traditionalism of devotion to a level in which narrative, doctrine, and practice engage each other in a solid and useful manner.

Persons who had once been judged to be at best eccentric or at worst pathological (e.g., the desert ascetics or the "pillar saints" or the medieval hermits) are now being investigated as mediators between the sacred and the profane, critics of the mores of the culture, and "living icons" who can be studied as "texts" that speak of the anxieties and aspirations of their class and age. A good deal of this research has been interdisciplinary bringing to bear both historical studies and such cognate fields as literary criticism, sociology, anthropology, and the other human sciences.

With the rise of interest in the role of women in the Christian tradition there has developed a sophisticated and sympathetic approach to the vitae of holy women, their writings, and their religious lives in order to undercover women's religious experiences. As a byproduct of this intense research figures once marginalized in the tradition (e.g., Hildegard of Bingen, the women of Helfta, Julian of Norwich, Marguerite Porete) have now been proven to be important sources for understanding not only our common history but the diverse ways in which theology has developed.

Theological Reflections. Historically, the study of sainthood in the Catholic tradition has not been a major concern of theologians. This is decidedly not the case any longer. Scholars like the late Hans Urs Von Balthasar (18:29) have shown how a study of a particular saint or the phenomenon of sanctity itself sheds great light on the lived experience of theology.

Recent theology has shown a deep interest in the subject of sanctity from a number of different perspectives. First, the recovery of a more capacious sense of the Church as a holistic mystery rather than simply a "perfect society," a sense inspired by the Second Vatican Council's Dogmatic Constitution on the Church (*Lumen gentium*), has focussed attention on the ancient notion of the "communion of saints." When one takes the notion of the Church as an eschatological reality seriously it becomes imperative to consider the saints as a sign of the completion of the Church as it moves towards its eschatological finality. Thus, the *Catechism of the Catholic Church* (n. 954) cites *Lumen gentium* 49 to the effect that "all who are of Christ and who have His Spirit form one Church and in Christ cleave together." Such an ecclesiology has led to a deeper appreciation of the saints as "eschatological signs" who already participate in the liturgy that is celebrated here on earth.

Second, theologians have increasingly insisted that the saints can be "read" as texts who enflesh insights into Christian discipleship and, also, act as living interpretations of the profundities of the Word of God. As the late Karl Rahner noted, the saints are those who teach that even in *this* way it is possible to follow the Gospel. Saints emulate Gospel living in one of two ways: by demonstrating that traditional forms of piety and religious experience still have validity for a given age; or, second, by demonstrating that new ways can be found to live the gospel attuned to changing social or cultural situations. Examples of both of these configurations are easy to find in the history of the tradition. St. Therese of Lisieux demonstrated a deeper understanding of what it meant to live a traditional contemplative life in the modern world, while St. Francis of Assisi demonstrated a new way of the following of Christ suited to the rising class differences and mobility of an emerging urban culture in the early thirteenth century. Interest in both these configurations have enriched the contemporary interest in narrative theology and, beyond that, has attracted the work of postmodern philosophers who interest themselves in the textuality and alterity of human experiences. Edith Wyschogrod's *Saints and Postmodernism* (1990) is an exploration of the saintly life as a resource for postmodern ethics.

Third, theologians, including those who have written from a liberationist perspective, have produced powerful reflections about the saint as prophetic martyr. It was in the experience of martyrdom that the entire cultus of the saints originally arose. Because the contemporary Church has new martyrs (one thinks immediately of those who died at totalitarian hands in the Nazi, Stalinist, and Maoist persecutions and the more recent martyrs in Central America) theological reflection on martyrdom has become a new imperative for theological writers. Evidence of that concern can be found in sources a diverse as the reflections on martyrdom in the papal encyclical *Veritatis Splendor* to the writings of those who knew first hand the lives of the Salvadoran bishops, clergy, religious, and lay people who died at the hand of the death squads. The actuality of such martyrdom has moved the subject of martyred saints from the sanitized versions found on holy cards and in stained glass windows to the front pages of newspapers.

Finally, there are the ongoing labors of those who attempt to systematize the "doctrine" of a particular saint. When a saint reflects on his or her intuition of the Gospel either by life gestures or by writing, inevitably those intuitions will attract followers or disciples that will then produce a body of reflection on the original intuitions. At a third stage will come the labor of systematizing, explicating, and advancing the insights found in the original intuitions. Thus the following repeated mode of advance arises: a saintly person lives a certain kind of life (e.g., Ignatius of Loyola) who leaves a kind of praxis or doctrine (*The Spiritual Exercises*) that is then interpreted and applied in subsequent generations for those in the Church (Jesuit spirituality). It is out of this process that "schools" of spirituality begin and are sustained.

Those interested in the "schools" of spirituality that are ultimately dependent on the charism of a particular saint have been aided by the outpouring of new publications coming from such centers as The Franciscan Institute and Franciscan Press, Cistercian Publications, The Institute of Carmelite Studies, and other such venues that produce studies and texts on a regular basis.

Comparative Studies. With the contemporary interest in interreligious dialogue and the emergence of comparative studies in both theology and religious studies, there has been a good deal of recent publication on the saint in the different world religions. Is their a common type in all religions whom we could call confidently the saint? Or is the boddhisatva of Buddhism quite different from the saints of the Islamic Sufi tradition or the sages and righteous ones of the Jewish tradition? Since the saint may perform quite different functions (e.g., the miracle worker, the intercessor, the spiritual guide, the paradigmatic figure, etc.) comparative studies have helped scholars to understand better that the saints may well have a "family resemblance" without asserting too quickly that all saints in all traditions are essentially the same. Recent anthologies of scholarly essays studying saints from a comparative perspective [*Saints and Virtues* (1987); *Sainthood: Its Manifestations In World Religions* (1988)] show how difficult it is to clearly define what and who a saint is both in the Christian tradition and in the other of the world's religions. Such studies have also sharpened understanding of such cognate terms as the guru and the sage.

The "Uncanonized" Saints. In the West the concept of sanctity extends beyond what is allowable within the canon. In the 1930s and 1940s novelists and intellectuals like Ignazio Silone, Arthur Koestler, Simone Weil, and Albert Camus reflected on a kind of secular sainthood that would be possible even, as Camus expressed it in *The Plague*, for the atheist. Catholic writers like Graham *Greene in England, Flannery O'Connor in the United States, and, more recently, Robertson Davies in Canada, drew portraits of fictional saints who would scarcely merit the attention of official Church investigators. Such fictional portraits draw on the literary genre of hagiography (this tradition was also common in the last century in writers like Gustave Flaubert) and on the fascinating issue of whether persons bereft of any explicit transcendental sense could so comport themselves that their lives would be seen as heroically virtuous outside of an articulated religious framework.

Finally, there is a kind of "unofficial" but powerful canon of authentically heroic and spiritual persons who do not fall under the more traditional rubric of the saint who have served as paradigmatic personalities for the spiritual minded who find less inspiration in more conventionally understood saints. Typically, such persons are not so much the object of cult as they are the subject of study and emulation. This unofficial canon includes not only Catholics (Dorothy Day; Thomas Merton; etc.) but other Christians (Martin Luther King, Jr.), Jews (Abraham Heschel), or those outside the biblical tradition (Gandhi).

It is the persistent admiration of such persons and the works that they inspire that makes urgent a continued reflection on the dynamics of the saintly life. Such reflections are recognized tasks for the theologian, the historian, and the comparativist while the reflections are best done when all of these scholars are part of a common conversation grounded in the solid historical studies that regularly come to us from such a wide variety of sources.

See also SAINTS, DEVOTION TO THE 12:962; SAINTS, ICONOGRAPHY OF 12:963; SAINTS, INTERCESSION OF 12:974; SAINTS, LEGENDS OF THE 12:974.

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[L. S. CUNNINGHAM]

SANTO DOMINGO (1992)

Santo Domingo in the Dominican Republic was the site of the Fourth General Meeting of the *Consejo Episcopal Latinoamericano or Latin American Bishops' Conference held 12-28 October 1992. Nine years previously, at a gathering of bishops in Haiti, Pope John Paul II announced that the topic for CELAM IV would be New *Evangelization and that its opening would coincide with the five hundredth anniversary of the landing of Columbus in the Western hemisphere, 12 October 1492, and the beginning of the first evangelization.

CELAM IV brought together Catholic bishops from twenty-two nations in South and Central America. It was chaired by the Vatican secretary of state, Angelo Cardinal Sodano. Much of the preparatory work for the meeting, including the drafting of the "working document," was in the hands of the secretary general of CELAM, Bishop Raymundo Damasceno Assis, who also served as co-secretary general of the meeting. The other co-secretary, Bishop Jorge Medina Estévez, was appointed by the Holy See. In addition to a number of lay observers, there were also five Protestant observers from traditional Protestant groups (but no representatives of newer Pentecostal movements).

Preparations. During the nine years between the pope's speech and the CELAM conference, an enormous amount of time and energy was devoted throughout Latin America to meetings, study and research, discussions with laity, and working drafts (that soon became good-sized books). The most important of the drafts was a document entitled *Secunda Relatio* ("Second Report"), which provided an excellent synthesis of the ideas of all the national bishops' conferences of Latin America, thus providing a panorama of the Church in the entire continent. This *relatio* was not accepted, however, by conservative leaders of the conference. Another document, the *Documento de Trabajo* ("Working Document"), was also rejected on the very first day of the conference. The proceedings then were entrusted to small working groups, thirty in all, which were not open to plenary sessions. They discussed and produced drafts on a wide range of topics and issues that were synthesized by a powerful drafting committee and then presented for discussion and voting in the plenary sessions.

Up to the last few days of the meeting in Santo Domingo, there were serious forebodings that the seventeen-day meeting would not be able to produce a final document. In the end, however, a staff under the direction of Archbishop Luciano Mendes de Almeida of Brazil, working around the clock, was able to produce a final document during the last frantic days of the conference. In places it displays signs of haste and poor organization and has been criticized because of its lack of prophetic vision. Although there were serious differences of opinion among the bishops, the document was approved by 201 of the 206 voting delegates, with five abstentions and no opposing votes.

Results of the Conference. Pope John Paul II inaugurated the meeting with a lengthy "Opening Address" to the bishops. The general interpretation of the speech is that it did not open new avenues, but neither did it close any doors. The pope's outline included (1) a "new evangelization," with Jesus as the model; (2) "human development," which appeared to be a euphemism for the struggle for justice and liberation; and (3) "Christian culture," that is, the inculturation of evangelization and social justice in the nations of Latin America and the Caribbean. These three chapters became the major building blocks of the final documents.

Chapter One was concerned largely with the diverse ministries and charisms for the new evangelization, including approbation of the base ecclesial communities and the crucial role of all lay persons, especially women and the young. Evangelization was envisioned not only as essential catechesis (a huge task), but also as a vigorous outreach to lapsed and indifferent Catholics and as dialogue

Pope John Paul II meets with Indians in Santo Domingo at the opening of the CELAM Meeting (Catholic News Service/ A. Mari)

with non-Christian religions, non-believers, and members of Christian "fundamentalist" sects.

The subject of women was treated in seven carefully crafted paragraphs (nn. 104-111) of Chapter One. This is the most substantive and profound statement on women to be found in the writings of the Latin American bishops. A less successful statement, however, is to be found in the ecumenical arena (nn. 139-146). The first sentence on this topic does not bode well for authentic dialogue: "The problem of the sects has reached dramatic proportions and has become truly worrisome, particularly due to increasing proselytism."

In Chapter Two, the bishops achieved a consensus regarding nine "new signs of the times." Each sign was elaborated by a brief social analysis, followed by pastoral reflections and plans for action. These signs for Latin America are (1) human rights, (2) ecology, (3) the earth as God's gift, (4) impoverishment, (5) human labor, unemployment, and underemployment, (6) migration, (7) democracy, (8) foreign debt, and (9) the integration of Latin American economies.

Chapter Three, on "Christian culture," is the shortest part of the document and appears to have taken approaches and concepts from both of the previous chapters, resulting in a kind of mélange. From the beginning a great deal of attention is devoted to inculturation toward the indigenous or Amerindians, the African Americans, and the *mestizos*, i.e., those of mixed blood. (The new interest in ethnicity and women's issues was dramatically highlighted during the first week of the meeting when Rigoberta Menchú, a Guatemalan Indian woman, was awarded the Nobel Prize for Peace.)

Santo Domingo also emphasized the culture of the city. Everywhere on the continent there is a "passage from rural culture to urban culture, which is the location and driving force of the new universal civilization" (n. 155). On the other hand, the bishops showed themselves quite aware of the belts of poverty and misery that surround the cities. Finally, the Santo Domingo documents make a strong appeal for Catholic education, from the lowest grades to the universities, and plea for much more expertise in the use of the social media of communication.

See also CONSEJO EPISCOPAL LATINOAMERICANO 4:209; MEDELLIN DOCUMENTS 17:399; PUEBLA 18:406.

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[A. T. HENNELLY]

SCANDINAVIA, THE CATHOLIC CHURCH IN

In the years after the Second Vatican Council, the situation of the Catholic Church in Scandinavia changed dramatically. (Throughout this entry, the term "Scandinavia" refers to the geographic region of Norway, Sweden, Denmark, Iceland, and Finland.) The change was due first to Vatican II itself; second, the general social, religious, and psychological development in Europe, especially in the so-called "Catholic countries," on which the Catholic Church in Scandinavia is dependent; and third, global events, especially the great movements of people.

Demographic Changes. The number of Catholics in Scandinavia doubled during these years, to approximately 250,000. The increase was due primarily to the significant influx of immigrants seeking work or political refuge. Conversions, which after a noticeable decline in the 1970s, returned in the 1980s to their preconciliar level, namely about 100 per year in each of the three larger countries. Native-born Catholics comprise only about twenty-five percent of the total population. The growth in the number of the native-born Catholics remains small, since each generation "loses" members to the dominant non-Catholic milieu. Catholic immigration is not evenly distributed; therefore, neither is the growth of the Catholic population. The largest influx has been to Norway and Sweden with the latter replacing Denmark as the Scandinavian land with the most Catholics. They come from all over the world, according to the different phases of political unrest: at one time they were mostly refugees or economic emigrants from Poland; more recently they are largely from Chile, Vietnam, Sri Lanka, central Africa, and most recently, the former Yugoslavia.

Immigration creates considerable problems for the Church. The Catholic Church's inculturation into Scandinavia, always difficult, becomes more difficult. The Church's unity becomes problematic as different national "communities" arise, which then have problems integrating themselves into the common Catholic life (with some noticeable exceptions, especially the Vietnamese). Furthermore, the future of many immigrants remains uncertain: many would return "home" if the situation would allow, while the younger generation becomes integrated into the dominant, non-Catholic milieu.

Scandinavia has more priests today than in 1964: up from 282 to 317. Thirty-six percent of the secular priests are native born, eighteen percent of the religious priests. The increase in the number of priests has generally followed the number of Catholics and thus differs from country to country. There are a total of seventy-three native born priests, and the number of local priestly vocations has been satisfactory, namely one for every 1,000 native-born Catholics. The foreign-born priests, once predominantly German and Dutch, now come from Poland (especially in Sweden and northern Norway), other East European countries, the United States, and England. Priests from many other countries seek to provide pastoral care for specific national groups. There have also been a number of priestly vocations from among the new immigrants, for example, from the Vietnamese community.

The number of religious sisters has fallen drastically, from approximately 1,500 (including about 200 native sisters) in 1964, to 833 in 1994. Their average age is high, while new vocations are few. In the past, most of the sisters likewise came from Germany and Holland, countries where there are also few religious vocations today. A number of congregations have found it necessary to withdraw from Scandinavia, but the numerical decrease comes with a positive side. While the sisters have given up their large institutions like hospitals and schools, they have at the same time often been able to renew radically their formation for mission and deepen their religious life. The younger sisters usually receive good, pastorally oriented, theological educations that enable them to accept posts as liturgists, catechists, pastoral assistants, and coordinators of adult education. Furthermore, contemplative religious life has increased: Carmelites, Benedictines, Cistercians, Bridgettines, and Dominicans have reported an increased number of vocations.

Hierarchical Structure. After Vatican II, the Scandinavian dioceses were reorganized and quickly established the new structures that have given both priests and laity greater opportunity for cooperative effort: the diocesan pastoral councils, priests' councils, and parish councils. Several dioceses have held a diocesan synod. The decisions of the Vatican Council were received positively by both clergy and laity. The relative shortage of priests and the significant decrease in the number of sisters have largely been compensated for by a growing involvement of lay women and men in the life of the parish and the running of the diocese.

The Apostolic Delegation to Scandinavia (1960) became a nunciature when diplomatic relations with the Vatican were established simultaneously by all the Scandinavian countries in 1982. In 1977, the Scandinavian dioceses were transferred from the Congregation for the Evangelization of Peoples to the Congregation for Bishops. The Scandinavian Bishops' Conference, established in 1960, received its full rights in 1973. The conference meets regularly and has published several pastoral letters. There are five dioceses: Copenhagen, Oslo, Stockholm, Helsinki, and Reykjavik. In addition, there is the prelature of Trondheim for central Norway (with an apostolic administrator) and the prelature of Tromsø for northern Norway (with a bishop-prelate). The doubling of the Catholic population has led to the foundation of many new parishes, though not all have a resident pastor.

Catholic Institutions. While all the Catholic hospitals have been closed, usually sold to the public sector, and only a few nursing homes have been kept, Church-sponsored schools flourish. The majority of both students and teachers in Catholic schools are non-Catholic. The schools usually receive state subsidies, but they retain a Catholic character and some connection to the parishes. The future of the youth is a primary pastoral concern, as young people are most easily influenced by the general religious indifference surrounding them, and many distance themselves from the Church without personal anguish. Youth ministry most often takes the form of parish and diocesan youth organizations, youth centers, and youth publications.

Ecumenism. The successful visit of John Paul II to the five Scandinavian countries 1-10 June 1989 illustrated the different development of the ecumenical climate from country to country. In Denmark the national church displayed a reserved attitude, whereas the official Lutheran Church in Sweden gave the pope an enthusiastic welcome. Nevertheless, in all five Scandinavian countries, there has been a serious, common ecumenical effort on different levels in recent decades. The Nordic Ecumenical Cultural Center was established in 1994 by the Bridgettine Sisters in Farfa, near Rome. Its board of directors includes both Protestants and Catholics, both church and university people, with the Swedish-Danish T. Nyberg as its director.

Financial Situation. The developments within the Catholic Church in Scandinavia would have been impossible without significant financial support from Catholics in other countries, especially Germany. A German fund-raising organization called the St. Ansgar Fund, with chapters in Cologne, Munich, Muenster, and Osnabruck is dedicated to supporting the Scandinavian Catholic Church. In the United United States, the St. Ansgar's Scandinavian League provides financial support to the Scandinavian bishops [*see* NCE 12:861]. Another organization, the St. Boniface Fund (Paderborn), founded in the last century to support Catholic communities on Germany's eastern border, expanded its activities in 1973 to include Scandinavia and has generously supported large projects such as the building of new churches, the restoration of rectories, and an increase in priests' salaries.

DENMARK

The Catholic Church in Denmark is the only one in Scandinavia that has not experienced a rapid population increase. This is due both to the relatively small number of immigrants to Denmark and to the static number of Danish Catholics. There are about 30,000 registered and at least 10,000 non-registered Catholics, or about 0.75% of the nation's population.

Denmark has one diocese, headed from 1965 to 1994 by the Danish-born Hans L. Martensen, SJ. He was succeded in 1995 by Danish-born Czeslaw Kozon. There are 95 priests (down from 131 in 1964) with 53 of the priests over 60 years old. In the decade 1984-1994, there were a dozen priestly ordinations. Of the priests, 34 are Danish, 12 come from the Netherlands, 11 from the United States, 10 from Poland, 7 from Belgium, 7 from Germany, and 14 from other countries. There are 38 secular priests, 59 are religious, namely 19 Jesuits, 13 Redemptorists, 8 Oblates of Mary Immaculate, 6 Premonstratensians, 5 Conventual Franciscans, 3 Lazarists, 3 Benedictines, and 2 Montforts. A small Trappist monastery was founded in 1966.

The number of sisters has fallen nearly in half. There are now 289 religious sisters from 15 congregations, including over a hundred Sisters of St. Joseph from Chambérry in France. One hundred fifty-seven of the sisters are 70 years old or above; only 36 are under the age of 40. There have been several new vocations in recent years, however, for example, among the Cistercians nuns. There are 52 parishes (up from 37 in 1964), 15 of which are in greater Copenhagen. Eight new churches have been built in recent years.

In 1965, even before the Second Vatican Council was completed, a diocesan synod was announced. It met from 1967 to 1969. All Catholics had a right to elect representatives, and a majority of delegates were laity. A priests' council was established in 1967. Immediately after the synod, and as a result of its decisions, a diocesan pastoral council and pastoral councils in all parishes were established in 1970.

The Catholic hospitals have been closed, but the 24 Catholic schools (including one high school) continue, with 8,500 students (Catholic: 18% of students, 28% of teachers). A pastoral center was established in Copenhagen in 1966, whose activities include publishing, preparation of liturgical texts, correspondence courses, a theological course, and catechetical assistance for the parishes. In 1974, a retreat center, Magleås, opened north of Copenhagen.

Significant ecumenical work takes place, not least because of Bishop Martensen, a recognized Luther scholar, was a member of the Secretariat for the Promotion of the Unity of Christians and former co-chairman of the international Lutheran-Roman Catholic Theological Commission. The diocese has representation in the Danish Bible Society and the Danish Ecumenical Common Council.

The three Catholic publishing houses include one dedicated to the publication of official texts (Roman Catholic and ecumenical). Since 1975, the diocesan newspaper, *Katolsk Orientering*, has been sent gratis all Catholic households. There are also several other Catholic periodicals.

On 23 October 1988, the Danish Bishop Niels Steensen (1638-1686), medical doctor and geologist, convert, missionary, and bishop to the North and Germany, was beatified at St. Peter's Basilica with more than 1,000 Danes present.

ICELAND

The diocese of Reykjavik was established in 1968. In 1987 the American Jesuit Alfred J. Jolson, of Icelandic descent, was named bishop. His installation took place in Reykjavik in 1988, the first Roman Catholic bishop's ordination in Iceland since the Reformation. Bishop Jolson died in the United States in 1994.

Iceland counts 3,600 Catholics (1.4% of the population). In 1870 there was only one Catholic in Iceland, in 1964 there were 600. Since there have been relatively few immigrants, the increase is due mostly to conversions and the natural growth of the Catholic population. The majority of the Catholics live in and around Reykjavik.

Of the 12 priests, 7 are secular (including 2 Icelanders) and 5 are Montforts. There are 45 religious sisters, including 17 Carmelites, 14 Franciscans, 13 St. Joseph Sisters, and 1 Sister of the Merciful Heart of Jesus. There are 3 parishes (two in Reykjavik and suburbs, one in Akureyri), plus several chapels.

A Catholic school, established in 1896, continues to serve the public. The diocese celebrated the fiftieth jubilee of the cathedral in 1979 and the pope visited the country 3-4 June 1989.

NORWAY

Three jurisdictions have cooperated in a common Norwegian bishops' council since 1977: the diocese of Oslo, whose bishop is Gerhard Schwenzer, SSCC; the prelature in Trondheim whose apostolic administrator is Georg Müller, SSCC; and the prelature of Tromsø, whose bishop-prelate is Gerhard Goebel, MSF. There are 24,400 officially registered Catholics, but all together some 48,000, slightly more than 1% of the population. About 12,000 of the Catholics are Norwegian born. Catholic immigrants come predominantly from Asia (Philippines, Vietnam, Sri Lanka), from Poland, and Chile.

There are 63 priests (47 for Oslo, 7 for Trondheim, 5 for Tromsø) and 2 deacons. Fourteen of the priests are Norwegian, 13 from Poland, 9 from the Netherlands, 7 from Germany, 6 from Vietnam (of whom 5 were ordained in Norway), 2 from the Unites States, 6 from other countries. There are 16 diocesan and 47 religious priests (9 members of the Sacred Hearts of Jesus and Mary, 9 Holy Family, 8 Franciscans, 8 Dominicans, 6 Marists, 4 Oblates of Mary Immaculate).

The number of sisters has fallen to one half of what it was in 1964: 199 for Oslo, 4 for Trondheim, 27 for Tromsø. There are 25 contemplative sisters: 13 Dominicans and 12 Carmelites. There are 30 parishes (20 for Oslo, 5 each for

Trondheim and Tromsø). Three of them were established as recently as 1993.

The 22 Catholic hospitals had to be closed. There are still several child care centers, a home for children and a nursing home, and 3 Catholic schools. In 1969 a "school-center" Mariaholm, was opened near Oslo for retreats and conferences.

All three jurisdictions have a priests' council—Oslo since 1965. The diocese of Oslo held a pastoral synod in 1988, which led to the establishment of a diocesan pastoral council in 1990. In 1992 the other two jurisdictions followed suit. The Norwegian Lay Council of 1979 has become a joint working committee. Every parish has a pastoral council.

In 1980 a nationwide celebration was held for the nine hundred fiftieth anniversary of the Battle of Stiklestad (1030), where King Olaf, now Norway's patron saint, met a martyr's death. The pope visited Norway 1-3 June 1989 and was received at a large ecumenical liturgy by the Lutheran bishop in the medieval cathedral of Trondheim, built over St. Olaf's grave. In 1993, Catholics celebrated the one hundred fiftieth anniversary of the return of the Roman Catholic church to Norway. On this occasion, Catholic jubilee masses were celebrated in many Lutheran churches, both in consideration of ecumenical concerns and the need for space. Especially notable was that, for the first time since the Reformation, Catholics were allowed to celebrate the so-called Oslok Rite on 29 June 1993 over the grave of St. Olaf. This Oslok Mass is now allowed each year at the Trondheim Cathedral.

In September 1993, the Norwegian Christian Council, embracing most all the Christian Churches in Norway, held its first meeting. The Catholic Church is an active member of this council as well as of a forum for theological dialogue that has now published three documents: *The Lord's Supper* (1982); *Ecclesial Office* (1986); and *Justification* (1991).

Besides the magazine *St. Olav*, the collection of parish newsletters called *Broen* ("The Bridge") was reorganized into a nation-wide Catholic newspaper in 1979. Among recent liturgical publications is the Norwegian edition of the Liturgy of the Hours [2 vols., 1982 and 1985].

SWEDEN

The bishop of Stockholm (since 1977) is German-born Hubertus Brandenburg; the English Passionist William Kenney became auxiliary in 1987. The number of Catholics in Sweden has reached 150,000, or 2% of the population. More than 80% are foreign born, from some 40 nationalities. About half the Catholics are organized into 12 large pastoral units to which 21 priests are assigned. There are in Sweden some 33,000 Polish Catholics, 18,000 Spanish speaking (especially from Chile), and 6,000 Croatians. A majority of Catholics in Sweden are of Slavic origin.

The 131 priests include 60 diocesan and 71 religious priests: 16 Jesuits, 14 Oblates of Mary Immaculate, 12 Franciscans (of all branches), 8 Salesians of Don Bosco, 7 Dominicans, 6 Passionists, 4 Carmelites, and 4 others. Of the 131 priests, 30 are Swedish, 37 are Polish, 16 German, 6 French, 5 Dutch, 5 Spanish, 5 British, and 3 American. Seven were former Lutheran pastors. There are 10 permanent deacons.

With regard to consecrated religious life, there are 12 religious brothers. The number of sisters in 1994 was 235, up from 171 in 1964). Sixty-one are contemplative: 19 Carmelites, 13 Bridgettines and 7 Dominicans. Two communities of Lutheran sisters became Catholic Benedictines (12 and 10, respectively).

The first major seminary in Scandinavia was established in 1992. The first three years are taken in Stockholm with a faculty of 15 (including secular and religious priests, religious sisters, and lay men and women), the next three years at the Collegio Svedese in Rome. A priests' council was set up in 1969 and a diocesan pastoral council in 1982. All parishes have pastoral councils. A diocesan synod is under preparation for 1995, with the theme "On the Road to Emmaus."

There are 37 parishes, 16 new since Vatican II, and 10 churches have been built or thoroughly renovated. There are also 38 chapels. There are 10 schools, 5 nursing homes and two conference centers (near Stockholm and Göteborg).

As for ecumenical relationships, in 1969 a Catholic ecumenical secretariat and a joint dialogue group was established. Since 1973 the Catholic Church has three representatives in the Swedish Ecumenical Council (reorganized into the Swedish Christian Council in 1992). The Lutheran primate, who in 1984 had attended the six-hundredth jubilee celebration of St. Bridget's monastery in Vadstena, received the pope solemnly in 1989 at the Uppsala Cathedral. In 1991 the Lutheran primate was with the pope and the Finnish primate in St. Peter's Basilica for the feast of St. Bridget, where the queen of Sweden read one of the Scripture readings.

The Catholic Church is well represented in cultural life. Four Catholics are members of the Swedish Academy, and many Catholics teach at universities.

A new breviary was published in 1983. The Carmelites especially are involved in the publication of spiritual literature. The Jesuit publication, begun in 1850, was reorganized in 1975 into the Catholic cultural journal *Signum* (Uppsala).

FINLAND

In 1994 there were 6,000 Catholics in Finland (0.12% of the population), of whom 2,400 are foreign born and 3,600 native born (i.e., 3,000 Finns and 600 Swedish-speaking). Dutch-born Paul Verschuren, SCJ, bishop of Helsinki, chairs the Scandinavian Bishops' Conference. There are 20 priests: 5 foreign born diocesan priests and 15 religious (13 priests of the Congregation of the Sacred Heart of Jesus, including one Finn, and 2 Dominicans, also including one Finn). There are two Finnish deacons and one brother. There are 34 religious sisters from 7 congregations. The Bridgettines arrived in 1986 from Sweden and four Carmelites from the United States in 1989.

Two new parishes raise the total number to seven. The priests' council was established in 1967 and the diocesan pastoral council in 1974. In 1983, the Diocesan Center North Helsinki, Stella Maris, was established. A Catholic magazine, *Documenta*, was discontinued in 1971.

Significant ecumenical advances include the Roman Catholic Church's membership of the Finnish Ecumenical Council since 1968. In 1985, as part of the ceremonies for the dedication of the St. Henrik altar at Santa Maria sopra Minerva in Rome, the Finnish Lutheran bishop, the Orthodox bishop, and the Roman Catholic bishop were received together by the pope. Four years later (1989) the pope was well received in Finland, by both Catholics and non-Catholics. In 1991, the Lutheran archbishop participated in the celebration of the feast of St. Bridget in St. Peter's Basilica.

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[P. GREGOIRE]

SCHILLEBEECKX, EDWARD

Dominican priest, theologian; b. Antwerp, 12 November 1914. Edward Schillebeeckx, the sixth of fourteen children, has roots in the ancient Flemish Catholic culture of northwest Belgium. He entered the Order of Preachers in 1934 (being given the religious name Henricus, after Henry Suso), studied in Ghent and Louvain, and, after brief military service, was ordained priest in 1941. He was sent to Paris in 1946, chiefly to work with M. D. Chenu (18:85), but he also attended the lectures of Maurice Merleau-Ponty. Schillebeeckx intended to write his doctoral thesis on nature and grace, but he was recalled after a year to teach theology in the Dominican study house in Louvain. His first book (the product of his teaching) appeared in 1952: a massively detailed study (running to 690 pages) of the patristic background and medieval context of Thomas Aquinas's concept of sacramentality. Because it has never been translated, the fundamental importance of this magnificent book has not been generally recognized. In 1959 Schillebeeckx brought out a non-technical version of his principal conclusions. The individual sacraments should be related to the "primordial sacrament," which is the glorified humanity of Christ himself. The historical approach to Aquinas associated with Chenu, together with Merleau-Ponty's phenomenology of personal encounter, uncovered a rich conception of the sacraments as encounter with God.

In 1957 Schillebeeckx accepted the chair of dogmatic theology in the Catholic University of Nijmegen (which he was to occupy until retirement in 1982). The unexpected convening of the second Vatican Council in 1959 soon involved him in preparatory work for the Dutch bishops. He drafted the pastoral letter that the Dutch episcopate published at Christmas, 1960, about what to expect from the Council: renewal of the liturgy and reform of structures of church government. During the Council Schillebeeckx was active in Rome as personal theologian to Bernard Cardinal Alfrink. There is reason to believe that he had influence on the development of the constitutions *Lumen gentium* and *Gaudium et spes* (particularly on the section on marriage in the latter). In 1965 he was a co-founder of the international journal *Concilium.* In countless essays and lectures he sought to disseminate the ideas of the Council. By 1970, however, he believed that the "spirit of Vatican II" (as he understood it) had been stifled.

Postconciliar Development of Thought. Meanwhile, concern about a crisis of faith that he perceived among North American and European believers led Schillebeeckx to reconsider basic theological concepts in the light of recent philosophical work (neo-Heideggerian hermeneutics, Anglo-American analytic philosophy, and especially the critical theory of the Frankfurt school). He hoped to make Christian faith more intelligible to people at home in a pluralistic and secularized society. Much struck by the Anglican Bishop John Robinson's book *Honest to God* (1963) and (on his first visit to the United States in 1966) by the "death of God" theology, he began to reconsider his assumptions about the possibility of knowing God. In his Louvain days, he published a study of "the non-conceptual cognitive elements in our knowledge of God," which he believed to be crucial in Aquinas's religious epistemology. He now sought to widen this into a sense of the mystery at the heart of all human experience, and particularly of suffering, which no concepts can ever fully grasp. The essays on revelation, tradition, interpretation, experience, truth, and so on, although only "soundings" (*peilingen*), introduced themes that would reappear in his three-volume Christology, no doubt the major work of his years at Nijmegen.

Prompted by invitations to address himself to various problems in the postconciliar Church, particularly in Holland, Schillebeeckx continued to advocate reform of certain ecclesiastical institutions. An essay on celibacy of the clergy (1966) was followed by a stream of articles, culminating in a book on the ministry (1980), reissued with revisions to meet criticisms (1985). In 1970, however, he set himself the task of absorbing the results of modern biblical studies, a rare and risky step for a systematic theologian trained in pre-Vatican II Thomism. In 1974 Schillebeeckx published a massive survey (nearly 700 pages) of recent exegesis of the synoptic gospels. His enthusiasm made him vulnerable to the charm of the most adventurous theories (such as the three-stage tradition of the Q community). But the very idea of reconstructing the significance of the figure of Jesus on the basis of the synoptic gospels immediately alarmed theologians for whom the Chalcedonian dogma offered the only viable starting point for orthodox Christianity. A second, even longer volume appeared in 1977, incorporating monographs on Paul and John as well as detailed accounts of the rest of the New Testament. Apart from digesting a library of recent exegesis, the two volumes offer what is in effect a liberation Christology, based as far as possible on the New Testament as read by critical-historical exegesis, and appealing to an audience for whom post-Enlightenment philosophical anthropology marks out the conditions of meaningful experience.

The promised third volume on ecclesiology was postponed while Schillebeeckx replied in an "interim report" (1978) to critics of his exegesis and readers who suspected his orthodoxy. He also engaged in an exchange of letters with the Congregation for the Doctrine of the Faith, culminating in a conversation in Rome in 1979 that exonerated him. Apart from one chapter on "democratic rule in the Church," the last volume of the trilogy (1989), running only to 250 pages, turns away from reflection on the Church as an institution to sketch an account of the liberation of humanity as the "story of God."

Audience is important. Schillebeeckx's first great book develops a rich doctrine of the sacraments on the basis of the hypostatic union for students who are already devout Catholics. The trilogy, by contrast, seeks to bring those who are aware of a sacred dimension to life, in the midst of a thoroughly secularized society, nearer the possibility of accepting the message of salvation from God in Jesus that is attested in the New Testament.

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[F. KERR]

SCHOONENBERG, PIET

Theologian, Dutch Jesuit; b. Amsterdam, 1 October 1911. Schoonenberg entered the Dutch province of the Society of Jesus in 1930 and was ordained to the priesthood in 1939. He studied philosophy, theology, and exegesis in Nijmegen, Maastricht, and the Pontifical Biblical Institute in Rome. In 1948 he received the doctorate in theology at Maastricht with a dissertation on theology as interpretation of faith according to recent French literature (*la nouvelle théologie* and its critics). After teaching for several years at Maastricht and Amsterdam, he became associated with the Higher Catechetical Institute at Nijmegen in 1957. In 1964 he was appointed ordinary professor of dogmatic theology at the Catholic University of Nijmegen, where he became professor emeritus in 1976. A prolific and at times controversial author, Schoonenberg is best known for his contributions to contemporary Catholic rethinking of the doctrine of sin, Christology, and trinitarian theology. He was also significantly involved in the preparation of the *De nieuwe katechismus* (1966), a widely translated and much-discussed adult catechism commissioned by the Dutch Catholic bishops and prepared at the Higher Catechetical Institute.

Schoonenberg's Theology. Schoonenberg's writings on the theology of sin seek primarily to expand the idea of original sin to encompass the broader notion of the sin of the world (cf. John 1:29). Instead of understanding original sin as a misdeed at the dawn of human history that results in an inherited privation of sanctifying grace on the part of later generations, he describes original sin as a negative situation effected by the cumulative force of all human sin. Placed in this sinful situation from birth, all human beings are intrinsically and adversely influenced in the subsequent exercise of their personal freedom. While initial explorations in this vein envision original sin as definitively present in the world only since the rejection of Christ, against whom all sin is ultimately directed, this specification is absent from Schoonenberg's later treatments of the issue. Schoonenberg's proposal, while widely credited with stimulating a needed reexamination of the doctrine of sin, is often judged deficient in expressing the intrinsic effect of past sin on human freedom.

Schoonenberg also contributed significantly to contemporary theology in the area of Christology. The publication in 1966 in the *Tijdschrift voor theologie* of three essays on Christology by Schoonenberg, Ansfridus Hulsbosch, and Edward *Schillebeeckx attracted international attention to Christological thought in the Netherlands. Schoonenberg's own position was developed further in *The Christ* (Dutch original: 1969) and in several subsequent essays that nuanced and clarified his thought. A resolute advocate of a "Christology from below," he strongly emphasized the integral humanity of Christ and proposed speaking of Christ as a human person (in a modern sense of that term, i.e., as a conscious and free subject) in whom God was totally and definitively present (cf. 2Cor. 5:19); in this sense, the Word of God becomes a person only in and through the Incarnation. This departure from terminology deriving from the Council of Chalcedon (one person [divine]; two natures [divine and human]) occasioned considerable theological discussion and raised questions about the orthodoxy of Schoonenberg's thought. In response to such developments, the Congregation for the Doctrine of the Faith defended traditional christological doctrine in its declaration *Mysterium Filii Dei* [*AAS* 64 (1972) 237-241].

Schoonenberg's contribution to trinitarian theology is similarly both stimulating and controversial. Pursuing trinitarian issues more thematically than in his earlier writings on christology, Schoonenberg proposed in 1973 a set of thirty-six theses on trinitarian theology in which he maintained that human knowledge of the divine nature is too limited to permit us to conclude from the experience of God as triune in the history, or economy, of salvation ("economic Trinity") to an eternal triune existence of God ("immanent Trinity"). While sharply criticized in many quarters and modified in subsequent writings, Schoonenberg's treatment of the mystery of God's triune existence has proven influential in the intensive recent discussion of the relationship of the economic Trinity and the immanent Trinity.

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[J. P. GALVIN]

SCOTLAND, THE CHURCH IN

The history of early and medieval Christianity, the impact of the Reformation, and the history of the Church in Scotland up to the Second Vatican Council are described in NCE 12:1229-1237. To understand the development of the Roman Catholic Church in Scotland over the last three decades especially with regard to the impact of Vatican II, this entry will give some basic statistics, discuss its structure of governance, its role in the life of the nation, and significant trends in its ecclesial life.

There has been a statistical decline in many aspects of Catholic life in Scotland. Between 1965 and 1993, the number of diocesan priests decreased by a third, from 1,021 to 786 (including religious, the total number of priests declined from 1,309 to 992). Although the Catholic population decreased a little, from 825,900 to 744,600 (approximately 14% of the population), Catholic baptisms and marriages more or less halved in number: there was a decrease in baptisms from 25,871 to 12,099, and in marriages from 7,159 to 4,052. Because of changing demographics, the number of parishes increased from 421 to 462, but now fiscal management necessitates the closure and amalgamation of many. Since the early 1960s the birth rates of Scotland decreased, as in most developed countries, so the Catholic population decreased accordingly. However, the dramatic reduction in baptisms and marriages cannot be explained by these demographic shifts. There are no official figures for mass attendance throughout Scotland, but it is unlikely that the noticeably decreasing numbers in attendance merely reflect the statistical decline in the Catholic population. However, similar ratios of decline have occurred in the other denominations in Scotland. Moreover, surveys indicate that Catholics avail themselves of artificial contraception, of abortion, and of divorce in ratios that are more or less equivalent to the rest of the population.

Gordon Joseph Gray (1910-93), archbishop of St. Andrews and Edinburgh (1951-1985), became the first resident cardinal in Scotland and the second Scot to receive the red hat since the Reformation, the first being William Heard (1884-1973) who resided in Rome as dean of the Sacred Rota. Archbishop Gray had been a member of the International Commission for English in the Liturgy (17:294). In 1994 Thomas Joseph Winning (1925-), archbishop of Glasgow (1974-), became the third Scottish cardinal since the Reformation.

In the years following Vatican II, one Scot was canonized and one beatified. The convert Jesuit, John Ogilvie (1579-1615), who was martyred in Glasgow at the time of the Reformation, was canonized on 17 October 1976. John Duns Scotus, Friar Minor (1266-1308), was beatified on 20 March 1993.

Governance. The principle of collegiality that permeated Vatican II fostered a governance structure in the Scottish hierarchy that developed the role of the bishops' conference. When the Catholic hierarchy was restored in 1878, two archdioceses were established that gave shape to ecclesiastical provinces. The province of St. Andrews and Edinburgh has four suffragan sees: Aberdeen, Argyll and the Isles, Dunkeld, and Galloway. The province of Glasgow, erected in 1947, consists of the archdiocese of Glasgow and two suffragan sees: Motherwell and Paisley. Since 1972 the apostolic delegation, which in 1982 became an apostolic nunciature, assumed a more direct role in selecting bishops by including recommendations with the list or *terna* that is sent to Rome.

To promote the work of the conference there are various agencies, the most important being the commissions that include priests, religious, and lay people in their membership. The conference appoints a bishop as president and members to advise the conference. There are Commissions on Christian Doctrine and Life (including morality and Canon Law), Ecumenical Relations, Communications, Education, Heritage, Justice and Peace, Liturgy, Pastoral and Social Care, Priestly Formation, Vocations, and the Lay Faithful. Of the other agencies of the bishops' conference, the work of the Scottish

Catholic Tribunal has achieved the most significant growth since its inception. Based in Glasgow, the Tribunal deals mostly with requests for the dissolution of the bond of marriage and declarations of nullity. Previously, each diocese handled its own cases, with appeals sent directly to Rome. In 1970 the Tribunal was recognized as a single Court of First Instance, with the Metropolitan Tribunal of Birmingham as the Court of Second Instance for appeals from the Scottish Tribunal. Because of the development of the theology of marriage in Vatican II, the marriage cases increased from just a few in 1970 to over 900 in 1994. (The Marriage Acts of 1834 and 1977 in Scotland recognize religious and civil marriages.)

In 1987 a permanent secretariat for the bishops' conference was established to oversee national matters of the conference, including ecumenical endeavors and international concerns like the permanent liaison between the bishops' conferences of Scotland, of England and Wales, and of Ireland, and the ongoing participation in the *Council of the European Bishops' Conferences. The secretariat also contributes to the Joint Commission of Bishops and Conferences of Religious in Scotland, a forum for national and diocesan liaison. Although corporate religious life was eradicated after the Reformation, by the restoration of the hierarchy in 1878 there were fifteen houses for men's orders and twenty-four houses for women's orders, with considerable expansion thereafter. At the end of Vatican II there were fifty-seven religious houses for men, being reduced to fifty-four houses in 1993, and 108 religious houses for women, increasing significantly to 171 houses in 1993. By 1993, there were over 300 men religious and over 900 women religious working in Scotland, significantly outnumbering the 786 secular clergy in the nation. In the early 1960s the Council of Major Religious Superiors in Scotland was formed, one of the first to achieve the integration of men and women superiors, which then opened the Religious Orders Centre (ROC) and launched a periodical, *ROC News*, which has appeared regularly since 1971.

Bishops' Statements. The collegiality of the Bishops' Conference has inspired many pastoral letters, some receiving international recognition. After Pope Paul VI's encyclical *Humanae vitae* in July 1968, the Scottish bishops under the presidency of Archbishop Gray published a letter in support of the encyclical. The Scottish bishops confirmed the papal teaching and insisted that papal authority on artificial contraception could not be overridden by the primacy of individual conscience. The conference also published a pastoral letter in 1982 (*Disarmament and Peace*), perhaps their most important, that condemned nuclear war and nuclear deterrence as immoral. In Britain their stance was acclaimed widely, but it had a lukewarm reception at a meeting of bishops called by the Vatican. For the first time in recent history, the Scottish bishops ventured beyond what Rome taught officially on a controversial moral concern. In 1990, the bishops' conference published a pastoral letter, *A Challenge for the '90s*, to implement Pope John Paul II's call for a decade of evangelization. Since the early 1980s the bishops have offered increasing support for diocesan pastoral councils, with the first national council for priests being convened in 1993.

The Church's Role in the Life of the Nation. A significant phenomenon in the life of the Church in Scotland after Vatican II is the translation of the Sunday liturgies and lectionary readings into Scots Gaelic. It has brought significant cultural enhancement to the celebration of weekly worship, especially in the parishes of Argyll and the Isles. Religious orders have contributed significantly to Catholicism's involvement in the life of the nation by their commitment to education in private schools and secondary schools, in chaplaincies at Scottish universities, and in colleges for educating teachers. However, in the 1980s and 1990s the presence of religious in secondary education diminished dramatically and two religious-sponsored colleges of education at Dowanhill in Glasgow and at Craiglockhart in Edinburgh closed. Today there remains only one Catholic college of Education in Scotland, St. Andrew's College in Glasgow. It is funded by the state to prepare all Catholic teachers for Catholic schools in Scotland, a substantial responsibility given the large number of Catholic primary and secondary schools.

In 1918 the Scottish Education Act provided that local education authorities accept full responsibility for all voluntary schools in their area. It was a landmark in the development of the Catholic community in Scotland because it secured the freedom of religious education while bringing Catholic schools within the state system of education without incurring financial burdens. The hierarchy is assured of catechetical instruction in Catholic schools at no financial cost to them. From the late 1960s the government policy of comprehensive education that sought to offer every student a similar quality of education, combined with the raising of the school leaving age from fifteen to sixteen years in 1972, caused a rapid expansion of Catholic secondary schools. Pupils in Catholic schools constitute approximately one-fifth of the school population. This success of Catholic schools played a crucial role in building a Catholic middle class and integrating Catholicism into the cultural life of Scotland.

However, despite the success of Catholic schools, intellectual inquiry into the Catholic faith in Scotland is restricted to one scholarly periodical, the *Innes Review*, a historical journal that has appeared half-yearly since its launch by the Scottish Catholic Historical Committee in 1950. Since 1991 another journal has been published, the independent bimonthly *Open House*, to present a popular comment on Catholic matters in Scotland. There is one Catholic newspaper that is an independent weekly, the *Scottish Catholic Observer*, which is concerned mostly with parochial concerns because of its reliance on Church door sales. With regard to library resources, there are modest collections on Catholicism at St. Andrew's College of Education and at the national seminary in Glasgow. There is an excellent historical resource in Columba House in Edinburgh, the location for the Scottish Catholic Archives, and also in the National Library of Scotland in Edinburgh, with the privilege of copyright deposit since 1710, where important historical collections on Scottish Catholicism were deposited on long-term loan in the 1970s and 1980s from other locations in Scotland. Also, there are extensive divinity collections in the libraries at the historical universities of Aberdeen, Edinburgh, Glasgow, and St. Andrew's.

Religious Life. An important trend in the last decade has been the overtures from the divinity departments of the Scottish universities, especially of Glasgow and Edinburgh, to establish closer institutional links with Catholicism. However, no ongoing links have been forged despite the remarkable turmoil in seminary education. Both of the national diocesan minor seminaries were closed: St. Vincent's College, Langbank, was annexed from St. Mary's College at Blairs in 1961 and then reintegrated in 1978; the minor seminary at Blairs (1829) closed in 1986. St. Peter's College (1871), the major seminary for Glasgow archdiocese, being situated at different times at Partickhill, New Kilpatrick, Cardross, and Newlands, was closed in 1985, being integrated with Chesters College as an interdiocesan seminary, also located in Glasgow. St. Andrew's College at Drygrange (1953), the major seminary for the archdiocese of St. Andrews and Edinburgh, closed in 1986, being moved to the former St. Margaret's Convent and renamed Gillis College. In 1993 both the seminaries at Chesters College and Gillis College closed to be combined together (located in the former Chesters College) as the first national major seminary in Scotland. The Scots College in Valladolid (1771) was moved to Salamanca in 1988 to enable students to attend the pontifical university there. The only Scottish seminary to remain intact during this turmoil was the Scots College in Rome (1600). These transitions result from a substantial decline in vocations in Scotland: between 1965 and 1993 the 159 major seminarians declined to 79, and the 303 minor seminarians declined to 55 aspiring vocations.

Ecumenism. Perhaps the most significant trend in the religious life of Scotland over the last three decades has been the impact of Vatican II upon ecumenism. After the Vatican published the *Ecumenical Directory, Part I* (1967), the National Ecumenical Commission was established in Scotland, publishing its *Presentation of the Ecumenical Directory, Part I* (1968) and its fuller *Guidelines for Ecumenical Activity* (1970). In 1977 the Ecumenical Commission was renamed the Commission for Christian Unity. Initially, the hierarchy was cautious about full membership in interchurch councils at the national level. The Scottish Churches' Council was formed in 1964 as a national focus of interchurch commitment and action with two official Catholic "observers" attending since 1969. Also, since 1966 two official Catholic "observers" have attended the British Council of Churches. In 1968 the General Assembly of the Church of Scotland invited the Catholic hierarchy to send a visitor, the first attending in 1969 with the status changed to delegate in 1991. Since 1968 the Catholic Church and the Episcopal Church have been in dialogue, generating three published reports: *The Nature of Baptism and its Place in the Life of the Church* (1969), *The Ecclesial Nature of the Eucharist* (1973), and *Priesthood and the Eucharist* (1979). In 1974 the Joint Commission on Christian Marriage was set up between the Church of Scotland and the Catholic Church, marking the first official talks between them since the Reformation.

In May 1975 a joint (but not agreed) statement on the doctrine and discipline of marriage was completed and a report on their practices of baptism was issued in 1975. Thereafter, a Joint Commission on Doctrine has met regularly. In 1990, a breakthrough occurred in ecumenical relations when the Catholic Church agreed to became a full member of two national ecumenical bodies: the Council of Churches for Britain and Ireland (CCBI) and the Action of Churches Together in Scotland (ACTS). ACTS was launched echoing the words of Pope John Paul II on his papal visit to Scotland (1982): "We are strangers no longer but pilgrims together on the way to Christ's Kingdom." This new organization, based at Scottish Churches House in Dunblane, replaces the Scottish Churches' Council and consists of nine churches committed to working together. *Intercommunion: The Churches Agree and Disagree* (1994) is a recent report from its Commission on Unity, Faith, and Order.

This ecumenical spirit provides a vigorous inspiration for religious practice, noticeable in an ongoing way not only in the shared ambient of charismatic renewal, but also in combined celebrations such as the 900th anniversary of the death of St. Margaret (1046-93), queen of Scotland, which was honored by a national ecumenical liturgy at Dunfermline Abbey in 1993. Other venues for national pilgrimages, especially St. Ninian's *Candida Casa* at Whithorn and St. Columba's holy isle of Iona, provide inspiring locations for nurturing ecumenism through worship together.

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[G. MAGILL]

SINGAPORE, THE CATHOLIC CHURCH IN

The Republic of Singapore, comprised of the island of Singapore and about sixty islets, is located in southeast Asia, south of the Malay Peninsula. The capital, Singapore City, is a major commercial center and one of the world's busiest ports. The total population is about 2.8 million; the majority is Chinese, but Malays and Indians are sizeable minorities. Malay, Chinese, Tamil, and English are the official languages. According to the 1990 government census, 86% of Singaporeans profess some religious faith or spiritual belief. Fifty-five percent of the population identify themselves as Buddhists and Taoists; 12.6% are Christian; 3.6% are Hindus. Catholics number about 120,000.

History. Written accounts of ancient Singapore are sketchy. It features in Javanese (Indonesia) as *Tamasek* ("Sea Town"), an uninhabited island. Its Sanskrit name, *Singapura* ("Lion City"), had come into common use by the end of the fourteenth century. The British East India Company gained possession of the island in 1819 to secure its merchant fleet as well as forestall further advance of the Dutch in the area. During the Second World War it was occupied by the Japanese; but in 1946, after the war, it became a British crown colony. In 1959 it became a self-governing state. In 1963 Singapore joined Malaya, Sarawak, and Sabah on the island of Borneo to form the Federation of Malaysia, but withdrew in 1965.

The Church. The history of the Catholic Church in Singapore begins with its founding of Singapore in 1819. In 1821 a missionary in transit found some twelve Catholics, and in 1829 there were about 200. By the time the first bishop established a residence there in 1838 there were about 500. Portuguese missionaries arrived in Singapore in 1825, and a few years later the Paris Foreign Mission Society (MEP) sent missionaries who established places of worship and educational centers. One of them, Jean-Marie Beurel (1813-72), became known as the founder of Catholic Singapore. He built the Cathedral of the Good Shepherd that still stands, a school for boys staffed by the Christian Brothers of John the Baptist de la Salle, and one for girls run by the Sisters of the Infant Jesus.

From the beginning the Catholics come under two jurisdictions: Catholics of the Portuguese mission are under the bishop of Macao (a free port on the China mainland), and those of the French mission under the bishop of Malacca (Burma). In 1972 Pope Paul VI raised Singapore to the status of an archdiocese that in 1981 came to include the Catholics who had formerly come under the jurisdiction of the bishop of Macao. Singapore belongs to the Catholic Bishops' Conference of Malaysia-Singapore-Brunei, itself a part of the Federation of *Asian Bishops' Conferences.

Religious congregations with the archdiocese support many schools and social agencies. In 1994 there were twenty-one primary schools, seventeen secondary schools, and two pre-university colleges, with a total student population of 47,284. Mount Alvernia Hospital, the Assisi Hospice, five homes for the aged and chronically ill, and two orphanages are under Catholic auspices. In 1989, at the direction of the Vatican, a major seminary for the training of native priest was officially opened.

Pope John Paul II visited Singapore 20 November 1986. A multiracial crowd of 63,000 attended the Mass he celebrated in the National Stadium. In his homily the pope reminded the worshippers that the Church's teaching "is the same in Singapore and in Rome, for the same Holy Spirit is at work in our minds and hearts."

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[J. FERNANDEZ]

SISTINE CHAPEL, RESTORATION OF

The history of the construction and decoration projects of the Vatican's Sistine Chapel is recounted in NCE 13:266. An ambitious restoration program, begun in 1964, reached its climax in April 1994 with the ceremonial unveiling of Michelangelo's (9:801) fresco of the *Last Judgment*. The main phases of the restoration, carried out during the pontificates of Paul VI, John Paul I, and John Paul II, included the cleaning and repair of the fifteenth century frescoes, which depicted scenes from the lives of Moses and Christ, the roof and battlements, and the frescoes on the entrance wall that continued the fifteenth century cycle. In 1980 the project turned to the portraits of the popes and of Michelangelo's frescoes, successively the lunettes, the ceiling frescoes, and the *Last Judgment*.

Means and Method of Restoration. The decision to clean Michelangelo's paintings was taken after examination of the lunette of Eleazar and Nathan detected tiny cracks in the color fabric of the whole ceiling. They were caused by the shrinking of the covering of glue that pulled away the layers of originally luminous color. Previous restorers had used the glue to revive the frescoes darkened by dust and soot. After research, experiment, and a trial cleaning in June 1980 on the figure of Eleazar, the frescoed surfaces of the ceiling in the Sistine were cleaned by a method using the solvent known as AB57, applied briefly and removed with a sponge soaked in distilled water. The few parts retouched by Michelangelo *a secco* (after the plaster had set, thus sensitive to water) were cleaned last with specific organic water solvents fixed with a solution of Paraloid B72. Watercolor was used for some modest pictorial restorations. Because Michelangelo had used the delicate *lapis lazuli* in coloring and a more *a secco* technique for the *Last Judgment,* it called for different cleaning methods, including washings with distilled water and treatments with a solution of water and ammonium carbonate. All the stages of the work were scrupulously filmed. The Chapel was kept open for the public to see the progress of the enterprise since the scaffolding covered the ceiling frescoes only partially at any one time.

The program of cleaning rid the frescoes in the Sistine of the polluting conditions chiefly responsible for their deterioration. However, to counter continuing pollution, experts decided to eschew use of resinous or other protective substances on the frescoes, to install a conditioning system with a monitored annual cycle for air filtration, and to lay dust-retaining carpeting on the stairs leading to the Chapel from the Vatican Museums.

Michelangelo's Genius Rediscovered. During the cleaning, a photogrammetic survey of the ceiling and the *Last Judgment* revealed fresh details about their state of preservation and shed new light on Michelangelo's technical procedures and virtuosity. About six thousand specialists and scholars from the fields of art and culture examined the outcome of the restoration carefully. Many of them approved the astonishing results, but some art historians reacted with strong criticism.

The cleaning of the frescoes in the Sistine, originally both Chapel and fortress, revealed long-lost or unobserved details of Michelangelo's work. The architectural design of the ceiling, which ingeniously divided one dramatic scene from another, became powerfully evident. Because the myriad of figures from the family scenes in the lunettes to the protesting saints in the *Last Judgment* was more clearly delineated, the emotions of tenderness, fear, and fury registered in their gestures and expressions became more apparent. The meticulous painting of the ceiling histories from the first scene of the Creation to the Drunkenness of Noah was found to contrast sharply with the rapid execution of the lunettes, some of which had been left almost as studies. This discovery led scholars to deduce that for the lunettes, Michelangelo did not use cartoons and did the painting without using his assistants. Michelangelo's skilled use of traditional Tuscan *buon fresco* for the vault and the lunettes also became manifest. This demanding technique requires the painting of complete details of entire sections of the work onto fresh plaster. Art scholars could detect his sudden decisions to make changes in his figures by noting where he removed the frescoed plaster and applied a new layer on which to paint. The restored clarity of the *Last Judgment* revealed the strength and audacity of Michelangelo's brushstrokes, the mastery of his composition, the intellectual and pictorial brilliance of his balancing of mass and space, and the detailed expression of his mischievous or macabre humor.

The restoration and cleaning of the Sistine Chapel opened the way for many years of further study and appreciation. Worldwide attention focussed on the need to reassess Michelangelo's place in the development of Renaissance painting and of his aims and achievements as a colorist and draftsman. He was perceived as well situated in the lineage of Tuscan painting, beginning in the studio of Ghirlandaio in Florence and influencing younger Florentine painters such as Rosso and Pontormo. Michelangelo used colors on the ceiling of the Sistine Chapel to model his figures. His varied shades created immense light and startling shimmering effects: gleaming white, flesh tints, yellows, and greens. His use of abrupt juxtapositions of violets, greens, and yellows in the lunettes produced wonderful impressions of light and shade. After veils of grime were removed from the *Last Judgment*, the colors appeared incandescent, with the figures rising and falling in a space of blue so luminous that the wall on which they were painted seemed to have dissolved.

The 'rediscovery' of Michelangelo as a painter vastly different from the somber artist previously perceived was accompanied by scholarly reappraisals of other aspects of his life, his complex personality, and his always surprising art: spiritually resonant poetry, original architecture, and expressive sculpture in stone.

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[G.A. BULL]

SKILLIN, EDWARD SIMEON

Editor and publisher; b. New York City, 23 January 1904, son of Edward Simeon, a civil engineer, and Geraldine Madeline (Fearons). Skillin attended school in Glen Ridge, NJ, and at Phillips Academy in Andover, MA. He graduated Phi Beta Kappa from Williams College in 1925. In 1933 he completed an M.A. in political science at Columbia University, where he studied under Cornelius Clifford, a noted lecturer in theology who "opened before me the wealth and depth of the [Catholic] tradition, and the full meaning of the Mass." Clifford encouraged Skillin to acquaint himself with Portsmouth Priory, the Benedictine foundation in Rhode Island, and eventually Skillin became a lifelong Benedictine Oblate. In 1945, Skillin married Jane Anne Edwards; they had five children and seven grandchildren. Skillin received numerous awards and honorary degrees, including the St. Francis de Sales Award (the highest award of the Catholic Press Association), and the 1990 Pax Christi Award from St. John's University in Collegeville, MN.

Years at *Commonweal*. After graduation from college Skillin worked for the publishing firm of Henry Holt and Company, and in 1933 he joined the *Commonweal*, an independent Catholic journal of opinion founded in 1924 by Michael Williams (14:943). Skillin spent his entire professional career—over sixty years—with the review.

Under the tutelage of Managing Editor George N. Shuster (17:609), whom Skillin later recalled as "a patient and encouraging mentor," Skillin learned the rudiments of professional journalism. Shuster left the magazine in 1937 because of his disagreement with Williams's support of Franco in the Spanish Civil War. In 1938, Skillin and fellow junior editor Philip Burnham purchased the *Commonweal* for $9,000 and took over the editorial reins. They paid off the magazine's creditors and reversed its editorial support for Franco, becoming one of the few Catholic journals in the United States to espouse a neutral position. Under Skillin's long editorship, the *Commonweal* placed greater emphasis on social justice and the social implications of the Christian message. In this regard, Skillin credited Virgil Michel, OSB, (9:800) the founder of the liturgical movement in America, with stressing the connection between the liturgy and social action, and also the French philosopher Jacques Maritain (16:275). He resigned the post in 1967 "in favor of the stimulating views of the younger editors" and to devote himself entirely to the duties of publisher.

Skillin wrote over 3,000 articles, editorials, and book reviews for the *Commonweal*, on topics ranging from worker cooperatives to racism, disarmament, food policy, ecumenism, human rights, liturgical reform, foreign affairs, and economic justice. He contributed to other journals such as *America* and edited *The Commonweal Reader* (New York 1949). Skillin encouraged a remarkable set of journalists to join the *Commonweal* staff, including John Cogley, James O'Gara, William Clancy, William Pfaff, Anne Fremantle, John Deedy, John Leo, Daniel Callahan, Peter Steinfels, and Margaret O'Brien Steinfels. Noted authors whose work appeared in the journal's pages included G.K. Chesterton, Maritain, Baron Von Hügel, Dorothy Day, Graham Greene, Walter Lippmann, Romano Guardini, Lewis Mumford, Georges Bernanos, Evelyn Waugh, Claire Huchet-Bishop, Helene Iswolski, Thomas Merton, W.H. Auden, Daniel Berrigan, Walker Percy, Hans Küng, Sidney Callahan, Michael Novak, Alan Paton, and Michael Harrington. The magazine became deeply involved in such controversies as the Senator Joseph McCarthy affair, opposition to the Vietnam War, the debate over the papal encyclical *Humanae vitae* and theological dissent in the church, and the abortion and euthanasia issues. Skillin remained principal owner of the magazine until 1984 when he donated his stock to the newly formed, nonprofit Commonweal Foundation.

In 1994, he celebrated his ninetieth birthday and his sixtieth anniversary of continuous service with *Commonweal*. He was known for his kindliness and spiritual tranquillity, his physical resiliency and intellectual acumen even at an advanced age, his financial stewardship that kept the precarious *Commonweal* afloat, his solicitude for the less fortunate, and his dedication to justice and the common good.

See also CATHOLIC PRESS 3:325.

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[P. JORDAN]

SLOVAKIA, THE CATHOLIC CHURCH IN

Slovakia reasserted its independence at the beginning of 1993. Except for a brief respite during World War II it had been a member state in the federal republic of Czechoslovakia since 1918. On the south it borders on Austria, across the Danube, and Hungry; to the north on Poland. In its present configuration the Slovak Republic covers about 49,000 sq. km. (18,933 sq. mi), with an estimated population of 5.3 million. The capital is Bratislava.

There are two relatively independent organizational structures of the Catholic Church with different liturgical and juridical traditions coexisting in the Slovak Republic: the major church is the Roman Catholic Church, and the uniate Byzantine (Greek) Catholic Church is spread preferentially among the ethnic group of the Ruthenian inhabitants of eastern Slovakia. The Eastern rite Catholic Church of Slovakia and the Ruthenians are closely linked. In the 1950s, Byzantine rite Catholics in Slovakia were absorbed into the Czechoslovak Orthodox Church, but following the "Prague Spring" of 1968 [*see* infr.] the Byzantine Catholic Church resumed functioning in Slovakia. The Prešov diocese remains an important see for both ethnic Rusyns and Slovaks. The Eastern and Roman Churches fully respect each other and work together.

The Roman Catholic Church in Slovakia is organized in one ecclesial province with the Archdiocese in Trnava and five suffragan sees in Nitra, Banská Bystrica, Spišská Kaptiula, Košice, and Rožňava. There is one episcopal see of the Greek Catholic Church in Slovakia in Prešov. Fifteen bishops from these seven dioceses form the Bishops' Conference of Slovakia whose office is in Bratislava. During the Communist regime, Rome was allowed to appoint only three "compromised-minded" bishops. Since Catholicism is the traditional religion of Slovakia, a number of people declare themselves Catholic, but do not take an active part in the life of the Church. According to statistics from 1991, there are 3.2 million Roman Catholics (60% of the population) and about 180,000 Greek Catholics (3.7%) in Slovakia. About 1,300 Roman priests and 200 Greek priests minister to the Church. The number of religious reaches about 800 men and 3,000 women.

Slovak Resistance and Independence. As was the case throughout the Federal Republic of Czechoslovakia, the Catholic Church in Slovakia was persecuted, manipulated, and hindered in its activities by the Communist regime. Government policies gave rise to a vigorous underground Church served by bishops and priests who were ordained clandestinely. One of them, Ján Chryzostom Korec, a Jesuit, had been secretly ordained a bishop in 1951 at the age of twenty-seven. He served the underground church until 1960 when, discovered, he was sentenced to a twelve-year prison term. Released during the "Prague Spring" of 1968, he worked in Bratislava as a laborer, while carrying on a clandestine ministry. In 1976, in an effort to placate the Husák regime, a Vatican envoy ordered him to cease his underground activities and stop ordaining priests, but there was no letup in government repression. Other clandestine bishops continued to ordain priests, many of whom were married men. Nikolaus Krett ordained several women.

Despite the efforts of the government to exacerbate tensions between the two groups, Czechs and Slovaks were united in efforts to frustrate Communist repression of political and religious liberties. Resistance to the Communist regime stiffened in the wake of the police assault on peaceful Catholic demonstrators 25 March 1988. Known as "the Good Friday of Bratislava," the Husák regime viciously attacked the thousands of Slovaks who had come to pray and in Hviezdoslavovo Square. The incident prompted international protests and solidified the will of the people to resist. In November 1989, during the period of the "Velvet Revolution," many Slovaks joined in the creation of *Verejnost Proti Násiliu* ("Public Against Violence") [Weigel 184], an umbrella organization linking parts of the resistance community. On 22 October 1991 the bishops of the Czech Slovak Federal Republic gathered in St. Vitus Cathedral in Prague for a concelebrated Mass on the occasion of the thirteenth anniversary of the installation of Pope John Paul II. Archbishop Miloslav Vlk of Prague greeted the assembly that included many of the leaders of revolution, and the principal celebrant was the onetime underground bishop, Ján Chryzostom Korec, archbishop of Bratislava and newly created cardinal.

The Separation of the Regions. Although Czechs and Slovaks were united in their opposition to the Communist regime, the elections of 1992 led to the separation of the regions. None the less, the Church in Slovakia maintains open contacts with the Church in the Czech Republic. According to their statutes, the episcopal conferences in both countries, encouraged by the Holy See, meet annually in plenary session to discuss common problems and to keep each other abreast of developments in their respective lands.

One problem common to the two countries after the demise of Communism was how to deal with the bishops and priests, many of them married, who were ordained in the underground church. Since the Greek Catholic Church had a tradition of married clergy, priests who had been ordained clandestinely were conditionally re-ordained by the Greek Catholic bishop in eastern Slovakia, and permitted to minister to congregations in both the Latin and Greek rites. The ordination of the women was declared invalid.

One of the consequences of forty years of repression under the Communists was to delay the implementation of the Second Vatican Council, except with regard to liturgical reform. After 1989, however, the Catholic Church gradually resumed its normal activities. Religious communities opened a number of schools, publishing companies have reopened, Christian associations operate in the open, and the Church freely uses the mass media in the work of evangelization. New seminaries and theological faculties have been established, and chaplains are able to resume their ministry in the army, prisons, and hospitals.

Because of its cultural tradition, the Roman Catholic Church in Slovakia is able to help the whole society to find its true roots and can foster contact with the spiritual world of the West. The Greek Catholic Church, on the other hand, with it spirituality and liturgy, is a symbol of the connection with the East. The unity of the two Catholic Churches, despite cultural differences, is a good example of a possible unity in diversity. In this way Slovakia helps the Church in Europe, in the words of John Paul II, to "breathe by both lungs."

See also CZECH REPUBLIC, THE CHURCH IN THE.

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[M. FIALA]

SOMALIA, THE CHURCH IN

The area of Somalia, 637,657 sq. km., is largely semidesert, with the exception of irrigated areas along the two rivers, Juba and Shabele, in the south. The population in 1990 was estimated at 6.5 million, mostly ethnic Somalis. There were some 40,000 Arabs (mostly Yemenis) and more than 100,000 of Bantu origin. With the exception of a few hundred Pakistanis, all the inhabitants are Sunnite Muslims of Shafi'ite rite.

The "Somali Socialistic Revolution" brought Mohamed Siyad Barre to power on 21 October 1969. For the first three years of this government the Catholic Church continued its social activities, mainly in the fields of education and health, as well as its pastoral commitments.

After the resignation of the long-standing apostolic vicar, V. Filippini, in May 1970, the Holy See appointed Msgr. Zocchetta as his successor in November 1970. In December 1971 northern Somalia was separated from the vicariate of Arabia and became part of the vicariate of Mogadishu; thus the whole of Somalia was united in one ecclesiastical circumscription.

On the third anniversary of the "Somali revolution," all the schools (about fifteen) belonging to the Church were confiscated, together with other properties. As a consequence, the Franciscans were reduced from 30 to 10, and the Consolata sisters from 95 to 35; there was a reduction also in the number of lay missionaries. A good number of expatriates also left the country, thus reducing the number of Christians. Religious sisters continued to work after this time in government hospitals.

In January 1973 Msgr. Zocchetta died suddenly. On 20 November 1975, the vicariate became the "Diocese of Mogadishu," and Msgr. Colombo was appointed its first bishop. In the following years the general situation of Somalia worsened as a consequence of the Ogaden war (1977-78), which was lost by Somalia. In response to the requests of the government, Bishop Colombo was able to bring in more sisters, the St. Joseph of Tarbes sisters and the Mother of Carmel sisters, from India; almost all of them worked as nurses in Mogadishu hospitals.

The influx of hundreds of thousands of refugees from the Ogaden war saw the Church of Somalia in the frontline of service. Bishop Colombo founded Caritas Somalia in 1980 as the instrument of the Catholic community in the fields of relief, formation, and development. In the following years the

The Cathedral of Mogadishu, Somalia, in February 1994 organization helped refugees, provided hundreds of wells for drinking water, built a hospital in Qorioley, and contributed to agricultural and forestation projects.

During the 1980s an interreligious library was opened at the Mogadishu Cathedral. For the nearly 300 Somali Catholics, the liturgy was translated into Somali. Catechetical books in Somali were also produced. There was also collaboration with Protestants, who used to conduct religious services in the two Catholic churches of Mogadishu.

On 9 July 1989, Colombo was murdered at the cathedral for reasons that are as yet unknown. It was the most evident sign of the general deterioration of the situation in Somalia that had already begun a year before with the insurrection of the Isaak clan in northern Somalia. Colombo was replaced by an apostolic administrator, G. Bertin.

The rebellion against the regime of Siyad Barre reached Mogadishu on the last days of December 1990. In the context of general fighting and looting, the cathedral was ransacked and destroyed by fire on 9 January 1991. The civil war that followed destroyed all the properties of the Church in the country and obliged all the missionaries and most Christians to leave Somalia. Only a few dozen Somali Christians remained underground, due to the strong threat of Muslim fundamentalists. The last of the missionaries to remain, Fr. Turati, was murdered on 8 February 1991, in the southern Somali town of Jilib. The apostolic administrator, with the last three Consolata sisters, took refuge in Nairobi, Kenya, from where he ministers to what remains of the Church in Somalia and of Caritas Somalia. The three sisters have managed to return to Mogadishu to work for a humanitarian organization.

The years 1991-93 saw the total destruction of the Somali state, the secession of the northern regions (the Republic of Somaliland was proclaimed in May 1991), anarchy, famine, and banditry. For humanitarian reasons the international community intervened with "Operation Restore Hope," followed by UNOSOM 2, a United Nations operation. During this time the Catholic Church, along with other non-governmental organizations, was active in Somalia with its humanitarian organizations, particularly the Caritas network, to alleviate the terrible consequences of this human disaster.

See also SOMALIA 13:424.

[G. BERTIN]

SOUTH AFRICA, THE CATHOLIC CHURCH IN

In 1994 South Africa's former four provinces and ten homelands were reorganized into nine new provinces. Millions of people participated in the first multiracial elections in which the African National Congress (ANC) won a landslide victory. Nelson Mandela was inaugurated as the country's first president elected by universal suffrage on 10 May 1994. One of the main tasks of the new government is to write a new constitution. The strategic plan of the government supported by the Church and other nongovernment organizations, known as the Reconstruction and Development Plan (RDP), addresses the priority of social and economic problems. Its five key strategies are as follows: meeting basic needs, developing human resources, democratizing the state and society, building the economy, and implementing the RDP.

Catholic Church in 1994. The Catholic Church hierarchy was established in 1951. The Southern African Catholic Bishops' Conference (SACBC) encompasses 4 archdioceses and 27 dioceses and/or vicariates. About 50% of the hierarchy are black South Africans. Large numbers of people were undocumented in national and ecclesiastical censuses, but it is estimated the Catholic population numbers 3 million (about 10% of the total population). Catholics are served by 1,251 priests, 3,339 sisters, and 268 brothers. There are 268 diocesan and religious seminarians at four seminaries. Institutions consist of a teachers' training college, 304 primary and high schools, 166 day nurseries, 27 hospitals, 82 clinics, 7 nursing homes, 7 orphanages, 25 senior citizens' homes, 28 hostels, and 40 welfare organizations. One outstanding institution founded by the Bishops' Conference is the Lumko Missiological Institute, which aims at building a truly local church and gives prophetic service to society. The Institute is comprised of several departments: the pastoral department, which promotes small Christian communities; the Gospel group department, which helps these small communities to utilize Gospel-sharing methods; the faith and life department, which promotes the social dimension of the small communties; the music department, which enables the growth of African litugical music; the catechetical department, which meets religious instruction needs; and the animator training department, which promotes lay ministries. One particular success has been the inculturation of the liturgy of the communities, incorporating African music, instruments, dance, and song. The sacramentary, lectionary, and hymnbooks have been translated into most of the local languages. Congregations without a priest thrive under the ministry of deacons who are trained to lead worship in the absence of a priest.

The Catholic Institute of Education (CIE) was founded by the Bishops' Conference in 1985. The CIE is a service, research, and policy-shaping body committed to Catholic education. The aim of its work is to strive for the promotion of human dignity and the transformation of South African society.

Struggle For Justice. In the wake of the Second Vatican Council (1962-1965), the Church began to struggle effectively with social issues. The Council's pastoral constitution on the Church in the Modern World (*Gaudium et spes*) was a watershed document. The Catholic Church in South Africa did not consistently challenge the *apartheid policies of the Nationalist government, which began governing in 1948. Faced with the option of either a confrontational approach that would support the black struggle for liberation or a conciliatory, apolitical one, the Catholic Church chose the latter. The Dutch Reformed Churches, which buttressed the government's racist policies, engaged in a virulent anti-Catholic campaign known as *Roomse gevaar* ("Roman danger"). In the beginning of Nationalist rule the Catholic bishops appeared extremely cautious and conservative. For instance, during the defiance campaign of 1952 that mobilized thousands of blacks in national protest, the Church either disapproved of or discouraged blacks from participating.

White Catholics, including clergy, often found themselves divided between support of the government and liberal values. White Catholics often walked out during sermons that even vaguely hinted at the injustice of apartheid.

Negotiation with the government regarding the retention of mission schools failed miserably when the 1953 Bantu Education Act was instituted. By this act the government took over most black schools and imparted an inferior educational system. Many mission schools closed, because the bishops were unable to retain them financially. Those that remained open observed the syllabus set by the government but were able to instruct in religious education.

An attempt to force segregation in churches engaged the bishops for the first time in open defiance and confrontation with the government. Because many churches joined in the outcry against church segregation, however, the government turned a blind eye to integrated congregations. After the Catholic bishops' 1957 Statement on Apartheid condemned the ideology of racial separateness from a theological viewpoint, the ensuing years found the first tentative steps at confrontation with the government consolidated into an almost unanimous consensus by the Bishops' Conference.

The impact of Vatican II encouraged many of the returning bishops to examine attitudes and structures that existed in their dioceses as a legacy of history. They had further to look nationally at the Church's role in the sociocultural and political arenas. The implementation of the decrees of the Council, with its emphasis on liturgical reform and community renewal, inevitably caused involvement in the controversial aspects of interracial problems.

The demise of apartheid notwithstanding, most township parishes are predominantly black, while city and urban parishes are white. However, many inner city parishes are fast becoming multiracial in composition. In an attempt to move away from the apartheid race classifications, ecclesiastical censuses do not categorize Catholics by race or ethnicity.

Prophetic Voices. In the liberation struggle one outstanding "political bishop" was Archbishop Denis E. *Hurley, twice president of the SACBC. Hurley emerged as a social activist in the late 1950s. He went to the streets and demonstrated on issues such as the alleged suicide of a young Indian man detained in police custody. He went to see for himself the resettlement village of Limehill, which Cosmas Desmond made famous in his book *Discarded People*, and he founded the Human Awareness Program to change social attitudes and eradicate racist myths. He founded Diakonia, an ecumenical agency, to assist people who were victimized by the political and social system.

Hurley's outspoken opposition and criticism of the apartheid regime made him a target for persecution. In 1984, the government filed a treason charge against Hurley for allegedly disclosing atrocities by the security police in Namibia. The government withdrew its charge, and thus avoided exposure of the atrocities.

With Hurley rallying Catholic opposition to apartheid, other bishops made statements and engaged in situational confrontations with apartheid. Archbishop Stephen Naidoo of Capetown, who was South Africa's only Indian bishop, pleaded in 1985 for the abolition of apartheid, a constitutional convention, an end to the state of emergency, a free flow of information, and the release or charging of detainees. Naidoo attacked the racist government, saying that what was needed was a straightforward, unequivocal assurance from them on the total, not merely rhetorical, abolition of apartheid. He added that apartheid, despite the talk of reform, was absolutely alive in practice and indeed enshrined more strongly in the new tricameral constitution. He made it widely known that he thought the government had tinkered with apartheid but had not given strong enough assurance to the country as a whole that it would totally abolished. Naidoo died suddenly in London in 1989 of heart complications.

The prophetic voices in South Africa were not limited to bishops, but also included priests, religious, seminarians, and lay people. As the Church sharpened its political profile and mustered its strength to face the tough years of struggle for justice and liberation, it attracted an increasing number of attacks on Chuch personnel and property, many of which went undocumented. Many were arrested, detained without trial, imprisoned, banned, tortured, harassed, or had their human rights violated. Church property too, became the target of bombings, and certain institutions were destabilized and closed.

Retaliation. The following selection of events characterizes this period of persecution. Two Dominican sisters, Aine Hardiman and Mary Cassidy, were arrested and charged with attending an illegal gathering. They spent six days in Pollsmor high security prison before being released on bail. Seminarians marched to the Union Buildings in Pretoria on 5 September 1985, presenting a letter to the president stating that they had heard the "passionate cries of the people for justice" and had also seen the "irrefutable signs of people's determination to struggle for freedom and the construction of a new society."

In August 1985, under Section 29 of the Internal Security Act, Paddy Kearney, director of Diakonia, was arrested. Reaction and international protest, including that of the office of International Justice and Peace of the United States Catholic Conference, led to Kearney's release on 11 September 1985.

Father Smangaliso Mkhatswha, former executive secretary of the SACBC and later a member of the National Assembly, was banned twice for engaging in alleged unspecified activities against public order. Severely restricted in his movements and associations, he was unable to travel outside the country for eight years. In February 1986, Mkhatshwa's parish was gasoline-bombed, allegedly by elements connected to the security forces. On the same day the home of another Bishops' Conference staff member was severely damaged in the same way.

Retaliation by the state took various forms, including the forcible expulsion of a number of missionaries. Deportation orders were served February 1986 on Rev. Dick O'Riordan, who was sent back to Ireland. O'Riordan taught at a seminary near Umtata. He was arrested and among the confiscated documents was a copy of the *Kairos* document and statements relating to the death of a young Catholic student allegedly killed by Transkei security police.

Toward the end of 1985 the Catholic Bishops' Conference of South Africa published a document describing shocking accounts of police brutality, including rape, beatings, and killings by onlookers. In August 1985 at least three buildings of the Catholic Church were invaded by the police. A church house in Soweto, Johannesburg, was broken into on 26 July 1985 by a group of police. A large group of sisters, priests, and anti-apartheid activists had their meeting interrupted one night in August 1985, by several policemen. Three lay people in the group were arrested.

Restrictive measures by the government often included the refusal of visas, as in the case of nine American and Canadian clergy wishing to visit the country in January 1986. The state made few distinctions in its "reign of terror," as was evidenced when a Catholic sister and several other people were badly beaten by police when returning from night classes in Pretoria. Two other Catholic sisters were arrested after a funeral and charged with "attending an illegal gathering." It took weeks for them to be brought to trial.

In June 1986, during a new state of emergency, fifteen Oblates of Mary Immaculate from all the Oblate Provinces in South Africa and Namibia were arrested. Belgian-born Louis Vandenbroeck, OMI, and Motsiri Mosai, OMI, were arrested under the provisions of Section 50 of the Security Act, which provided for "preventive detention" of up to two weeks, with no *habeas corpus* or appearance before a magistrate. No charge was ever brought against them. Gerard Vandesompele, OMI, was imprisioned.

On 12 June 1986 the regime declared a new state of emergency. In the morning police went to St. Joseph's Theological Institute at Cedara, Natal. They searched the building and arrested Theobald Kneifel, OMI, philosophy professor and campus minister of the University of Natal. Also arrested later that morning was Larry Kaufman, CSSR, moral theology professor at St. Joseph's. Kneifel, a German citizen, was expelled from South Africa on 17 June and arrived in Germany the following day.

In the afternoon thirty-five seminarians went from St. Joseph's Theological Institute to the University of Natal in Pietermaritzburg. A letter protesting the arrest of the two Cedara lecturers was drawn up and the group headed for the police station in the city. The police surrounded the group and told them to disperse. After a very short time the police charged and arrested twenty-five people: three university students, a German journalist, and twenty-one of St. Joseph's seminarians.

The provincials of the Oblates of Mary Immaculate in South Africa immediately reacted to these arrests with a statement to the press stating they abhorred in the strongest terms the means the South African government had taken to silence opposition and the legitimate aspirations of the people by declaring a state of emergency and detaining clergymen, Church workers, and others in the community who opposed the system of apartheid.

The Bishops' Statements. A plenary session of the Bishops' Conference took place in 1952, the year following the establishment of the Catholic hierarchy, and the first joint statement and publication on race relations was issued. The National Party had begun to implement the policy of apartheid after being in power four years. The word "apartheid" is not mentioned in the bishops' statement, probably because they did not foresee what a dominating and destructive system it would become.

After five years, the bishops, realizing that apartheid was a reality and that it would not be easy to get rid of the ruling National Party, issued a statement condemning apartheid as "intrinsically evil" because it aimed at preserving white supremacy by exploiting black rights. However, while condemning apartheid they say:

> There is nothing more obvious than the existence of profound differences between sections of our population which make immediate total integration impossible. People cannot share fully in the political and economic institutions until culturally they have a great deal in common.

By their own admission, the bishops took responsibility for years of the practice of segregation in the church when they addressed white Catholics in the same statement, saying:

> The practice of segregation, though officially not recognized in our churches, characterizes nevertheless many of our church societies, our schools, seminaries, convents, hospitals and the social life of the people. . . . We are hypocrites if we condemn apartheid in South African society and condone it in our own institutions.

The courage to say this enabled many who were already "liberal" to substantiate their efforts at change; but for many it caused hardly a ripple, and many aspects of Church life continued as before.

In 1959 and 1960, blacks, afraid of losing South African citizenship, increased protest and demonstrations against the hated pass-law system that required them to carry identification documents at all times or be imprisoned by default. One month before sixty-seven blacks were massacred by the police at Sharpeville, the bishops, realizing the worsening situation, issued their 1960 pastoral letter claiming they were gravely concerned about the future of the country. Instead of speaking in the vein of their past statement of 1957 about "gradual change," their letter rather conveyed an urgency in solving racial problems, stating that they "must be solved soon . . . ."

The 1960 bishops' statement was a vast improvement over the two previous ones of 1952 and 1957 because it specifically spelled out the rights of each person, as outlined in Pope Pius XII's *The Rights of Man*. The bishops enunciated their vision for a new society, political participation, and economic opportunities.

In 1962 a pastoral letter was issued primarily to announce Pope John XXIII's intention to convene the Second Vatican Council. The bishops used the opportunity to restate:

> Christian people, we dare not remain silent and passive in the face of the injustices inflicted on members of the underprivi-

> leged racial groups. Color must never be permitted to offer an excuse or pretext for injustice.

In 1964 the bishops of the conference joined other churches in making a press statement on the 1964 Bantu Laws Amendment Bill, which further limited the movement of blacks from the "bantustans" (designated homelands) to white areas. They said the bill was a "negation of social morality and Christian thinking, striking, as it does, at the basic Christian institution, the family, through its inflexible restriction of the individual."

Commitment to human rights was reasserted in the 1966 pastoral letter condemning the system of migratory labor, which especially separated men who worked in the gold mines and other industrial areas from families left in rural enclaves. The bishops utilized the supportive statements of the Second Vatican Council, especially those stressing the essential equality of humankind.

A Call to Conscience is a 1972 statement issued by the bishops raising specific points that needed reform, particularly the migratory labor system, lack of educational opportunities, and the lack of proper protection and security for the poorest members of society.

Retaliatory violence broke out as a result of police shooting and the death of children who had demonstrated against the compulsory use of Afrikaans. Black youth became more militant and protested the imposition of "Bantu Education" designed to keep them subordinate. After the Soweto massacre of 1976 the bishops issued their strongest statement on the oppressive political situation. They said: "Realizing that South Africa has entered a critical phase in the rejection by the majority of its people of a social and political system of oppression, we add our corporate voice as leaders of the Catholic Church in this country to the cry for a radical revision of the system."

The Catholic Church collaborated in the work of radical revision with the other churches. In many ways the relationship between the churches in South Africa is a remarkable story of ecumenical dialogue and action, leading the way for many other countries faced with a common foe.

Not satisfied with their history of pronouncements, the bishops undertook to investigate as a matter of extreme urgency the feasibility of a Pastoral Consultation "in which lay people, religious and priests, in large majority black, may participate with the bishops in arriving at a policy on Church life and apostolate but not on doctrinal or canonical matters . . . ." This 1977 *Declaration of Commitment on Social Justice and Race Relations* sought among other things the promotion of black persons to positions of responsibility in the Church, the appointment of black priests into authority in white parishes, and more effective and visible ministry to squatters, political prisoners, detainees, and banned persons and their dependents.

In 1982 the bishops issued a report on the conflict in Namibia between the South West African People's Organization (SWAPO) and the South African army. This sensitive issue for the minority government caused quite a stir by its reference to atrocities attributed to members of the South African armed forces. When the Bishops' Conference called for a day of prayer on 14 November 1982 and simultaneously published a four page abridged version of the "Report on Namibia," the latter was declared undesirable by the Publications Board and banned.

In 1983 the Catholic Church, together with the South African Council of Churches (SACC) spoke out against the referendum on the new South African constitution that eventually resulted in the black majority's exclusion from the new tricameral Parliament. That exclusion became the singular cause for months of violence that gripped the country particularly in the black townships. In addition, The Bishops' Conference issued their own statement decrying the changed constitution and the exclusion of blacks from it. In 1983 a further report was sponsored by the Bishops' Conference with the South African Council of Churches on population removals and was finally published in 1984 entitled: *Relocation: The Churches' Report on Forced Removals.*

On 25 September 1985, 151 theologians, ministers and laypersons issued the *Kairos* ("Moment of Truth") document—one of the most outspoken theological documents ever published in South Africa. In bold language it spelled out two main themes: first, churches and Christians should actively side with the oppressed against the "tyrannical government" and condone "counter-violence" committed against the state's violence in black townships where there is unrest. Second, churches should abandon efforts to achieve "false, unchristian reconciliation" between oppressor and oppressed, between good and evil, and drop their neutral stance as a "third force" in South Africa's conflict.

At the end of its January 1986 plenary session the Bishops' Conference made a commitment to an organized program of civil disobedience and passive resistance. To its credit, the Catholic Church in South Africa was the first single church to discuss disinvestment and sanctions.

In April 1986 the Vatican issued a document titled, *Instruction on Christian Freedom and Liberation*. The positive aspects of the document strongly affirmed liberation theology, espousing its dedication to helping those victimized by their societies. *The Church and Racism* was issued by the Vatican on 2 February 1989 condemning all forms of prejudice and discrimination as sinful. It singled out South Africa's apartheid as an extreme case of racial inequality and affirmed that change would be absolutely necessary.

The church's struggle against apartheid reached a dangerous point on 12 October 1988 when the Southern African Catholic Bishops' Conference headquarters, Kanya House in Pretoria, was bombed by arsonists and extensively damaged. Seven people escaped death. The attack followed a massive bomb blast at the headquarters of the SACC in Johannesburg two months earlier.

A pastoral letter was released on 21 January 1989 by the *Inter-regional Meeting of Bishops of Southern Africa (IMBISA). It called for new peace efforts in the region, appealing to governments and rebels to stop fighting and end the suffering of millions.

Bishop Wilfrid Napier, in his presidential report to the South African Bishops' Conference at the opening plenary session on 24 January 1989, said:

> For the conference, as for the church leaders generally, the most ominous, if inevitable development, in a deteriorating situation has been the deepening confrontation between church and state . . . Church leaders have been subjected to virulent attacks by government officials, by government-controlled media, and by right-wing groups.

In a statement made by the plenary session of the Bishops' Conference in Pretoria on 31 January 1990, the bishops said that the time had not yet come for economic pressures to be lifted. "We still stand by that position, but hope that the time is not far off when such pressure will no longer be necessary," the statement continued.

In February 1990 the bishops said they welcomed the various initiatives announced by the state president, F.W. de Klerk, and in the South African political context these moves were considered courageous. They said:

> In particular we welcome the declaration of intent by the state president committing himself and his party to true and honest negotiations. However it would have been even better if Mr de Klerk had gone all the way to meeting the conditions necessary to create a favorable climate of negotiations.

The Groote Schuur meeting between the government and the ANC was one of the most welcome events in 1990. A statement by the administrative board of the Bishops' Conference stated that they, "together with the majority of the people, are delighted that such miracles are still possible. We hope and pray that the negotiation process will move forward and not be undermined by extremists, whether to the left or to the right."

After the plenary session of the Bishops' Conference held from 6-10 August 1990 Nelson Mandela and F.W. de Klerk were commended for the suspending the armed struggle and undertaking to investigate the issue of political prisoners and clauses in the Internal Security Act. The bishops said that in the optimistic spirit that prevailed after the Pretoria accord it was necessary that all groups in the country draw on the inspiration of the Pretoria meeting between the ANC and the government and "abandon violence as means of resolving disputes."

On 3 February 1990, the bishops welcomed the various initiatives announced by F.W. de Klerk that declared his intent to commit himself and his party to true and honest negotiations. On 12 February 1990, they issued a statement rejoicing in the release of Nelson Mandela. The Bishops' Conference issued a Booklet on Negotiations for the Catholics in South Africa, in which they committed to working for a negotiated settlement. During the period 1990-1994 the Bishops' Conference issued several statements that related to the political climate. Among these are: Bishops' Statement on the Boputhatswana Disaster (3/15/90); On current South African events (5/11/90); On bombings at St. Joseph's Parish, Phokeng (6/27/90); On the political climate (8/13/90); Condemns on-going violence (8/17/90); On F.W. de Klerk's address to parliament on 1 February 1991 (2/5/91); Moratorium on execution to be lifted in South Africa (3/4/91); Release of remaining political prisoners (5/8/91); Plea for an end to violence (5/20/91); Revelations of funding of Inkatha and allegations involving the

South African Defense Force in violence and murder (7/22/91); Current South African situation (8/19/91); Statement on Violence (9/9/91); On the 17 March 1992 referendum (2/25/ 92); On the result of the referendum of 17 March 1992 (3/19/92); On violence (5/8/92); Defense Amendment Bill (6/4/92); Massacre on Boipatong (6/19/92); On Bisho killings (9/8/92); General Amnesty (10/19/92); Proposed meeting between the ANC, the Government, and Inkatha on Natal Violence (3/3/93); Death of Mr Chris Hani (4/10/93); Attack on St. James Church, Kenilworth (7/26/93); Lifting of sanctions (5/93); On Transitional Executive Council (10/7/93); and On agreement reached in the interim constitution for South Africa (11/18/93). In the months leading up to the first multiracial elections from in April 1994, the Church was involved nationally in voter education.

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[N. B. PETERS]

SPAIN, THE CATHOLIC CHURCH IN

Officially, the Spanish State (*Estado Español*) occupies a territory of 194,884 sq. mi. (504,750 sq. km.), most of it on the Iberian peninsula, but it also includes the Balearic Islands and the Canary Islands in the Atlantic Ocean off the coast of Africa. The mainland has fifteen geographic and historic regions that generally correspond to the old Christian and Moorish kingdoms. The population in 1994 was estimated at almost forty million, two thirds of whom live in the coastal regions. Although there are noticeable regional and linguistic diversities, the Spanish people are basically homogeneous in race and culture. Castilian is the standard language, but Catalan, Galician, and Basque are spoken in parts of the country and have their own literature. The only true racial minority in Spain are the Gypsies whose number is estimated at several hundred thousand. Barcelona, Valencia, Seville, and Madrid, the capital, are among the major cities.

Religious Structures and Statistics. The majority of the Spanish people is Roman Catholic. Thirty-seven million (92%) were baptized in the Catholic Church, but only 32% identify themselves as practicing Catholics. Most of the non-Catholic Christians are Protestant, and among the newer sects the Jehovah Witnesses, by aggressive proselytizing, are the most conspicuous. Among non-Christians, the Jewish community is prominent.

The Spanish Church is divided into fourteen ecclesiastical provinces, thirteen of which are territorial archdioceses with suffragan dioceses. The fourteenth is the military ordinariate. The last ecclesiastical province, created in July 1994, groups the three dioceses of Extremadura around the archbishop of the newly-named Archdiocese of Mérida-Badajoz. The previous reconfiguration of the Spanish ecclesiastical map was done in 1956 as a consequence of the signing of the Concordat of 1952. The criterion used was to adapt the ecclesiastical boundaries as closely as possible with the civil ones. However, the organization of Spanish territory into seventeen autonomous communities carried out since the Constitution of 1978 introduced new variations and produced a greater disparity between civil and ecclesiastical demarcations. Thus, there arose anomalous situations that produced frequent confrontations and protests, such as the various *arciprestazgos* of Aragon in the diocese of Barbastro that actually belong to the Catalunian diocese of Lérida. Other readjustments of territorial boundaries sought are autonomous ecclesiastical provinces for the Basque dioceses and the various islands of the Balearic and Canary archipelagos.

The sixty-six Spanish dioceses have a total of 22,400 parishes served by 20,441 diocesan priests and more than nine thousand religious priests. The median age of the diocesan clergy is 53.94 years among those engaged in active ministry and 75.66 among the more than 3,500 retired priests. Two thousand seven hundred ninety-seven diocesan priests serve in foreign missions, almost all in Latin America. Some are incardinated in the local dioceses, others are connected with missionary institutions like the Obra de Cooperación Sacerdotal Hispanoamericana (OCSHA) and the Instituto Español de Misiones Extranjeras (IEME).

Male religious number 27,786, of whom 15,965 are priests. In addition to parish ministry, religious priests are engaged as counselors for apostolic movements, and many have with curial responsibilities in dioceses or within their own congregations. Women religious of both active and contemplative orders number 55,834. The presence of religious in the missions is also notable, encompassing 6,139 male religious and 10,665 women religious on all continents from a variety of orders, congregations, and missionary institutes. There are 6,000 male and female members of various secular institutes. Priestly vocations in Spain have undergone an unprecedented decline. The number of seminarians fell to a third of their previous numbers, but in the 1991-92 academic year an increase was reported. In that year almost 2,000 seminarians were taking classes.

Transition. Phoenicians established colonies on the Iberian peninsula as early as 1100 B.C. Spain became a Roman colony in the second century B.C., and Christianity was introduced in first century A.D. The history of Spain and the Spanish Church into the years of General Francisco Franco was described in NCE 13:494. By 1953 Franco had insured stability and taken steps to improve the Spanish economy. The improved situation was signaled by the signing of a new concordat between Spain and the Holy See in 1953 and an agreement with the United States that established four American bases in Spain in exchange for financial assistance and trade concessions. The economic nationalism favored by the *Falange* was gradually replaced by a capitalist system administered by technocrats, many of whom were members of Opus Dei (18:340).

The final decade and half of Franco's rule was played out against the background of the Second Vatican Council and his own efforts to prepare the country for a peaceful transfer of power. In 1969 Franco designated Prince Juan Carlos, grandson of Alfonso XIII, as his successor. Upon Franco's death in 1975 Juan Carlos became chief of state. Working closely with the premier, Adolfo Suárez González, King Juan Carlos steered the country toward parliamentary democracy. Suárez's Democratic Center received a plurality, but the party was swept out of office in 1982 with the stunning victory of the Socialist Party.

Vatican II and Its Implementation. The critical and creative drive of the Church in the years 1965-75 contrasts with the progressive sclerosis of the Franco dictatorship whose religious foundations were questioned, if not rejected, by conciliar renewal. The convocation of the Second Vatican Council by John XXIII took the Church in Spain by surprise. Under Franco Spain was politically and religiously isolated so that the council initially produced disorientation and inconvenience. During the conciliar sessions, the contribution of the Spanish episcopate (eighty bishops whose median age was sixty-five) was lackluster compared with the participation of bishops from other countries. Yet when the council ended, the Church in Spain took charge of conciliar implementation with enthusiasm and resolution, launching very significant applications in civil life, such as the legal modification of religious freedom in line with Vatican II, which challenged assumptions of Franco's regime.

Efforts to implement the conciliar decrees in Spain proved difficult. Tension resulted from the self-critical and renewal-oriented spirit as exemplified in the Joint Assembly of Bishops and Priests, held in September 1971. Although endorsed and presided over by the hierarchy and ratified by Rome as a "positive and dynamic event for the Church," the assembly was strongly contested by the more conservative sectors who relied on support from Franco. The controversy drastically reduced its pastoral impact. The dynamism of change that culminated in the joint assembly gave way to a long series conflicts in the postconciliar decade. The struggle on the part of the Church to become more independent of the Franco government was described by some as disengagement and faulted by others as opportunistic. In reality, it was a consequence of the global application of conciliar dynamism, which in Spain acquired special contours before Franco's ideology became obsolete. The distancing of the Church from the government inevitably degenerated into religious-political conflict. There were fines for homilies, suspension of ecclesial assemblies by civil authority, the creation of a jail for clergy in Zamora. Church-state relations approached the point of open rupture in 1974 with the Añoveros case. Monsignor Antonio Añoveros, bishop of Bilbao, approved a homily to be read in the churches of his diocese that drew attention to the rights of the Basques. The government placed the bishop under house arrest, demanded that he be transferred to another diocese and that in the future bishops should submit an advance text of any sermon touching on "temporal" issues. The Vatican and the Spanish hierarchy rejected the government's demands.

Internal ecclesial conflicts also abounded in this period. The ministerial tradition of Christianity was questioned, and a crisis arose from the drop in the number of priests due to laicization and the simultaneous decline in the number of vocations. Apostolic movements experienced trouble, in particular

Acción Católica, many of whose leaders resigned. Each one of its agencies relied either on the political support of Franco's government or on the left and its corresponding organizations. Tension between adherents of traditional devotional practices popular and the institutional renewal of liturgy and sacramental rites sowed seeds of polarization among the faithful. In spite of the many conflicts that dominated the decade, however, ecclesial renewal presented a positive image in Spanish civil society. The Church demonstrated a critical capacity and historical sensibility lacking in the political regime.

From Dictatorship to Democracy. Following the death of General Franco in November 1975, the "Spanish Miracle," that is, the peaceful end of forty years of dictatorship, paved the way to democratic institutions, pluralism in political parties, and the consolidation of a State of Law. In continuity with positions it had taken during the last decade of Franco's regime, the Church helped in the transition and made a positive contribution to the new state of affairs.

In a homily delivered on 27 November 1975 at the ceremony inaugurating the reign of Juan Carlos I, Cardinal Tarancón (d. 28 November 1994), the president of the episcopal conference and archbishop of Madrid, proposed peace and reconciliation to Spanish society as a way to transcend its splintered post-civil war conscience. Tarancón called for the acceptance of pluralism, democracy, and the endorsement of the State of Law and offered the Church's collaboration with the government, beginning with a principal of mutual independence. The new situation allowed for a strengthening of the leadership of the Spanish Church. In the years that followed, Church leadership was characterized by Cardinal Tarancón himself. His style, popularly known as *taranconismo*, was inspired by the mindset of Vatican II. It had an outlook of independence, moderation, and tolerance both in church-state relationships and with regard to social issues. Both Cardinal Tarancón and the episcopal conference depended on the backing of Pope Paul VI and Monsignor Luigi Dadaglio, the long-time apostolic nuncio to Spain (1967-80). They had already found substantial support in previous years with regard to the implementation of Vatican II and the conflicts that arose with Franco's government. By renouncing political privilege, the Church sought to achieve greater moral and religious credibility.

A New Constitution. Two events of major importance for the Church in Spain during the transition period were the approval of a new constitution (27 November 1978) and new church-state agreements. The constitution established a parliamentary monarchy, guaranteed human and civil rights, and affirmed the nondenominational stance of the state. Article 16.3 included a specific reference to the Catholic Church:

> No denomination will have a state character. Public authorities will take into account the religious beliefs of Spanish society and will maintain the resulting cooperative relations with the Catholic Church and the other denominations . . . .

Despite reservations on the part of some bishops and groups of Catholics. The Church officially accepted the new constitutional plan. In January 1979, the Catholic hierarchy and the Spanish state signed four agreements replacing the 1953 concordat that had caused difficulty for both sides, especially after Vatican II. With the new agreements, the Crown relinquished the privilege of appointing bishops that it had enjoyed from time immemorial. The practice had become a stumbling block and the root of most of the tensions between the Holy See and Franco's regime. The new constitution and the church-state agreements defined the Church's public presence in Spanish society more in line with the vision of Vatican II. The Church accepted the fact that modern society is shaped by ideals of democratic liberty and political pluralism and secular, consumer, and permissive features beyond its control.

The Spanish Church deliberately renounced its claim to denominational hegemony and its privileged ties to the state in order to emphasize its identity as a community of believers. Taking its cue from Vatican II the Spanish Church decided not to rely on any specific political party, not even those of Christian orientation, in the ensuing elections. The decision of the bishops to keep the Church at the margin of political contention was inspired not only by conciliar doctrine, but also by the arduous and hostile experience of the civil war in which the religious question became a factor of social opposition.

Socialist Change. In the general political elections of October 1982, the Partido Socialista Obrero Español (PSOE) garnered ten million votes. The 1982 victory was followed, with a gradual decline in the percentage of votes, by electoral victories in

1986, 1989, and 1993. The triumphant election of 1982, besides being fully democratic, was historic because it brought a left-of-center government to power in Spain for the first time since before the civil war of 1936-39. The socialists launched a program of radical change with regard to politics, ethics, and culture.

The Church, for its part, accepted the socialist victory with grace and did not resist its political agenda. Many Catholic voters supported the socialist platform that offered an attractive promise of much desired change. While the PSOE did not resurrect the anticlerical streak characteristic of past Spanish socialism, it did devalue the Christian tradition and religion in general. In its effort to reduce religion to the purely private sphere of the conscience, the government showed itself insensitive to maintaining harmonious relations with the Church, with Christian traditions, and the religious feelings of the vast majority of the people. In this sense, the POSE went beyond the nondenomi-nationalism of the 1978 constitution of 1978 to a kind of "anti-denominationalism."

Church-State Tensions. Despite grudging collaboration with the Church and formally appropriate but clearly unproductive relations with the Catholic hierarchy, the policies of the socialist government were a cause of friction. Conflict occurred most noticeably in the areas of education; financial support of the Church; the media and mass communications; in policies related to the family, marriage, and youth; and in general questions of ethics and morality.

According to the agreements of January 1979 the government budgeted an annual subsidy to support the Church and its various ministries. The socialist government changed the policy of budget endowment to a tax allowance, more in accord with a pluralist, democratic society. On one side, the Church did not garner a sufficient revenue with the new arrangements; and on the other, the socialist government displayed insensibility to the claims of the Church, freezing year after year the percentage of its taxes that contributors freely decided to assign to the Catholic Church.

The media and mass communications controlled by the state were equally a frequent motive of tension and resistance during the socialist term of office. In the case of television, it had the character of a monopoly until late in the socialist period. The Church regularly objected to the media's aggression toward Catholic religious sentiment, whose respect was guaranteed in the text of the Agreement of 1977. The Church protested programming that frequently promoted ethical standards and the glamorizing of behaviors contrary not only to Christian morality, but also to the moral tradition of Spaniards.

The closer, more important points of contention between the Catholic Church and the socialist government were located in the sphere of family life and sexual mores. A particularly bitter conflict arose when the government introduced legislation permitting the legalization of abortion in face of the Church's traditional teaching that condemned abortion as a crime against life. The Church also opposed legal initiatives on sex education and the use of drugs. While the Church was free to express its teaching, the socialist government hardly listened to it, tending to govern and legislate in accord with the trends detected in polls more than by principles.

Catholic Education and Religious Instruction. Following the passage of the laws of education reform, *Ley Orgánica del Derecho a la Educación* (LODE) in 1985 and *Ley Orgánica de Ordenación General del Sistema Educativo* (LOGSE) in 1990, successive ministers of education engaged in a tenacious struggle with the Church. The Church denounced its systematic marginalization of religious education and the socialist tendency toward the state control over education that favored the public school over the private school and thus created a disequilibrium that violated the constitutional rights of parents and students regarding freedom of education and religion. The long and bitter battle portends the gradual strangulation of religious schools and the slow death of religion in public schools.

In the years after Vatican II, Catholic education underwent change and the influence of the Church in the field of education declined. Among the causes were the Constitution of 1978 that broke the monopoly that the Church enjoyed and general secularization of society. The two legislative pillars of the socialist government, LODE and LOGSE, furthered the trend toward lay teaching and state-controlled education. Government policy imposed serious and increasing difficulties for both private education and for its Catholic orientation.

In spite of a downward trend, the figures as of 1994 counted 6,215 Catholic education centers in Spain, the majority run by religious. Enrollment in primary and middle schools exceeded 1.7 million, and 100,00 at the higher level. There are four Catholic universities in Spain: Salamanca, Comillas, Deusto, and Navarra. They have an appreciable number of faculties of theology, philosophy, and other disciplines. Recently, the first private Catholic universities have appeared. The choice for Catholic instruction in public schools is guaranteed by the Constitution. Until recently about 80% of students in each level exercised this option a nnually.

The Spanish Episcopal Conference. In the recent history of the Church of Spain, the Spanish Episcopal Conference (CEE) holds a place of distinction. From 1921 to 1965 the Spanish metropolitan archbishops met regularly in conference, but the CEE in its present form dates from after Vatican II. Its first statutes were passed in March 1966 by the plenary assembly of the episcopacy and ratified by Pope Paul VI 14 May of the same year *ad experimentum* for five years. The CEE is an institution with both an ecclesiastical, juridical structure and a civil one by virtue of the agreement between the Spanish state and the Holy See of 3 January 1979. The official recognition from Rome dates from 8 February 1991.

In the course of its almost thirty years of existence, the Spanish Episcopal Conference has had seven presidents: Fernando Quiroga (1966-1969); Casimiro Morcillo (1969-1972); Vincente E. y Tarancón (1972-1981); Gabino D. Merchán (1981-1987); Angel Suquía (1987-1993); Elías Yanes (1993-). There are approximately a hundred members of the CEE; in addition to the bishops of the sixty-seven existing dioceses in Spain and their auxiliaries, there is the military ordinary and the retired bishops who attend the meetings where they have a voice but no vote. In 1983 the CEE began the practice of formulating three-years programs: "The Papal Visit and the Service of the Faith of our People" (1983-1987); "Proclaiming Jesus Christ in our World by Word and Deed" (1987-1990); "Urging a New Evangelization" (1990-1993); and "That the World Might Believe" (1994-1997).

The CEE is composed of three governing bodies: the Executive Committee, which meets once a month; the Permanent Commission, with four meetings a year; and the Plenary Assembly, which holds two annual meetings in the spring and autumn. The bishop members are distributed in the following episcopal commissions: Lay Apostolate, Clergy, Doctrine of the Faith, Education and Catechesis, Liturgy, Social Communication Media, Immigration, Missions and Ecumenical Dialogue, Pastoral, Social Ministry, Cultural Patrimony, Interfaith Relations, Seminaries and Universities, and Association of Bishops and Major Superiors. To these should be added the Episcopal Board on Juridical Affairs, the Council for the Economy, and the Central Commission on Boundaries. Each one of these commissions is staffed by a secretariat with a director, while the general secretary relies on the collaboration of two vice-secretaries, one general and the other for economic affairs. The publication of doctrinal and pastoral texts and documents is integral to the CEE's mission to govern and guide the Spanish Catholic community. Some publications are general scope; others are oriented to particular questions or problems.

Papal Visits. The three successive visits of Pope John Paul II to Spain are significant to the Church. The first took place in October 1982 shortly after the socialists gained control of the government. The pope travelled widely through the regions of Spain during the ten day trip. His messages bolstered a revitalization of faith among Spaniards, the stimulus to the recovery of its spiritual fecundity, and a clear incitement to be actively present in the new society of socialist change that had just begun. The second visit of the pope took place for the Holy Year of St. James in 1989. Except for a side trip to Asturias, it was limited to a visit to Santiago de Compostella where he took part in the *World Youth Day. The third visit of John Paul II to Spain took place in June 1993 in order to solemnize the fifth centenary of the discovery and evangelization of America. For the most part it was confined to Sevilla and Heulva. In a prior stop in Madrid, the pope dedicated the new cathedral of Almudena in the capital city. In these trips the pope propounded his vision of a new *evangelization.

Lay Involvement. There are more than 12,000 organizations of the Catholic Church inscribed in the Register of Religious Organizations of the Ministry of Justice. It is a significant figure in a country where the number of political and syndicated groups is very low. Theoretically the hierarchy coordinates apostolic movements, associations of the faithful, and Third Orders through the *Comisión Episcopal de Apostolado Social* (CEAS), in which a forum of the laity operates, but not all the lay groups belong to it.

The profile of Spanish lay organizations changed notably in the thirty years after Vatican II. *Acción Católica*, the group that had the most members, the most productivity and the closest relation to the hierarchy, underwent a serious crisis of purpose and identity that started in 1967. As a result, its funds were drastically reduced. After the crisis, Catholic Action attempted to regenerate its identity, staff, and apostolic ministries but did not recover its past ecclesiastical importance. In all, figures indicate that about four million people are involved in a variety of associations and movements: *Acción Católica*; family movements, particularly in the field of education; those oriented according to life experience—business leaders, teachers, youth, missions, journalists, senior citizens; associations for education, devotion, and charity; and service-oriented associations.

In the postconciliar period, new associations more in harmony with the times, took hold among the laity. Several such as Communion and Liberation (18:102) and the Focolare movement (17:234) are part of international movements. Others are of Spanish origin but have become international. Opus Dei, with the encouragement and support of Pope John Paul II, grew rapidly in the years after Vatican II. The *Cursillo de Cristiandad* movement, an outgrowth of the retreats conducted by *Acción Católica* in Palma de Mallorca, fostered a Catholic revival movement in many countries in South and North America under lay initiative. The *Camino Neocatecumenal* ("*Neocatechumenal Way"), grew out of the personal experience and conversion of Kiko Argüello, an artist and musician. It expresses dissatisfaction with both the religious commitment of the common Catholic churchgoer and the enticements of secular society. Since it beginning in the 1970s it has recruited several hundreds of thousand followers in all parts of the world.

Pastoral Care and Global Outreach. The Church of Spain has always been zealous in promoting social welfare and ministering to those in need. In recent years other institutions and the state have taken more initiative in social work, but the social ministry of the Church has also increased in intensity and scope. Religious orders run some three thousand hospitals, dispensaries, old age homes, and centers for invalids and the underprivileged that care for about 2,300,000 persons. They address most pressing needs of the times, especially old age, AIDS, drug addiction, and special education. Church agencies also actively minister to immigrants and emigrants.

In addition to the traditional engagement of the religious orders in social work, CARITAS, an ecclesial agency of great influence and prestige, plays an important role. CARITAS functions and develops its programs in Spain, but also wherever an emergency situation calls for its aid. Some institutions that channel the help to the third world countries such as Manos Unidas, function under the Organización No Gubernamental (ONG) and are linked to *Acción Católica*.

Catholic Culture and Media. The area where the Church seems to have lost out in the post-conciliar period is social communications which, in turn, contributed to the decline of traditional values and the eclipse of Catholic culture in the 1980s and 1990s. The Church lost influence over the daily press and periodicals in the provinces and the capital. For example, the Church lost ownership and control of the daily newspaper, *Ya*. It had begun under Church auspices, enjoyed great popularity during Vatican II, and was credited with helping implement reform and renewal in the preconciliar period. The Spanish Church never owned a television station. Before 1982, the Church offered a few programs on public TV, but access to the government controlled television has been limited since the socialists came to power. The Church has concentrated on radio. It manages the radio station COPE, one of the most stable and influential stations on the national scene, during the Franco years. COPE broadcasts in almost all the dioceses and has a direct relationship to the conference of bishops.

There are more than a thousand Catholic publications in Spain. Sponsored by dioceses and religious congregations, they come in a variety of formats and appeal to various audiences, but none has a wide distribution. The religious presence in book publishing is esteemed, even if none of the Catholic publishers is ranked first. Many, linked to religious congregations, publish works in the diverse areas of religious studies, theology and devotional literature, both scholarly and popular. The Spanish Church maintains an important role in the conservation and exposition of the historical and artistic patrimony of Spain. The Church holds about 80% of the national patrimony in buildings for worship, museums, archives, and libraries that are open to the study and appreciation of both experts and the general public.

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[J. L. ORTEGA]

SRI LANKA, THE CHURCH IN

The Democratic Socialist Republic of Sri Lanka, located in the Indian Ocean, southeast of India, was known until 1972 as Ceylon. The island republic has a population of 18 million consisting of Sinhalese (74%); Tamils (18.2%); Moors (7.6%); and persons of Eurasian, South Asian, and Chinese descent (0.2%). The main religions are Buddhism (69.3%), Hinduism (15.5%), Islam (7.6%), and Christianity (7.6%). About a million people (90% of Christians) are Roman Catholic. They are predominantly found among the Sinhalese and Tamils and are concentrated in the west coast of the island, with pockets in the central highlands, around east coast ports, and in the northern peninsula.

Sri Lanka on the Eve of Vatican II. Evangelized by Portuguese Franciscans in the sixteenth century, Ceylon experienced repression of all forms of Christianity except the Dutch Reformed Church after Dutch occupation in the seventeenth century. When the country became a British colony in 1802, anti-Catholic laws were abolished. However, interreligious conflict arose. The eighteenth-century Buddhist revival, originally a current of internal renewal, gradually organized against colonial Christian domination and took an anti-minority turn, finding its political expression in the parliamentary general election victory of 1956. Nationalist politicians equated the nation with the Sinhalese race and the Buddhist religion. Wide support was obtained from the rural Sinhalese majority, who asserted their rights over the colonially favored Tamils and the minority English-speaking Christians.

Sinhalese was made the official language of government. Attempts to appease Tamils were met with communal rioting and the assassination of Prime Minister Bandaranaike. English-speaking Christians lost jobs in the civil service and in the armed forces after an attempted coup in 1962 by military officers, among whom Catholics figured prominently. European nuns were barred from hospital work, and missionaries were asked to leave the country or pay heavy resident fees. In 1961 Catholic primary schools were nationalized, and state subsidies were withdrawn from Catholic schools. By the end of the 1960s the Church saw the erosion of its privileged colonial position and separate eurocentric religio-cultural identity, which it had protected and reproduced mainly through its educational institutions.

Structure and Organization. The teachings of Vatican II on *inculturation and use of the vernacular, the role of the laity, interreligious dialogue, and the social mission of the Church were received against this troubled ethnic and socioeconomic background. With regard to clergy and religious, most sisters, priests, and bishops are indigenous Sri Lankans. Few European missionaries arrived after the country achieved independence from Britain in 1948. There are about 180 parishes, nine dioceses, and the archdiocese of the capital city, Colombo. Since Vatican II new dioceses were erected in Anuradhapura, Mannar, Kurunegala, and Badulla. There are two auxiliary bishops in the Colombo archdiocese and one in the Galle diocese. Local church affairs are organized by parish councils and various forums of clergy and laity at diocesan level. The first national diocesan synod was held in 1968.

The Catholic Bishops' Conference has a permanent committee of five bishops chaired by the archbishop of Colombo and a finance committee of three bishops. Eleven national commissions, each headed by two bishops, are responsible for areas such as missionary activity, education/catechetics, ecumenism/dialogue, liturgy and cultural affairs, the laity, justice and peace, clergy and religious, social communication, pastoral care and public relations, and the committee of consultants for theology and canon law. There is also the secretariat for the cause of the canonization of the Indian-born priest Joseph Vaz (14:580), "Apostle of Ceylon," beatified by John Paul II during his visit to Sri Lanka in January 1995.

The Church Since Vatican II. In the spirit of the Council the Church attempted to Asianize itself and find a common identity with the rest of the nation. The 1968 Pastoral Convention applauded efforts at inculturation and use of the Sinhal and Tamil vernaculars. However, the national identity fostered by the ruling Sinhala nationalists found the Church, composed mainly of Sinhalese and Tamils, also split along divisive communal lines.

The role and impact of the laity in Sri Lanka, first enhanced by the schools crisis, changed significantly and was expressed by an increased lay involvement in catechetical work, social projects, and organized critical debate on the Church's organization, teachings, and role in society. Dialogues with other Christian groups and the non-Christian religions of Sri Lanka, mainly Buddhism, were stepped up. The 1968 Pastoral Convention commissioned a report on the nation's deteriorating social and economic situation and suggested ways the Church could progress its spiritual and social mission. Many ideas, however, were slow to be implemented. The 1971 Peoples Liberation Front (JVP) insurrection, led by educated, unemployed, and mainly rural Sinhalese youth in the south, brought the social mission of the Church into sharp focus. The majority of bishops called them "misguided." The revolt was suppressed. A section of the clergy and laity, supported by the then bishop of Kandy, Leo Nanayakkara, thought the hierarchy was failing to read the socio-political message of the times. A variety of social justice and dialogue groups were set up, e.g., The Centre for Society and Religion, Satyodaya, Tulana Research Centre, the Janavabhodhi Kendraya, and the attempts at new forms of pastoral life and priestly formation in the new diocese of Badulla, which was formed as an "experimental diocese" by Bishop Nanayakkara.

Catholic and other Christian groups in the mainly Tamil north also formed in the 1970s to address peace and justice issues around the minority question. Some of the social justice and dialogue groups in the predominantly Sinhalese south also took on the question of rights for the Tamils, e.g., Satyodaya's work among the Indian Tamil tea estate workers.

A republican constitution was introduced in 1972, cutting all remaining ties with the British crown. The new government of 1977 set the country on a development policy driven by free market economics. In 1978 the constitution was altered to provide for an all-powerful executive presidency. Relationships between the Sinhalese and Tamil communities deteriorated, resulting in a series of pogroms that reached an irreversible climax in 1983 when the violence, fanned by a group of Sinhala racists, became particularly intense. A long standing, hitherto minority, claim for a separate Tamil *Eelam* or "homeland" in the north and east of the island found wide Tamil support, as both sides chose the military option. In the midst of the war between Tamil separatists and the Sri Lankan government, the Church finds itself divided on the race issue, and the bishops' conference has yet to produce a unified response. The change of government in 1994 was a major event in Sri Lanka's recent history. After seventeen years of rule by the United National Party, the People's Alliance, a coalition of parties led by the Freedom Party, was elected into office. The new government promised a negotiated settlement of the Tamil issue and curtailment of the excesses of the free market.

A second JVP uprising (1989-91) in the south saw atrocities and human rights violations committed by both the state and the JVP. The Church, in the main, was paralyzed with silence as the violence escalated. It was left to the members of radical Christian and interreligious groups to raise protests, demand justice, and openly criticize both sides, often at risk to their own lives.

The Church Today. The majority of Sri Lankan Catholics are faithful to the teachings of the Church with regard to doctrine, liturgy, church organization, and the living of a Catholic life in a secular or non-Christian culture. The weekly newspaper, *The Messenger*, continues to represent mainstream Church views.

Fringe groups, though small in number, are very influential. Some suggest that Vatican II reforms were taken too far and desire the security of a strong Catholic identity as expressed in the devotion and ritual of pre-Vatican II Catholicism. They are seen by some analysts as attempting to regain the separate Catholic identity that was thrown into confusion during the socio-political upheavals in the years following Vatican II.

Other groups, formed within the Catholic, Anglican, and Methodist churches in the mid-1970s, call for radical social, political, and spiritual solutions to the country's serious ethnic and socio-economic problems. They argue that the social teachings of Vatican II were not taken far enough in Sri Lanka. In calling for an ecclesiological and theological renewal, they join the struggle against all forms of oppression, especially in race and class, defend the human rights of oppressed groups, work closely with various people's movements, and explore interreligious relations and dialogue with other ideologies. Creative new contextual theologies and liturgical practices have emerged from this radical fringe of the Church based mainly around an Asian perspective on the theology of liberation and dialogue with Buddhism and Hinduism.

The *charismatic movement named *Pubuduwa* has a large lay following from all sectors of the Church since its foundation in 1973. Its missionary flavor emphasizes personal conversion, Bible study, and prayer. Initially, it was a purely spiritual movement with no interest in politics, but since 1982 it has spoken out on issues of injustice, human rights violations, and unfettered economic development. The movement is critical of clericalism and is significantly different from the mainstream lay apostolate and other interdenominational lay groups like the Christian Workers Fellowship (CWF), the oldest worker-led, church-related ecumenical movement, founded in 1958 with a strong interreligious and socialist flavor.

See also CEYLON 3:418.

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[R. CRUSZ]

STĂNILOAE, DUMITRU

Romanian Orthodox priest, theologian, spiritual father, professor; b. Vlădeni, Transylvania, 15 November 1903; d. Bucharest, Romania, 5 October 1993. Stăniloae, who single-handedly transformed Romanian Orthodox theological thinking in the post-war period, is widely recognized as one of the most important Orthodox theologians of the twentieth century. His work is characterized by a return to the patristic sources, a close relationship between theology and spirituality, and an effort to help his church adjust to conditions imposed by the communist government that ruled Romania from 1947 to 1989.

Stăniloae began studies in the faculty of theology at the University of Cernăuţi, Bukovina, in 1922 and received his doctorate in 1928. He was ordained a priest in 1932 while serving on the faculty of the Sibiu Theological Academy (1929-1947). He published a study of the life and teachings of Gregory Palamas in 1938 that is credited with heralding the modern revival in palamite studies, and in 1943 he finished a seminal work in Christology.

In 1947 he moved to Bucharest, where he served as a member of the faculty of the Bucharest Theological Institute until his retirement in 1973. Although a married priest with two children, Stăniloae was the prime instigator of the hesychastic renewal [*see* NCE 6:1089] of monastic life in Romania in the mid-1950s. He published a series of Romanian translations of the *Philokalia*, which by the time of his death had reached twelve volumes. In 1958, as part of a crackdown on the monastic renewal, he was imprisoned by the communist authorities.

After his release from prison in 1964, Stăniloae rejoined the faculty of the Bucharest Theological Institute and focused his energies in three main areas. First, he set out to develop a contemporary Orthodox theology that takes ecumenical concerns into account. This included a re-articulation of patristic doctrines in language accessible to the laity, as well as the development of the notion of "open sobornicity," an understanding of the catholicity of the Church open to the insights of other Christian confessions. Secondly, he elaborated an Orthodox theology of the transfiguration of creation and the consequent need for the Church to be open to the world. Thirdly, he attempted to draw out the cultural and social implications of Christian faith by showing the link between faith and love and by proposing the Trinity as the supreme model for human relations.

Stăniloae's most important work was his three-volume *Orthodox Dogmatic Theology*, published in

1978. Translations of sections of it have since appeared in several languages. Here he provides a majestic synthesis of all the main themes in Christian theology and their relationship to one another. Other major works include *Orthodox Spirituality* (1981), *Spirituality and Communion* (1986), and a new Christological opus, *The Immortal Image of God* (1987).

After the fall of the Ceauşescu regime in December 1989, Stăniloae joined the "Reflection Group for the Renewal of the Church," which sought to facilitate the Romanian Orthodox Church's transition to a post-communist society. Under the new conditions Stăniloae's achievement could be officially recognized: he was named a member of the prestigious Romanian Academy in 1990.

See also ROMANIA, THE CHURCH IN.

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[R.G. ROBERSON]

STEBBINS, H. LYMAN

Lay activist, Knight of St. Gregory, first president of Catholics United for the Faith; b. New York, 3 September 1911; d. New Rochelle, NY, 19 February 1989. Stebbins' great grandfather, Henry George Stebbins, was president of the New York Stock Exchange and one of the founders of the Metropolitan Museum of Art. His father, Rowland Stebbins, left Wall Street in 1929 to become a producer on Broadway. Lyman Stebbins was educated at St. Bernard's in New York City, St. Paul's in Concord, and Yale University, class of 1933. The Yale years were lived without any particular religious commitment, the nominal Episcopalianism of his childhood having given way to a moral and spiritual vacuity. Upon graduation from Yale he ratified family expectations and entered the brokerage house of DeCoppet and Doremus.

Stebbins' conversion to Roman Catholicism followed a literary turn. C.S. Lewis' works moved him to Anglo-Catholicism, while Jacques Maritain's *The Things That Are Not Caesar's* provided a cogent explanation of papal prerogatives and the nature of the teaching office of the Roman Pontiff. After taking instruction from Vincent Holden, CSP, he was received into the Catholic Church in London in 1945.

During the 1950s and 1960s Stebbins led a life of quasi-retirement and solitude, becoming a Benedictine oblate. He was attracted by the contemplative life, and, in particular, the singing of Gregorian chant with the religious and with his brother and sister oblates at Mount Savior Monastery in Elmira, New York, and the convent Regina Laudis in Bethlehem, Connecticut. His meditative disposition was given a philosophical and theological focus through contacts with Catholic scholars such as Baldwin Schwarz and Dietrich von Hildebrand. Stebbins served as friend and editor to both of these men, helping to make their works known to a wider public.

Catholics United for the Faith. In September 1968, Stebbins was invited by the advisory board of the newly created group Catholics United for the Faith to serve as President. The immediate crisis precipitating the formation of CUF was the dissenting posture adopted by American theologians and the other signatories of a document that challenged Pope Paul VI's restatement in *Humanae vitae* of the Church's ban on contraception. "Unstinting loyalty shown to the Holy Father had been a hallmark of American Catholicism," Stebbins argued, yet this loyalty was now threatened by the "widespread spectacle of dissent." Drawing upon his "novitiate" of reading and praying practiced in the years after his conversion, Stebbins saw his summons to be the formation of a group apostolate of the laity that would rally to the side of the pope while also being formed according to the mind of the Church in the spirit of the Second Vatican Council. The Council's Decree on the Apostolate of the Laity (*Apostolicam actuositatem*) had left a deep impression upon him.

The organizational structure of CUF developed to include an international headquarters in New Rochelle, NY, with a network of 110 chapters in the United States, Canada, Australia, New Zealand, Ghana, and Myanmar, comprising a membership of 16,000. In July 1994 the international office was relocated to Steubenville, OH. Each chapter was urged to follow a tripartite scheme of prayer, study of the faith, and action. Stebbins worked earnestly to convince members affiliating with CUF that any "action" undertaken for the good of the Church would need to be preceded by prayer and study of the faith. Cardinal Newman became a central influence in the development of the CUF spirit, especially with reference to his enjoinder that "the laity know just where they stand," and that "they know their faith." Stebbins' stress on piety and the call to holiness caused some Catholics of a more truculent spirit to fall away from the association, while his resolute support of Paul VI and the pontiff's reform of the sacred liturgy led to the eventual termination of chapters in Georgia and North Carolina that had declared support for Archbishop Marcel *Lefebvre.

Throughout the 1970s and mid-1980s, Stebbins faced the delicate issue of the relationship of individual lay members of CUF and their bishops. Writing in CUF's month publication *Lay Witness*, Stebbins recalled the immense dignity of the episcopal office, yet he did not shy away from stressing "the obligations which bishops owed to the faithful." If, however, after respectful implorations from the laity, the bishop still seemed obdurate, "then the matter should be peacefully and confidently left in the hands of Christ."

While many Catholics were looking to CUF as a principal vehicle to reform the Church in America, Stebbins was reminding everyone that true renewal had to start at home. Speaking to the National Sacred Heart Congress in Hazelton, PA, in 1978, he underscored the fact that the priesthood of the faithful was to be exercised in a special way by the laity in the home, the domestic church. Such a role remained quite distinct from the ministerial priesthood, yet was indispensable. Pope John Paul II conferred on Stebbins the Knighthood of the Order of St. Gregory on 10 January 1989.

See also CATHOLICS UNITED FOR THE FAITH 17:97.

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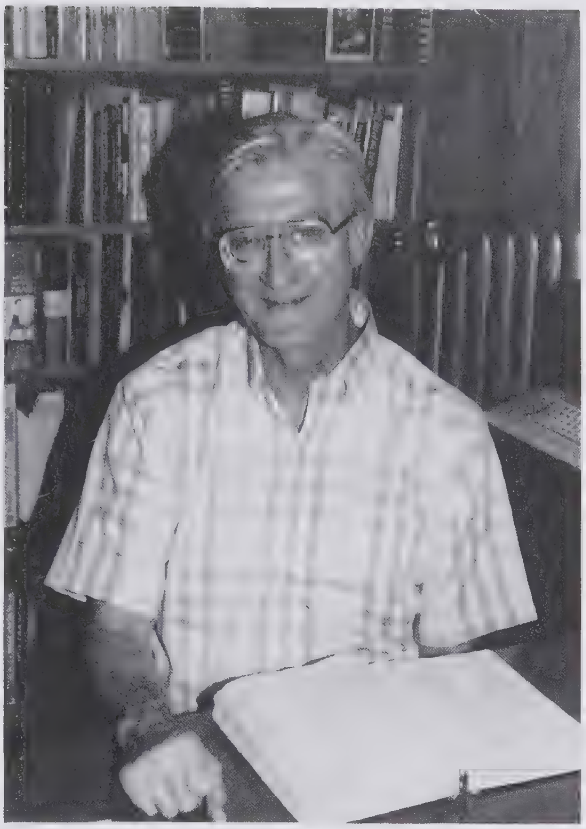
[J. SULLIVAN]

STUHLMUELLER, CARROLL

Biblical scholar, author, editor; b. Hamilton, OH, 2 April 1923; d. Chicago, IL, 21 February 1994. The son of William and Alma (Huesing) Stuhlmueller, Carroll Stuhlmueller was baptized William Ignatius, taking the name of Carroll when he entered the novitiate of the Congregation of the Passion in 1942. After his ordination to the priesthood in 1950, he began graduate studies first at the Catholic University of America in Washington, DC, and later at the Pontifical Biblical Institute in Rome. He completed work for a doctorate in sacred scripture (S.S.D.) in 1968, publishing his dissertation under the title *Creative Redemption in Deutero-Isaiah* (1969). He held faculty positions at the Passionist seminary in Louisville, KY, (1954-65); St. Meinrad Seminary (1965-66); and the *Catholic Theological Union at Chicago from 1968 until his death. Soft-spoken and gentle, Stuhlmueller displayed enthusiasm for his subject and infinite patience toward his listeners and students. He was in great demand as a lecturer, retreat-master, and teacher. In addition to summer courses at several Catholic colleges and universities in the United States, he lectured in South Africa, the Philippines, Latin America, South Korea, and Japan and was



Carroll Stuhlmueller, C.P. (The Bible Today, Collegeville, MN) visiting professor at the *École Biblique* in Jerusalem during the winter and spring of 1973. He served as president of the Catholic Biblical Association (1978-79) and was a member of the Faith and Order Commission (1970-73) and of the Roman Catholic/Southern Baptist dialogue. Stuhlmueller was the only male on the steering committee for the first Women's Ordination Conference at which he spoke.

Acclaimed as a writer and editor, Stuhlmueller was the author of twenty-three books and published scores of articles in both professional and popular journals. He contributed entries to the *New Catholic Encyclopedia,* the *Jerome Biblical Commentary,* and numerous other reference works. He was a member of editorial board of the *Catholic Biblical Quarterly* (1970-73) and *Journal of Biblical Literature* (1987-92). A life-long member of editorial board of *The Bible Today*, he served as an associate editor, general editor (1981-85), and to the time of his death as Old Testament book review editor. Stuhlmueller, a first-class scholar, had the enviable knack of popularizing the best in biblical research for the general public and inspiring in his students a lasting appreciation of the sacred text.

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[B. L. MARTHALER]

SUDAN, THE CATHOLIC CHURCH IN

Sudan, the largest state in Africa, has a population of almost twenty-six million people, about two thirds of whom live in the north, and one third in the south. The population represents a complex ethnic mix, the result of centuries of invasion, migration, and slave trade. It is estimated that there are 572 different ethnic groups. The Sudan has suffered centuries of Egyptian control, interrupted by long periods of independence. In 1898 Lord Kitchner crushed a massive revolt against Egyptian rule, and the Anglo-Egyptian condominium was established. The Sudan became an independent republic in 1956.

Arab and arabicized groups such as the Nubas make up about 40% of Sudan's total populace. They are concentrated mainly in the north and central regions where the most populous provinces and the capital, Khartoum, are located. Muslims comprise 90% of the people in the north. In the south, 60% follow traditional African religions, about 32% are Christian, and 8% are Moslem. The majority of Roman Catholics are found in the south.

Christianity in the Sudan. Christianity in the Sudan dates from the fourth-sixth centuries when Egyptian monks founded several communities in Nubia. Its disappearance can be traced to successive waves of Arab Bedouins who invaded the country. By 1600 the only traces of Christianity were the ruins of ancient Nubian churches and monasteries. Modern efforts at evangelization date from 1846 when Pope Gregory XVI established the Apostolic Vicariate of Central Africa with the see at Khartoum. The efforts of the early Jesuits, diocesan priests from Austria, Franciscans, the Comboni (Verona) missionaries, and, later, the Mill Hill Missionaries are described in NCE 13:774.

In 1994 there were two archdioceses and seven dioceses in Sudan: Khartoum (established in 1974) with the suffragan diocese of El Obeid (1974); and Juba (1974) with the suffragan dioceses of Malakal (1974), Rumbek (1974), Tombura-Yambio (1974), Wau (1974), Torit (1983), and Yei (1986). There were 101 parishes, 256 priests (133 indigenous, 123 foreigners), 69 brothers (26 indigenous, 43 foreign), 263 sisters (74 indigenous, 189 foreign). Seminarians numbered 240.

One indigenous community deserves special mention. The Congregation of the Sacred Heart Sisters was founded in Loa (Southern Sudan) in 1954. Due to the circumstances of war, many sisters were forced to leave the country and went to Uganda. Subsequently the number of SHS grew so that by 1994 there were 154 members with houses in the dioceses of Arua, Gulu, and Moroto [in Uganda] and in the dioceses of Juba, Khartoum, Malakal, and El Obeid in Sudan.

In 1974 the local hierarchy was established, and a Sudan Episcopal Conference (SCBC) was formed. When the first archbishop of Khartoum, A. Baroni, retired in 1981, the SCBC became the first national episcopal conference in modern church history to be made up entirely of African-born bishops. The revised statutes for the Conference were approved by the Holy See in 1989. It has four commissions: Aid and Development (SUDANAID); Communication and Media; Seminaries; and Pastoral Liturgical and Catechetical matters (PALICA). PALICA and SUDANAID centers are established in most dioceses.

The three Orthodox Churches with the most members are: Copts, who form the largest group of the Orthodox denominations, Ethiopians, and Armenians. Together they have approximately 60,000 followers. The Coptic Church has been close to the present rulers who have used its supportive stand to show to the world that Sudan tolerates and respects all religions. The Anglican Church, which has been autonomous since 1976 as the province of the Episcopal Church of the Sudan, has some 800,000 followers in four dioceses.

In 1965 the Sudan Council of Churches was established. Its present membership includes six Protestant Churches, four Catholic communities of different rites (Armenian, Chaldean, Maronite, Roman), and two Orthodox Churches (Coptic and Greek). The Council represents the Churches before the government and stimulates cooperation between them. Since 1972 it has been involved in major relief and reconstruction work in the south. The Sudan Episcopal Conference collaborates with other Christian bodies in the Council of Churches in the translation of the Bible into local languages.

The Missionary Act of 1962. Statistics cannot picture the real context in which the Christians live and act in Sudan. Cultural differences, added to ethnic fragmentation and economic underdevelopment, are the main causes of a conflict for independence, which, except a short period of peace (1972-1983), has divided the country and devastated the southern regions and the Nuba Mountains. The war situation and the continuous relocation of the displaced people deeply marked the life of the Christian communities and caused the failure of many pastoral initiatives.

With the approach of independence in the 1950s, a civil war broke out between the south and the north that led the British government to close the mission schools temporarily in 1955. The new Sudanese Republic allowed them to reopen in 1956, but expelled several missionaries on charges of complicity in the southern revolt. In 1957 all schools were nationalized as a part of a unification policy that aimed at the progressive islamicization of the south. In 1969 Friday was proclaimed as the sole legal day of rest to conform with Islamic law. In 1962 a new law, the Missionary Society Act (MSA), further restricted religious freedom.

The government, enabled by the MSA, strictly controls the freedom and practice of religion. It discriminates against Christians in that it severely restricts, and in some instances negates, their freedom and practice of religion. Since the publication of the MSA no permission has been given to build churches. The law sharply curtails freedom of opinion and expression, including the freedom to seek, receive, and impart information. It deprives citizens of freedom of movement and political association and basic human and civil rights.

The law, rigidly enforced only in the south, resulted in the expulsion of foreign missionaries. By the end of 1964 when more than 200 Comboni priests and sisters were indiscriminately deported, all Catholic missionaries, except a few Sudanese priests, had been driven from the south, and all mission schools closed. In 1990 missionaries were expelled from South Kordofan, and in September 1992 from Juba, where they had gone back after the 1972 peace accord. In the north missionaries who were mainly engaged in educational work and in ministry to communities of foreigners were allowed to stay.

The Sudanese bishops repeatedly asked that the MSA be repealed. In a letter to the government on 18 June 1986, they stated, "Convinced that Christian Sudanese will never enjoy freedom of religious profession and practice, neither public nor privately, as long as the 1962 MSA exists, we call for its abrogation." The government did not respond. On the occasion of the visit of Pope John Paul II to Khartoum in February 1993 the president of Sudan, Omar El Bashir, in a spirit of goodwill, promised to repeal the MSA. On 24 October 1993, the apostolic pro-nuncio in Khartoum wrote to the president asking him to keep the promise, but received no answer.

Humanitarian Services. The civil war intensified until 1972 when an accord giving administrative and political autonomy to the south was reached in Addis Ababa. There followed a short period of peace and reconstruction. Gradually, however, the government in Khartoum ignored the promises of the Addis Ababa accord. In 1983 the civil war started anew under the leadership of the Sudan People's Liberation Army (SPLA), of Marxist-Leninist inspiration. Missionaries who had trickled back after the Addis Ababa accord came under the attack of both the SPLA and the government. Missions were sacked and priests and sisters held hostages for months by the SPLA. Later, pressured by a new international political climate, the SPLA abandoned its ideology and allowed church personnel to work in the areas under its control.

In February 1990 the churches formed an ecumenical body, the New Sudan Council of Churches (NSCC), gathering all the Christian churches working in the areas controlled by the liberation movement, and unifying their humanitarian efforts to assist the war victims. It is estimated that between 1983 and 1994, due to the combined actions of the civil war and the recurrent droughts, at least a million and a half southern Sudanese died, and four and a half million became refugees or displaced, living outside their traditional homelands and in nearby Zaire, Uganda, and Kenya.

The Catholic Church made an effort to be present among the refugees and displaced. Around the outskirts of Khartoum, where about a million and a half displaced southern Sudanese live, SUDANAID has been active within the means at its disposal. The Church established Multipurpose Centers (MPC) in rented houses or built on squatter camps with mud and straw. The MPC are normally run by catechists or lay-leaders, helped by a committee. They offer a variety of educational and religious programs: kindergarten for children, women's education, reading programs, an organized catechumenate, and prayer meetings on Sundays. The Church is present in the refugee camps of Zaire, Uganda, and Kenya with missionary personnel and the NSCC.

Beginning in 1989 the presence of the Church in the areas held by the rebels grew perceptibly, and the work of evangelization, rehabilitation, and humanitarian assistance was carried out under the leadership of two bishops and an apostolic administrator. Their activity included advocacy at all levels (other episcopal conferences and international political organizations). In this they have been assisted by People for Peace in Africa, a pacifist ecumenical organization based in Nairobi that began in response to the Sudan problem.

Pope John Paul II and the Sudan. On 17 May 1992 in Rome, Pope John Paul II beatified Sister Josephine Bakhita, the first Sudanese to be so honored. Sister Bakhita ("the lucky one") was born about 1889 in Olgossa (South Darfur). A slave, she was brought to Italy by her masters where she was freed and joined the Canossian Sisters. She died in Schio, Italy, 8 February 1947, leaving behind an example of dedication to the poor and little ones.

Pope John Paul II's short visit to Khartoum on 10 February 1993 was an historic event. Nearly a million people participated in the eucharist celebrated by the pope in Khartoum. In his sermon John Paul II spoke of the long suffering of the people of Sudan and of the experience of the South as "a living Calvary." In a speech before the head of State, the pope insisted:

> Freedom of conscience and freedom to seek the truth and to act according to one's personal religious beliefs are so fundamentally human that any effort to restrict them almost inevitably leads to bitter conflict. Where relations between groups within a nation have broken down, dialogue and negotiation are the obligatory path to peace. . . . Religion permeates all aspects of life in society, and citizens need to accept one another, with all their differences of language, customs, culture and belief, if civic harmony is to be maintained.

Dialogue, Justice, and Peace. The special status given to Islam as the State religion fosters discriminatory practices against Christianity and other non-Islamic religions in the country. Catholic authorities adopted an attitude of openness and expressed a desire for dialogue as a means of promoting peace efforts, human dignity, and mutual respect. In their pastoral letter *Lend Me Your Ears* (1993), the bishops wrote:

> We now issue this call to all: a call for dialogue between the Sudanese People, North, South, East and West, between Christians and Muslims, and between the different tribes and ethnic groups. . . . Racial, lingual and religious diversities are strong in the absence of one national identity. They are peculiarities to be identified and reflected in the national integration process. The 56 classified ethnic groups who form the 572 or so tribes make Sudan culturally and socially a plural society.

The bishops, in their contribution to the Synod for Africa in April 1994, underlined the following priorities for the Church in Sudan: evangelization, dialogue, and justice and peace in an Islamic environment. They declared their willingness to live in a multicultural and multireligious society, and they expressed their respect for the Sudanese Muslims' desire to live according to their beliefs.

[R. K. SESANA]

SYNOD OF BISHOPS (EIGHTH GENERAL ASSEMBLY, 1990)

The Eighth General Assembly of the Synod of Bishops met at the Vatican from 30 September to 28 October 1990. The theme, determined by Pope

Procession during the 1990 assembly of the Synod of Bishops (Catholic News Service/ *L'Osservatore Romano*)

John Paul II after consultation with the universal episcopate, was the "Formation of Priests in the Circumstances of the Present Day," one of the Church's most pressing internal issues.

Members. Pope John Paul II appointed Lucas Cardinal Moreira Neves, OP, archbishop of São Salvador da Bahia, Brazil, as *relator* or recording secretary and Bishop Henryk Muszynski, of Wloclawek, Poland, as special secretary of the Synod. The presidency of the Synod's thirty general assemblies rotated among Cardinals Simon Ignatius Pimenta, archbishop of Bombay, Christian Wiyghan Tumi, archbishop of Garoua, Cameroon, and Antonio Innocenti, prefect of the Congregation for the Clergy. The 238 participants, which included 169 bishops elected by the episcopal conferences, thirty-nine appointees of the pope, nineteen cardinals of the Roman Curia, ten superiors general of congregations of male religious, and one representative of the General Secretariat of the Synod. There were also seventeen experts (*adiutores*), including one American and one Canadian, and forty-three observers (*auditores*), including three Americans and one Canadian. Among the *auditores* were men and women religious and laymen and laywomen. Hierarchs from the U.S. at the Synod were the following: First, elected members Cardinals Joseph Bernardin of Chicago and James Hickey of Washington, DC; Archbishop Daniel Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops; Bishop John A. Marshall of Burlington; and John Vaughn, OFM, minister general of the Franciscans, elected by the Union of Superiors General. Second, papal appointees were Archbishop John P. Foley, president of the Pontifical Council for Social Communications; Bishops Donald W. Wuerl of Pittsburgh, Harry J. Flynn of Lafayette, Louisiana, and Robert H. Brom of San Diego. Third, those with a right to attend by reason of the rules governing the Synod included Cardinals William Wakefield Baum, major penitentiary of the Apostolic Penitentiary; Edmund Szoka, president of the Prefecture of the Economic Affairs of the Holy See; Myroslav Lubachivsky, major archbishop of Lvov, Ukraine; Metropolitan Archbishop Stephen Sulyk of the Ukrainian Archeparchy of Philadelphia; and Archbishop Stephen Kocisko of the Byzantine Rite, Archdiocese of Pittsburgh.

Structure. According to established procedures, the Synod unfolded in three phases. During phase one (2-13 October), the participants listened to the opening and closing reports of the *relator*, Cardinal Moreira Neves, and a total of 213 interventions that dealt with the breadth of the experience of the priestly ministry in a world Church. During phase two (15-20 October), the bishops broke into thirteen smaller language groups for discussion and the drafting of recommendations from each group: three in English, three in French, three in Spanish, one in Italian, one in German, one in Latin, and, for the first time, due to the fall of various Communist regimes in Eastern Europe during the previous year, one in Slavic languages. Phase three (22-27 October) was designated for the formulation of recommendations by the whole Synod, the submission of amendments (*modi*), and the final voting on the recommendations (*propositiones*), together with the composition and promulgation of a closing statement by the bishops, "Message to the People of God."

The convocation of the Synod coincided with the twenty-fifth anniversary of the establishment of the Synod of Bishops by Pope Paul VI in 1965. The first day of the assembly, 1 October, was dedicated to a series of talks detailing the history and contributions of the synods by Cardinals Jozef Tomko, prefect of the Congregation for the Evangelization of Peoples; Johannes Willebrands, president-emeritus of the Pontifical Council For Promoting Christian Unity; Aloisio Lorscheider, archbishop of Fortaleza, Brazil; Joseph Cordeiro; Paul Zoungrana; and Edward B. Clancy, archbishop of Sydney, Australia. Criticisms and recommendations for an improved structure and mode of operation that would allow for improved consultation and the hearing of other opinions, or "prophetic" voices, were expressed by Cardinals Lorscheider and Clancy. Again, there were calls that the Synod be a deliberative body in order to express better the collegiality in the Church. Other special topics outside the theme of the Synod were treated on 25 October and included a progress report by Cardinal Ratzinger on the Universal Catechism (as it was then called) and a presentation by Bernardin Cardinal Gantin, prefect of the Congregation for Bishops, on the theological status of episcopal conferences. On 20 October, Archbishop Pio Laghi, pro-prefect of the Congregation for Catholic Education, reported on the state of vocations in the Church, replete with statistical charts that detailed the distribution of priests throughout the world.

Synod's Recommendations. Though the forty-one recommendations made by the delegates to the pope are confidential, the special secretary of the Synod, Henryk Muszynski, offered a summary of their contents on 27 October at the closing press conference of the Synod. After a review of the positive and negative conditions that impact contemporary priestly formation, Muszynski pointed to the issue of clarifying the identity of the priest that sees him in terms of being configured to Christ in such a way that he acts "in the person of Christ" and in service to the Church and the world. Such an understanding of the priest calls for a specific spirituality that is animated by pastoral charity and has a strong missionary aspect in its evangelizing service of proclaiming the Gospel. The twofold aspect of the priesthood needs to be noted here: it is a unique gift in the Church and for the Church, but it is also directed to the world and the whole of humanity for the building of the reign of God. This theory of priestly identity forms the basis for continuing to support priestly celibacy: it is a sign of the total dedication of the priest and as such a sign of the love of God for humanity. The bishops called for a reaffirmation by the papacy of the discipline of clerical celibacy in the Latin Church.

On more specific issues, the special secretary noted the following points: the Synod stressed the fact that vocations to the priesthood are the responsibility of the whole Church, and especially of families, schools, parishes, and apostolic movements, which it urged to foster and accept priestly vocations and to continue to support the ordained. It saw education and formation in a seminary as the ordinary form of training for the priesthood and stressed its importance during both the early phase of discerning a vocation and in the later stages of formal training. Based on a number of successful experiments, it recommended a period of preparation or a so-called "propaedeutic year" at the very outset. This preparatory period, which could last up to two years, was seen as meeting several needs: addressing the growing lack of familiarity with the Catholic tradition, deepening the candidate's spiritual life, socialization to basic habits of living more closely together in a seminary over many years, and continuing personal maturation, which was judged to be less developed according to the candidate's chronological age than in earlier generations for a wide variety of reasons. The Synod also called for better training of seminary formation staff and the involvement of the family and of lay persons in the formation process. In this regard, the Synod showed an awareness of, and continuity with, the Seventh General Assembly of 1987, which dealt with the laity [*see* NCE 18:497-499].

A special point was made concerned a revisioning of priestly formation as a lifelong process, and hence the priesthood as demanding permanent formation. Some suggestions for advancing this creative idea included sabbaticals of varying length and intensity; workshops directed at the priest's spiritual, personal, and professional growth; and a continuing interest on the part of the bishop in his presbyterium, especially in young priests, the ailing, and priests in crisis. Finally, the bishops called for the formulation of a directory for permanent priestly formation that would offer general guidelines. The final "Message to the People of God" in the name of the Synod's participants stressed most of these points, with clear affirmations of the priesthood of the People of God. Also, it spoke of a "new clarity" on the issue of clerical celibacy and gave a forceful endorsement of ongoing formation for priests, which it called "a high priority." It urgently appealed to all in the Church to work for improving the number and quality of priestly vocations.

Other Issues. There were other points made in the course of the Synod that were not mentioned the summary. The issue of inculturation arose, particularly as it applied to local churches and their concrete circumstances, a concern especially of the bishops from South America and Africa. The disparity between a bounty of resources in some countries and a woeful lack of even essentials in other, poorer countries, especially in many of the newly liberated countries of Eastern Europe. Many bishops appealed for solidarity. Given the current experience of widespread oppression and lack of the basic conditions for authentic human existence in many societies, many bishops called for clarification on the social role of the priest and how it relates to his spiritual identity. The benefits of smaller houses of formation in conjunction with the prevailing seminary system were extolled as a way of dealing with the problems of inculcating in the seminarian a greater sense of personal accountability and developing healthier personal relationships. Some bishops raised the possibility of ordaining so-called *viri probati*, i.e., non-celibate males of a mature age who were also of proven character and virtue, to help deal with pressing shortages of priests in certain countries. Bishops from less-developed countries cited the ordination of married clergy from other traditions who had been received into communion with the Roman Catholic Church and asked whether the solution of *viri probati* was not appropriate to the conditions their countries. This call was interpreted, however, as impugning the discipline of clerical celibacy that the Synod was in the process of reaffirming. This issue of *viri probati*, therefore, caused something of a stir at the Synod. On 18 October, Cardinal Tumi responded to questions at a press conference, called to offer clarifications regarding at least three cases in Brazil where married men were ordained but were also required to separate from their wives. Some Latin American bishops could not understand why the condition of permanent continence in marriage was not imposed on churches in North America and Europe where married Anglican priests and Lutheran pastors entered into full communion with the Catholic Church and were ordained. This exchange seems to have provoked an editorial in *L'Osservatore Romano* on 21 October that stated in even greater detail the decisions of Vatican II, the Second Ordinary Synod of Bishops in 1971, and Paul VI's encyclical, *Sacerdotalis caelibatus* (1967), all of which reaffirmed the discipline of clerical celibacy in the Latin Rite.

Follow-up to the Synod. The practical results of the Eighth General Assembly of Bishops are enshrined in the document *Pastores dabo vobis* ("I Will Give You Shepherds") (PDV), the post-Synodal apostolic exhortation of John Paul II, dated 25 March 1992. PDV consists of six chapters that examine the principal issues considered at the Synod: the challenges facing priestly formation (Chapter 1); the nature and mission of the ministerial priesthood (Chapter 2); the spiritual life of the priest (Chapter 3); vocations to the priesthood (Chapter 4); the formation of candidates to the priesthood (Chapter 5); and ongoing formation of priests (Chatper 6). Of the forty-one recommendations made by the Synod, reference is made to thirty-eight of them. PDV offers an explicitly ontological understanding of the priesthood with its use of terms such as "participation" and "configuation to Christ," but it also tries to state more adequately, albeit rather tentatively, the ecclesiocentric character of the ministerial priesthood in addition to its Christocentricism. Thus, the document interprets the ordained priesthood in relational terms by considering it vis-à-vis the mystery of the Trinity, the concept of mission, and the various levels of communion in the Church. The effect reduces considerably the approach taken in recent Vatican documents that see the priest overwhelmingly in terms of the phrase that the priest acts *in persona Christi*. This nuance opens up the possibility of uniting the understanding of priesthood from Catholic tradition with insights from the contemporary experience of the priesthood, whether in the particularity of specific cultural conditions or with a view to the pervasive changes effecting institutions and societies worldwide. Finally, the repeated use of the phrases that the priest stands "in the forefront" of the community and that he represents Christ "the Head and Shepherd" are other ways PDV highlights the fundamentally communitarian and pastoral character of the office. These insights find eventual expression in *PDV* in terms of the other, more immediate issues of vocations, priestly lifestyle, and formation that are considered. Another result of the eighth assembly of the Synod was the publication of the **Directory on the Ministry and Life of Priests*, issued by the Congregation for the Clergy (31 January 1994).

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Summaries of the addresses given at the Synod or the full text of several important talks and statements can be found in the English language weekly edition of *L'Osservatore Romano* 23 (1990), 8, 15, 22, 29 October and 5 November. The Synod's "Message to the People of God" can be found *ibid.* (29 October) or in *Origins* 20:22 (8 November) 349; 351-353. The overview of the Synod's recommendations can be found in *ibid.*, 353-355. The address of Archbishop Laghi can be found in *L'Osservatore Romano* (29 October). Addresses given by U.S. bishops and other significant talks delivered in English or in translation can be found in *Origins* 20:18 (11 October), 20:19 (18 October), 20:20 (25 October), and 20:21 (1 November). Summaries of the actions of the Synod can be found in *The Tablet* 244 (1990) in the issues dated 6, 13, 20, 27 October and 3 November.

[J. J. BURKHARD]

SYNOD OF BISHOPS (NINTH GENERAL ASSEMBLY, 1994)

The ninth ordinary assembly of the Synod of Bishops took place 2-29 October 1994. It had as its theme, "Consecrated Life and its Role in the Church and in the World," celebrated in continuity with previous assemblies on the family (1980), the laity (1987), and priesthood (1990). The Synod reflected on consecrated life from its roots in the earliest centuries of Christianity and looked forward to the next century.

Archbishop Jan P. Schotte, CICM, served as secretary general of the synod. Of the 348 participants, 244 were voting members: *ex officio* members (patriarchs, major archbishops, and metropolitans of Eastern churches; the secretary general; and heads of the Roman dicasteries) numbered thirty-eight; members elected from episcopal conferences, 149; from the Union of Superiors General (USG), ten; and members appointed by the pope, forty-seven. Of these, 130 were from the diocesan clergy and 114 from Institutes of Consecrated Life. The universality of the Church was also reflected by the membership: representatives were from Europe (94), America (69), Asia and Oceania (41), and Africa (40). In addition to growing participation from the so-called "young churches," the synod was marked by an increased presence from Central and Eastern Europe. Also participating in the 1994 Assembly were 75 auditors (51 women and 24 men) and 20 experts (12 women, 8 men), including representatives of other Christian churches. The auditors included religious (64); members of Societies of Apostolic Life (3); members of Secular Institutes (4); and four others.

Participants from the United States were present in each category. John Cardinal O'Connor of New York served as one of the three co-presidents, together with Cardinals Eduardo Martínez Somalo, prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and Edward Clancy of Sydney. *Ex officio* members from the U.S. were: William Cardinal Baum, major penitentiary; Edmund Cardinal Szoka, president of the prefecture for the Economic Affairs of the Holy See; Archbishop John Foley, president of the Pontifical Commission for Social Communications; and Archbishop Stephen Sulyk, Ukrainian metropolitan of Philadelphia. Elected from the NCCB were: James Cardinal Hickey of Washington, DC; Joseph Cardinal Bernardin of Chicago; Archbishop John R. Quinn of San Francisco; and Archbishop William H. Keeler of Baltimore. Elected from the USG was Abbot Primate Jerome Theisen, OSB. Papal appointees, in addition to Cardinal O'Connor, were: James Timlin, bishop of Scranton; Francis George, OMI, bishop of Yakima; and Robert Maloney, superior general of the Congregation of the Mission.

Auditors from the U.S. were: Gerald Brown, SS, president of the Conference of Major Superiors of Men (CMSM), Vincent Marie Finnegan, superior general of the Carmelite Sisters of the Sacred Heart and president of the Council of Major Superiors of Women Religious (CMSWR); Doris Gottemoeller, superior general of the Sisters of Mercy of the Americas and president of the Leadership Conference of Women Religious (LCWR). U.S. religious named as experts were: Christine Born, OP, prioress general, Congregation of St. Cecilia; Paul Mankowski, SJ, Pontifical Biblical Institute; Cassian Yuhaus, CP, executive director, Ministry for Religious. John Johnston, FSC, superior general of the Brothers of the Christian Schools, served as special assistant to the secretary. At the conclusion of the Assembly, Cardinal Bernardin was elected to the new Council for the General Secretariat.

Preparation. Following the customary consultations, the theme for the ninth general assembly was announced on 30 December 1991. The *Lineamenta,* or preparatory document, was published on 24 November 1992 with the two-fold purpose of promoting profound reflection on the theme in order to obtain information and directions that would assist in preparing for the assembly. Official consultations were expanded to include the International Union of Superiors General (UISG) and the World Conference of Secular Institutes (CMIS) because of the nature of the topic.

Extensive responses arrived from throughout the world; these were studied, synthesized, and used by the secretariat to prepare the *Instrumentum Laboris* or working document. Statistics provided early in the text identified the 12% of the Church membership under discussion. Of the persons consecrated, 72.5% are women and 27.5% are men; 82.2% are lay, while 17.8% are priests or deacons. There are 1,425 religious institutes of women of pontifical right and 1,550 of diocesan right; 250 religious institutes of men of pontifical right and 242 of diocesan right. Secular institutes number 165 and pontifical societies of apostolic life are 39. The Synod also concerned itself with consecrated virgins, widows and widowers, hermits, and groups newly developing and seeking ecclesial recognition.

The Assembly. At the beginning of the Assembly, George Basil Cardinal Hume, OSB (Westminster), the general relator, offered a report further synthesizing the working document to help focus the body's task. Following some 280 interventions by members and auditors in the presence of Pope John Paul II, Hume's second *relatio* provided a further focus for phase two in discussion groups. Participants were organized into groups according to language: three in Spanish; three in French; one in Latin; one in German; two in Italian; and four in English. The results of the groups' deliberations, following refinement by the full assembly, go directly to the pope for use in the elaboration of a post-synodal apostolic exhortation.

Theology of Consecrated Life. The relationship between the fundamental Christian consecration of Baptism and that effected through profession of evangelical counsels (LG 44; PC 5) remains an area requiring more profound theological reflection. Inevitably the question again arose of the adequacy of two categories of persons in the Church, clergy and laity (CIC c. 207) in comparison with a tripartite formula of clergy, religious, and laity as suggested by LG 31 and CCEO c. 399. Noting questions raised in the working document, Hume's first *relatio* identified the theology of charism as the category most in use and considered most apt for expressing the rich diversity and inner unity of consecrated life today. Used generically, every charism of consecrated life has its origin in the Holy Spirit, is a following of Christ, is ecclesial by nature, and involves a special consecration rooted in baptism. Used in a specific sense, the charism of a particular institute involves a further specification and unique integration of these elements.

Synodal reflections on the ecclesial nature of consecrated life frequently focussed on communion and participation in the mission of the Church. The phrase *sentire cum ecclesia* was explored and numerous concrete experiences of *mutuae relationes* ("mutual relations") were shared. A positive appreciation for the role of consecrated persons in the mission of the Church was evident, as well as a mutual desire for more effective collaboration, not only between bishops and religious, but among all the baptized.

Inculturation. Synod participants recognized that consecrated life, like the Church as a whole, must become inculturated [*see* INCULTURATION, THEOLOGY OF]. The *Instrumentum Laboris* (93-94) had insisted on this point, indicating the means that would enable a true discernment of the essentials for profound inculturation rather that superficial adaptation.

Without minimizing the necessity of inculturation of missionary presence in the younger churches, the Synod also discussed the challenge of a right inculturation of consecrated life in the contemporary cultures of the West.

Mission. The working document challenged the Synod to a reflection on consecrated life in the context of the New *Evangelization of the contemporary world (2;95). This challenge and the importance of life witness had already been given powerful impetus by the 1974 Synod [*Evangelii nuntiandi* (1975)]. Borrowing a term from the encyclical letter *Redemptoris missio*, much attention was given to "new areopagi." Based on the experience of St. Paul (Acts 17:22-31), the Areopagus as cultural center of the learned people of Athens became the symbol of those new sectors in which the Gospel must be proclaimed (37). Examples included the world of communications, of modern culture, of human promotion and justice, the new poor, the defense of life, and the search for God and the sacred. While participants urged the continuation of traditional works, there remained keen awareness of the need to confront these contemporary challenges in their various cultural manifestations.

Consecration and Mission. Aware of the difficulty of speaking of any single aspect of consecrated life in isolation, the closing message focussed anew the essential integration of consecration and mission. As Jesus Christ was consecrated and sent out, the consecrated person "receives the grace of unifying mission and consecration" not as two unrelated moments, but "joined in deep reciprocity" (IV). Consecration is received for mission in the Church, according to the nature of each institute, but consecrated persons "have no choice but to be missionaries" (VI).

Consecrated Women in the Church. Consecrated women were among those who actively participated in the preparation of the Synod through responses to the *Lineamenta*. The statistics indicated the need for the Synod to give particular attention to them. In his first *relatio* Cardinal Hume noted that the place of consecrated women was a challenge deserving great attention. The published summary of his speech after the interventions states: "A particular importance was attributed to the theme of consecrated women in the Church, to the need for them to have greater participation in decisions which concern them and to their contribution to the promotion of women in today's society" (II). The publication of the apostolic letter *Ordinatio sacerdotalis* (1994) may well have served to heighten sensitivity to this subject while at the same time clarifying its parameters.

Brothers in Clerical Institutes. The working document placed before the Synod a request that the question of the participation of brothers in the government of "clerical and mixed" institutes be resolved in such a way that, respecting their proper nature and tradition, the matter be regulated by the proper law of each institute (32). In his intervention, Cardinal Castillo Lara, former president of the Pontifical Council for the Interpretation of Legislative Texts, set forth the state of the question, ultimately revolving around participation in the ecclesiastical power of governing.

Closure. The closing message reiterated the importance of the presence of the Eastern Catholic churches in the Synod and the unique eremitic and monastic patrimony that is theirs. Once again, religious of the East were urged to be in dialogue with monks and nuns of the Orthodox churches. Likewise, in the context of the new evangelization, all consecrated persons were challenged anew to an interest in ecumenical and interreligious dialogue. The Ninth General Assembly may be seen as another stage in the Church's implementation of the Second Vatican Council and its preparation for the Third Millennium.

See also SYNOD OF BISHOPS 16:439; SYNOD OF BISHOPS (THIRD GENERAL ASSEMBLY, 1974) 17:627; SYNOD OF BISHOPS (FOURTH GENERAL ASSEMBLY, 1977) 17:629); SYNOD OF BISHOPS (FIFTH GENERAL ASSEMBLY, 1980) 18:493; SYNOD OF BISHOPS (SIXTH GENERAL ASSEMBLY, 1983) 18:494; SYNOD OF BISHOPS (SECOND EXTRAORDINARY, 1985) 18:495; SYNOD OF BISHOPS (SEVENTH GENERAL ASSEMBLY, 1987) 18:497; SYNOD OF BISHOPS (EIGHTH GENERAL ASSEMBLY, 1990).

Bibliography: *Origins* published English translations of many texts related to the 1994 Synod: the *Lineamenta* in 22:26 (10 December 1992) 443-454; the *Instrumentum Laboris* 24:7 (30 June 1994) 97-138; Pope John Paul II's homilies, the interventions of the U.S. and select other participants, and the concluding message of the Synod 24:18-22 (13, 20, 27 October; 3, 10 November 1994). The published proceedings of the Synod were reported in the weekly English language edition of *L'Osservatore Romano*, 5 October through 30 November 1994.

[S. HOLLAND]

T

TAIWAN, THE CATHOLIC CHURCH IN

Taiwan, separated from mainland China by the one hundred-mile wide Taiwan Strait, fell under Chinese domination in the fifteenth century. The island was first evangelized by Spanish missionaries, five Dominican friars from Manila, in 1626, but the modern Church dates only from the Treaties of Tientsin in 1859-1860 when the Chinese opened ports to foreign commerce and missionaries [*see* NCE 13:916].

The population of the country increased from eleven million in 1964 to twenty-one million in 1994. The religion of the majority of the Taiwanese is a amalgam of Buddhism, Taoism, and veneration of ancestors. Christians numbered 791,211 in 1991, 3.88% of the population in Taiwan. Approximately 491,000 were Protestants of fifty-one denominations and 299,549 baptized Catholics. Statistics for 1994 report 714 priests (397 Chinese, 314 foreign), 166 brothers, 1,155 religious sisters (838 Chinese, 317 foreign). There are 7 dioceses: Taipei (archdiocese, including Kinma [Kinmen and Matsu] apostolic administration), Hsinchu, Taichung, Chiayi, Tainan (including the Pescadores Islands), Kaohsiung, and Hualien. The regional Chinese Bishops' Conference was formerly established in 1967. Each residential bishop is responsible for one or two of the twelve commissions under the Bishops' Conference: Doctrine of the Faith and Catechetical Instruction, Evangelization, Clergy, Sacred Liturgy, Bible Apostolate, Laity, Mass Communications, Family, Bridge Church Service (for the Church on Mainland China), Social Development (including Caritas), Education, and Culture, Interreligious and Ecumenical Cooperation.

The Church in Taiwan experienced a boom of conversions in the late 1950s and the 1960s. Since then, growth of the Church has become more qualitative than quantitative, and lay Christians have become more active in Church life. The first National Pastoral Workshop, held in 1969 in two sessions, first in Chinese in Tainan, and then in English in Taichung, tried to face up to the new situation in the light of Vatican II, reflecting on the Church as a living community. In 1971 the National Council for the Lay Apostolate was established. In the course of the last two decades each diocese has established its own Diocesan Council for the Lay Apostolate, which coordinates the various other associations within the diocese. Most parishes have founded parish pastoral councils. An increasingly dedicated, faith-filled lay leadership is inserting its vigor into the life of their parishes as well as into the life of the local Church throughout Taiwan. The National Conference on "Building the Local Church" in 1976 added further momentum to the process of growth.

Catholic Institutions in Taiwan. The services rendered by the Catholic Church to the society of Taiwan at large in the educational, cultural, and social fields is disproportionate to its size. In 1994 Catholic educational institutions included 271 kindergartens, 10 primary schools, 27 high schools, 9 technical schools, 5 language schools, and 3 colleges and universities. Among these institutions, Fujen Catholic University, with about 18,000 students in the academic year 1993-94, represents in a special way the Catholic Church in the field of learning [*see* NCE 13:915]. The Catholic Church also operates 45 hostels for students, 7 publishing houses, 2 radio stations, 1 television and radio program-service center, 5 audio-visual centers, 15 hospitals, 17 clinics, 6 orphanages, 9 homes for the aged, and 23 centers for the care and rehabilitation of the physically and mentally disabled. These various institutions serve as bridges of communication with people on the level of religious belief. The Chinese Bishops' Conference has stated several times its firm stand against abortion, offering positive alternatives to respect the personal dignity of unwed mothers and unborn children.

A number of institutions have contributed considerably to the formation of Church personnel during the last thirty years. First, there is the Fons Vitae Catechetical and Social Training Center, established in 1962 in Taipei and transferred to Hsinchu in 1980. It trained more than 300 catechists from Taiwan, Hong Kong, Macao, Singapore, Malaysia, and Indonesia, and published more than a dozen catechetical and liturgical books in Chinese. Second, the Taiwan Pastoral Center was established in 1970 with its seat in Taipei. It maintains a two-year course for men and women with an average of ten students graduating each year. Its monthly publication, *Witness Magazine*, responds to the signs of the times with the voice of Christian faith. Third, the St. Pius X Major Seminary, originally founded for late vocations in 1962, educated more than sixty priests. Beginning in 1993 it was joined to the regional major seminary in Taipei. The seminarians of the regional major seminary are studying philosophy in the department of philosophy at Fujen Catholic University, and theology in the theological faculty at Fujen Catholic University. Fourth, the Fujen Theological Faculty, a faculty with pontifical rights, was founded in 1929 in Shanghai for the education of Jesuit missionaries. Due to Communist pressure it was transferred to Baguio, Philippines, in 1952. In 1967 it returned to Chinese soil in Taiwan, at the side of Fujen Catholic University, Taipei. In 1968 it opened its doors to non-Jesuit students. It publishes the theological quarterly *Collectanea Theologica Universitatis Fujen*, started in 1969, and a series of theological books, numbering some thirty-seven volumes. The Fujen Theological Faculty also publishes various theological dictionaries, contributing to the process of creating a more inculturated and contextualized theology.

The Church and Society in Taiwan. Since the death of President Chiang Kai Shek (d. 1975) and especially the abolition of the Martial Law in 1987, Taiwan has entered a new phase of its history. To cope with the rapidly changing situation, the Catholic Church convoked a National Symposium on Evangelization, held at Fujen Catholic University from 8 to 13 February 1988. The 230 delegates (among them a few representatives of Chinese overseas communities) drafted a declaration, which, among other practical directives, gave due attention to social realities: the movement for democratization, freedom, and modernization. While the declaration acknowledges the presence of Catholic leaders in the fields of education, economics, and social communications, it deplores the absence of Catholic leaders on the political platform. The Gospel stance must also be brought to the political forum.

The "industrial miracle" of Taiwan, the result of the diligence and hard working spirit of Chinese entrepreneurs, workers, and farmers, created social problems characteristic of a rapidly changing industrial society. Statements of the Bishops' Conference repeatedly call upon Church members to become a more visible and prophetic sign in modern Taiwan. It is not easy to make the Catholic voice heard amidst the mass media in Taiwan. The social teaching of the Church appears more as a "well-kept secret." Its application in actual life to problems, e.g., migrant workers, rampant prostitution, inequality of salaries, corruption and care for the environment, is carried forward by the Commission for Social Development with its sub-bureaus for Justice and Peace and for Concern for Migrant Workers. The Rerum Novarum Center for Social Studies and Action has concentrated for more than fifteen years on the issue of capital-labor relations. The increasing cooperation between institutions of the Bishops' Conference and the Association of Major Superiors of Religious Men and Women is a sign of hope.

Interfaith Collaboration. In the field of ecumenical and interreligious dialogue and cooperation, progress has been made more on the level of education and research than at the grass roots. Important projects include the Common Bible Translation Project; the research on "Economic Development and Quality of Life in Taiwan" (1978-1983) and its follow-up research "Quality of Life in the Bioregion of Taiwan" (1990-1993); a Catholic-Buddhist workshop for priests and religious in 1992; and study seminars for high school teachers and university professors and employees (1993) and for thirty married couples, half Catholic and half Buddhist (1994). The Commission for Interreligious and Ecumenical Cooperation plays an active role in these activities. In addition to these extra-curricular activities, the Graduate School of Religious Studies, established at Fujen Catholic University in 1988, and the Department of Religion, started in 1992 at the same University, both approved by the Ministry of Education of the Republic of China, are a clear sign that religion is gradually being acknowledged by the secular state as an academic subject. Both academic institutions are promising further dialogue and cooperation with other religions.

See also TAIWAN (FORMOSA) 13:916.

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[M. FANG]

TANZANIA, THE CHURCH IN

The United Republic of Tanzania is a union of Tanganyika and the islands of Zanzibar. Tanganyika and Zanzibar achieved their independence from the British in 1961 and 1963 respectively. They united in 1964 to form Tanzania. The economy of Tanzania, whose area is 945,090 sq. km. (364,900 sq. mi.), is principally agricultural, but diamond mining, other gemstones, and gold are significant. The largest city and capital is Dar es Salaam. Tanzania has a population of about 28.3 million inhabitants, more than 130 tribes, and sizeable Arab and Indian minorities. English and Swahili are the official languages, and Bantu languages are widely spoken. About a quarter of the people adhere to traditional religious practices, and the rest are Muslim or Christian, 20.7% (5,860,000) of whom are Catholic.

Church Structures. The story of the evangelization of Tanganyika and the islands of Zanzibar from the days when the Portuguese arrived in the sixteenth century to the eve of independence has been told in NCE 13:932 and 14:1111. As of 1994 the Catholic Church in Tanzania is divided into twenty-nine dioceses, all led by African bishops, grouped in four metropolitan provinces: Dar es Salaam, Tabora, Mwanza, and Songea. The dioceses with the highest percentage of Catholics are Mbinga (85%), Sumbawanga (70%), Bukoba (67%), Mahenge (61%), and Moshi (57%).

The Tanzania Episcopal Conference was founded in 1956. Through the Catholic Secretariat, the conference coordinates the pastoral and charitable activities of the different dioceses. The Secretariat has nine departments under the General Secretary: Pastoral, Catechetics, Lay Apostolate, Education, Medical, Caritas (for emergencies and development), Liturgy, Social Communications, and Finance. Each department has counterpart offices in each diocese. Once a year each department meets with its diocesan directors to make plans for the year. Implementation starts once the plans are accepted by the plenary assembly of bishops.

Church and State. Tanzania is one of the few countries in Africa where both Christians (34%) and Muslims (32%) are almost equally strong. In the fight for independence, Muslims were more active than Christians. Some Catholic missionaries and local clergy participated in the struggle for independence, but the official Church maintained neutrality, and to a large extent the Catholic elite followed suit.

Although the post-independence government had many Muslims and some anti-missionary Marxist politicians, the fact that Julius Nyerere, a committed practicing Catholic, headed the government reassured the Church. During his time as president (1964-85), Nyerere managed to calm the fears of the bishops concerning the ruling party's *Ujamaa* ideology (a blend of African Socialism). Despite their mistrust of *Ujamaa*, the bishops agreed on the social policy toward the poor that included free education and health services. The bishops suspected *Ujamaa* of Communist elements. The relations between the Church and government were strained after the Arusha Declaration in 1967. Together with big houses, factories, and banks, Church schools and some hospitals were nationalized in the implementation of the declaration.

Vatican II and Lay Involvement. The Second Vatican Council brought new life to the Tanzanian Church. Liturgical books were translated into Swahili, and hymns in Swahili were composed. Drums and other traditional musical instruments were introduced in the liturgy. This increased the people's active participation in the liturgy. After the council, lay people became more involved in pastoral work.

The Church fostered a system of Small Christian Communities. Catholic families are divided into small groups of twelve to twenty families each. These communities become the basic churches with leaders, liturgical services, and a shared social life. Where these have succeeded, the Church is healthy and alive with a strong lay participation in leadership. The ideology of *Ujamaa* facilitated the growth of these basic communities. In 1975 the then seven *AMECEA countries (Ethiopia, Kenya, Malawi, Uganda, Sudan, Zambia, and Tanzania) adopted the Small Christian Communities as their common pastoral strategy. The 1992 AMECEA Plenary Assembly reaffirmed, "The Small Christian Communities are not optional in our churches; they are central to the life of faith and the ministry of evangelization."

From these Small Christian Communities, leaders are chosen to represent the faithful in the sub-parish, parish, diocesan, and finally in the national Lay Council. These councils at sub-parish and parish level control most of the church activities. They have been instrumental in raising the financial self-sufficiency of the local churches. Together with the clergy, they prepare the church programs and the budget, including the maintenance of the clergy and the catechists and fund raising. At present there are 11,221 catechists in Tanzania.

Coordinated by the Lay Council at all levels are lay organizations and movements. There are many traditional organizations such as the Legion of Mary, tertiaries of different orders, and prayer groups under the patronage of different saints. The major lay movements are the Catholic Women Organization (WAWATA); Christian Professionals of Tanzania (CPT); Young Christian Workers of Tanzania (VIWAWA); and Tanzania Young Catholic Students (TYCS). These four movements are well organized from the grass roots to the national level. WAWATA coordinates all the Catholic women in the country both spiritually and socially. They defend the rights of women and try to raise awareness of the dignity of women through education and development. CPT includes most of the Catholic elite in different professions.

Clergy and Religious. The first four Tanzanian African priests were ordained in 1917. The first Tanzania-born bishop, Laurean Rugambwa, was appointed in 1952, and in 1960 Pope John XXIII made him the first African cardinal. The last missionary bishop in Tanzania, Dennis V. Durning, CSSp, of Arusha Diocese in northern Tanzania (Masaailand), resigned in 1989.

The training of priests normally starts in one of the twenty-three minor seminaries. The four northern metropolitan provinces have a common board of directors that runs two philosophical seminaries at Kibosho and Ntungamo and two theological seminaries at Kipalapala and Segerea. In these seminaries the students from the different dioceses study together, thus building up a national spirit. The metropolitan province of Songea has one major seminary for both philosophy and theology. At present there are 1,064 African-born diocesan priest in Tanzania.

Before the Second Vatican Council, many dioceses founded diocesan lay religious congregations for men. The local charisms of these groups were lost when, after Vatican II, they were suppressed and the members forced to join the international congregations and orders. Later efforts to revive these congregations failed. The number of congregations and orders sending missionaries to Tanzania has increased, and most successfully recruit local vocations. There are now thirty-four male religious congregations working in Tanzania. Of the 642 religious, 108 are indigenous.

There are eighteen recognized diocesan women religious congregations with a total membership of 4,533. These diocesan congregations are growing quickly. At present they seek to raise the low academic standards of their members. The international missionary congregations are successfully recruiting Tanzanians. At present, of the 1,477 women religious of international missionary congregations working in Tanzania, 805 are Tanzanians. A number of Tanzanian women religious are working outside the country as missionaries. The diocesan congregations have houses in Kenya, Zambia, and Burundi. Those in missionary congregations have joined teams in Libya, Sudan, and in Europe.

Social Services and Education. From the first days of evangelization, missionaries insisted on both education and health. The Church runs 36 hospitals, including a 850-bed consultant hospital of Bugando Mwanza, 223 heath centers and dispensaries, and a number of medical training schools. Religious women, both missionaries and local, play a big role in running these social service institutions. Partner churches in Europe and America, particularly Germany, Holland, and Italy, help in building and maintaining these institutions.

In 1968 when the Church was celebrating the first centenary of evangelization, there were 1,378 primary schools, 44 secondary schools, 8 teacher training colleges, 15 trade schools, and 48 home craft centers. In 1970, all primary, secondary, and teacher training colleges were nationalized. When the situation allowed, the Church started building schools again. In 1991 the Church had 413 kindergartens, 82 secondary schools (including 23 junior seminaries), 73 technical and vocational schools, 48 home craft centers for girls, 2 Teacher Training Colleges, and 6 schools for the disabled.

In 1992, the Catholics under the Tanzania Episcopal Conference (TEC), and the Protestants under the Christian Council of Tanzania (CCT), assisted by the German partner churches, negotiated the Memorandum of Understanding with the Tanzania government. The government recognized the important role played by the churches in the social services sector of the country, pledged to help the churches by sharing with them grants from foreign governments, and promised never again to nationalize the church institutions. The Memorandum of Understanding authorized the formation of the Christian Social Services Commission (CSSC). TEC and CCT are each represented by the general secretary and four bishops. The Commission has two executive organs, the Christian Medical Board of Tanzania (CMBT) and the Christian Education Board of Tanzania (CEBT). This commission formulates common policies for the education and medical services of the churches and negotiates with the Tanzania government in the name of the churches. The two executive organs run common programs. The churches together run more than 50% of the medical services and secondary schools in the country.

Ecumenical Contacts. The early history of evangelization was dominated by competition between the different Christian denominations. This competition was sometimes so strong that the colonial government had to assign areas for the different missionary groups in order to avoid possible violence. On the positive side, competition challenged the different groups to outdo one another in their efforts to be of service in building schools and hospitals. After independence the traditional Christian churches came closer together in common efforts particularly, as noted above, in development and social services. From 1975, the (Catholic) Tanzania Episcopal Conference established official contacts with the (Protestant) Christian Council of Tanzania. Once a year or when necessary, the leaders of the two assemblies, called *Baraza la Wazee*, "Council of Elders," meet to discuss issues of common interest. On occasion they have met with the president of Tanzania to press issues of common interest.

TEC and CCT collaborate on both the national and diocesan levels. Through the Tanzania United Bible Society, they have made common Bible translations into Swahili and other vernaculars like Kimaasai, Kihaya, Kichagga, and Kisukuma. They prepare and conduct common prayers for the annual Unity Octave. A common secondary school religious syllabus is being prepared for the general biblical instruction.

Muslim-Christian Relations. The relationship between the Muslim and Christians remains generally good. Both Christians and Muslims are often found in the same family. Though Christian schools were open to Muslim pupils, to assure the Muslims all private schools were nationalized in 1970. The Muslims are organized under the Supreme Council of Tanzania Muslims (BAKWATA) as a counterpart to TEC and CCT for the Christians. The government assisted in the formation of BAKWATA to ensure that the Muslims have an organization to address Muslim issues. In the 1980s Tanzania was invaded by conservative Muslim movements. Propagated by young people trained outside the country who do not recognize BAKWATA, they preach publicly against the Bible and Christian beliefs and call upon Muslims to liberate themselves from Christian domination. By 1991 the situation became explosive, and Christians became apprehensive. In early 1993 the Catholic bishops issued a public statement against these provocations, *Tamko Rasmi la Baraza la Maaskofu Katoliki Tanzania Mintarafu Kashfa za Kidini* ("A statement of the Tanzania Episcopal Conference on Religious Blasphemies"). In reaction on Good Friday 1993, certain Muslim groups destroyed the pork shops in Dar es Salaam. The government arrested a number of the extremists, but the situation is still precarious. The Christians are joining hands with the moderate Muslims in their common fight against the extremists on both sides.

The Future. The economic crisis of the late 1970s and 1980s weakened *Ujamaa*, and the 1990s saw the introduction of multiparty government and liberal economy. With the introduction of liberal economy everyone has to pay for services received. It has created heavy burdens for the poor, and because government employees are poorly paid, corruption has increased. To counter this trend the Catholic bishops of Tanzania in 1993 issued two strongly worded pastoral letters, *Ukweli utawapeni uhuru* ("Truth will make you free") and *Dhamira Safi—Dira ya Taifa Letu* ("Good Conscience—Vision of our Nation"). The pastorals were well received by the people. Though not without problems, the future of the Church is promising. It has become self-sufficient with regard to personnel, but not financially. The Church is seeking to adapt itself so as to assist the country and the people in the transition from a closed society with controlled economy, one political party, and controlled press to an open society with many political parties, free press, and liberal economy.

The number of Catholics in Tanzania is growing very fast, but Christians continue to find the old religious practices and symbols attractive. The traditional religions have weakened, except among a few tribes like the Maasai, Sukuma, and Waha. The Church struggles to preserve traditional cultural values while at the same time proclaiming the Good News of salvation.

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[M. P. KILAINI]

V

VIETNAM, THE CATHOLIC CHURCH IN

The Socialist Republic of Vietnam covers 332,600 sq. km. (128,400 sq. mi.) in southeast Asia. The country is bordered on the west by Cambodia and Laos, on the north by China, and on the south by the China Sea. The two principal geographic regions, the Red River delta in the north and the Mekong River delta in the south, are connected by a narrow, mountainous strip. The principal cities are the capital, Ha Noi, in the north and Ho Chi Minh City (formerly Saigon) in the south. In the years between 1975 and 1994 the population more than doubled from thirty-three million to seventy-three million. Eighty-five percent of the people are Vietnamese, but there are significant numbers of tribal peoples, such as the Nungs and Meos, in the highlands. There are also over a million ethnic Chinese who are located mostly in Cho Lon, a part of Ho Chi Minh City. Religiously, the greater part of the Vietnamese population is Confuciantist. Other major groups include Buddhists, who comprise an estimated eight million members; about 4,341,000 Catholic Christians; over 200,000 Protestants of various denominations; and Laodaists, a local religion whose center is in Tay Ninh.

Vietnam is made up of the historic regions of Tonkin, Annam, and Cochin China that, together with Cambodia, formed French Indochina (1887). The country was occupied by the Japanese during World War II, and after the war a coalition of nationalists and Communists drove the French out. In 1954 the Geneva Accords divided Vietnam along the seventeenth parallel into two republics: North Vietnam under Communist domination and South Vietnam with a nationalist, pro-Western government. When the north attacked the south in 1955, the Vietnam War followed with the United States siding with the south [*see* NCE 18:535]. In 1973 the parties signed a cease-fire agreement, and the American troops withdrew, thus opening the door for a Communist take-over of the south and the reunification of the country in 1976. The Communist regime initiated a large-scale resettlement and reeducation program to counteract continuing opposition in the south.

The unification of the country under the Communist system posed difficult challenges for the Church because the government discouraged religious practice. Christianity was first introduced into Vietnam by the Portuguese in the sixteenth century, but it was only when the Jesuits arrived in the seventeenth century that Christianity took root among the indigenous people. The Christians, sporadically persecuted by the Vietnamese emperors, enjoyed religious freedom under the French [*see* NCE 14:198; 14:661], but again experienced persecution in the north after the Geneva Accords. After the partition of the country, 860,000 Vietnamese, of whom 554,000 were Catholic, fled the north and thereby swelled the Catholic population in the south. After the Communists overran the south in 1975, there was another massive exodus. More than 1.5 million Vietnamese fled to foreign countries, especially to the United States of America.

The Vietnamese Catholic Church has twenty-five dioceses divided into three ecclesiastical provinces: Ha Noi with ten dioceses (Ha Noi, Lang Son, Hai Phong, Bac Ninh, Hung Hoa, Thai Binh, Bui Chu, Phat Diem, Thanh Hoa, and Vinh); Hue with six dioceses (Hue, Quy Nhon, Kon Tum, Nha Trang, Da Nang, and Buon Me Thuot); and Ho Chi Minh with nine dioceses (Ho Chi Minh, Phu Cuong, Xuan Loc, Da Lat, My Tho, Long Xuyen, Vinh Long, Can Tho, Phan Thiet). In 1990 the diocese of Xuan Loc compiled the first census for the three ecclesiastical provinces. It estimated the number of Catholics at 4.6 million, about 6% of the total population (table 1).

The Church in the North. Cut off from the Church in the south and the Church of Rome for almost twenty-one years (1954-75), persecuted by the Communist government, devastated by the departure of great numbers of clergy and laity in 1954, the Church in the north barely survived. Several dioceses in the north lost more than half of their communicants in the 1954 migration, and all but two lost more than half of the clergy (table 2).

After 1954 the Communist government confiscated the Church's social and cultural institutions and confined the clergy and religious to strictly religious activities. Bishops and priests were practically under house arrest. Sick people had to be carried to the priest's house for the sacrament of anointing; a pastor could not celebrate mass outside of his parish without the special permissions of local authorities.

Since 1975 and especially since 1986, when the government began a policy of liberalization, Church life improved significantly. Liturgical reforms mandated by the Second Vatican Council began to be implemented. The new Roman Missal in a revised translation came into use. Bibles, catechisms, and liturgical books no longer needed to be smuggled to the north at great personal risk because they were considered as "counterrevolutionary propaganda." Notable are a new translation of the Bible by Joseph Cardinal Trinh Van Can and the multivolumed work on spirituality *Buoc Duong Hanh Huong* ("On Pilgrimage") by Bishop Francis Xavier Nguyen Van Sang. The Catholic magazine *Nguoi Cong Giao Viet Nam* ("Vietnamese Catholics") is held suspect by many because it is published by a group regarded as friendly to the government.

Church activities are mostly limited to sacramental celebrations and pious devotions, without much impact on the socio-political and cultural order. Religious education consists mainly in teaching prayers and question-and-answer catechism class in preparation for first communion and confirmation. Instruction is most often given by the elders in the parish who, deprived of all opportunities for religious training since 1954, have not had access to the documents of Vatican II. Textbooks, *Bon dong au* and *Thanh giao thuyet minh,* written by Bishop Ho Ngoc Can in 1939, are still in common use. Despite the handicaps, the Catholic population in the north continues to grow (table 3).

Christian faith is nourished predominantly by the family with its practice of the daily recitation of morning and evening prayers. Prayers most often

Table 1
Results of Census of Diocese of Xuan Loc, 1990

Name of Province	Total Population	Catholic Population	Male Religious	Female Religious	Active Priests	Number of Catholics per Priest
Ha Noi	30,424,000	1,769,000		983	197	8,980
Hue	9,700,000	515,542	122	1,840	256	1,939
Ho Chi Minh	23,162,000	2,057,334	683	3,929	914	2,251
TOTAL FOR VIETNAM	63,286,000	4,341,986	805	6,752	1,377	3,153

include the rosary, litanies, prayers to the patron saints (especially St. Joseph), the *Miserere* (Ps 50) for the ancestors, and the acts of faith, hope, and charity. When a priest visits the parish church, bells toll to announce the mass.

In the 1990s the government signaled a more open policy regarding the Church. It allowed seminaries to open in the archdiocese of Ha Noi and in the dioceses of Vinh and Thanh Hoa. In 1994 the government permitted the transfer of Bishop Bartholomew Nguyen Son Lam, formerly bishop of Da Lat (in the south), to the diocese of Thanh Hoa that had been *sede vacante* since February 1990.

The Church in the South. Compared with the Church in the north, the Church in the south is in a far more favorable situation. Not only did it benefit from the massive influx of Catholics in 1954, it also enjoyed twenty years of freedom (1955-75) that coincided with a period of radical renewal in the Catholic Church.

After 1975 it was the policy of the government that all religious organizations must be under its control. As a consequence almost all Catholic organizations were disbanded, from the committees of the Vietnamese Episcopal Conference to parish councils. Even the Development Fund, that was administered by the Episcopal Development Committee in 870 parishes, vanished. Catholic students who wanted to enroll in universities encountered difficulties because of their Catholic identity. A government decree no. 297-CP, part II, article 1, issued 11 November 1977, declared that permission of city, county, and province authorities was required for religious activities with numerous participants. Christmas celebrations, catechism classes, priests' retreats, visits by bishops for confirmation, in short, anything out of the ordinary needed special permits or a least had to be reported to local authorities.

Generally speaking, the government relaxed some its controls after 1988. The decree no. 69/HDBT, article 8, issued on 21 March 1991, stated that religious activities such as prayer meetings, liturgical celebrations, preaching, religious education that are in accord with local religious tradition and have been listed in the annual programs registered with the government no longer require permission. In practice, there exists greater freedom in big cities, whereas in areas the government still considers unsafe such as the western mountainous region, difficulties persist.

Despite the government control and restrictions, the Church in south continued to grow in numbers and influence. Statistics indicate phenomenal growth in the two ecclesiastical provinces in the south, Hue and Ho Chi Minh between 1938 and 1993 (table 4), but the percentage of Catholics relative to overall population has decreased.

Bishops and the Episcopal Conference. As mentioned above, the Catholic Church is composed of three ecclesiastical provinces with twenty-five dioceses under the leadership of thirty-four bishops: Ha Noi (12), Hue (7), and Ho Chi Minh (15). Among these are not counted two retired bishops who live abroad, one who lives in his own diocese, and one in Hue who is not recognized by the government. Since the first Vietnamese bishop (Nguyen Ba Tong), there have been seventy-two Vietnamese bishops. In 1975, twelve were ordained; and twenty-one between 1975 and 1994. Among currently active bishops, eight were born before 1919

Table 2
Decimation of Northern Church, 1954

Diocese	Catholic who stayed	Catholics who left	Prients who stayed	Preists who left
Ha Noi	155,000	60,000	54	112
Lang Son	2,500	2,500	4	13
Hai Phong	54,000	60,000	8	75
Bac Ninh	35,423	38000	7	56
Hung Hoa	70,181	7,000	34	23
Thai Binh	88,652	80,000	13	79
Bui Chu	165,000	150,000	30	165
Phat Diem	58,000	80,000	26	139
Thanh Hoa	47,000	18,500	27	58
Vinh	156,195	57,080	124	67
TOTAL	831,568	553,080	327	787

Source: *Viet-Nam Cong-Giao Nien-Giam 1964* (Saigon 1964).

making them at least seventy-five years of age, the mandatory time to submit resignation.

The archdiocese of Hue had been vacant since the death of its archbishop, Nguyen Kim Dien, in 1988; fortunately, in May 1994 Bishop Nguyen Nhu The was appointed its apostolic administrator. The archdiocese of Ho Chi Minh is in an extremely difficult situation. The tension between the Holy See and the Vietnamese government concerning its bishop has lasted more than nineteen years without a satisfactory solution. The current ordinary is Archbishop Nguyen Van Binh who, by reason of his age and health, is no longer active. Archbishop Nguyen Van Thuan, who had been appointed coadjutor with right of succession in 1975, was not approved by the government and is now living abroad (he has recently been appointed vice-president of the Pontifical Commission on Peace and Justice). Huynh Cong Nghi, bishop of Phan Thiet diocese, was appointed apostolic administrator of the archdiocese in August 1993 but was prevented by the government to assume office. In effect, the archdiocese is *sede impedita*; it is being administered in limited capacity by auxiliary Bishop Pham Van Nam (who is over seventy-five).

In the above-mentioned memorandum of 26 October 1993 to Prime Minister Vo Van Kiet the Vietnamese Episcopal Conference requested that bishops and priests be allowed to move about freely in their territories, without need of permission, to perform their ministry. In his communication no. 46 CV/TGCP, Vu Quang, head of the Government Committee on Religious Affairs, affirmed that the government would create favorable conditions for bishops and priests to move about without need of permission in their territories to perform their ministry. Permission to travel to Rome or abroad for *ad limina* visits or for conferences has recently been granted with greater frequency and ease, though bishops who are still not yet considered "good citizens" have experienced delay in obtaining travel documents.

Before 1975 the Vietnamese Episcopal Conference, which, though called Vietnamese, in fact consisted only of the two ecclesiastical provinces of the south, Hue and Ho Chi Minh, held annual meetings regularly. After national unification in 1976, the Conference temporarily suspended its activities. In May 1980, the Conference met officially for the first time in Ha Noi. As of September 1994 there had been seven such meetings. Each meeting and its location required permission of the government. Of the seven meetings, only the sixth was held in Ho Chi Minh City; the others were in Ha Noi. The bishops have issued two pastoral letters.

To judge the effectiveness of the Vietnamese Episcopal Conference, account must be taken of the extraordinary circumstances under which it has had to operate. All religious activities, including those of Buddhism, Protestantism, Caodaism, and Islam, must be conducted within the legal constraints of a socialist-Communist government. Besides having to follow the directions of the Holy See, which negotiates common agreements with the government, the Conference must abide by the laws and customs of the country. For instance, at the beginning of the sixth meeting in Ho Chi Minh City (18-26 October 1993), Truong Tan Sang, head of the City People's Committee, welcomed the attending bishops, and at its close, Bishop Le Phong Thuan, secretary of the Conference, sent to Vu Quang, head of the Government Committee on Religious Affairs, a report on the procedures and contents of the meeting. The twenty-six bishops attending the seventh meeting in Ha Noi (5-12 September 1994) were received by General Secretary Do Muoi and by Prime Minister Vo Van Kiet. The Conference has one president (in 1995 Bishop Nguyen Minh Nhat of Xuan Loc), two vice-presidents, one general secretary, three associate secretaries, three chairmen of three standing committees (on worship; on priests, religious and seminarians; and on the laity).

Priests and the Committee for Unification. In 1993 there were 1931 priests in Vietnam, of whom 262 belonged to Ha Noi ecclesiastical province, and 1669 to Hue and Ho Chi Minh ecclesiastical provinces. Besides these, there were 652 priests, secular as well as religious, living abroad. The ten northern dioceses suffer a severe shortage of priests. Despite unification of the country, the government does not allow priests of the south to serve in the dioceses of the north.

Since 1975 priestly ordinations require permission of the government. Bishops must provide city and county authorities with a detailed dossier on the candidate who will be interviewed several times by the police and other local authorities to assess his suitability for ordination. Most dioceses have celebrated priestly ordinations annually. The diocese of Hue is an exception. Before the ordination of five priests on 1 September 1994, no one had been ordained for the diocese in nineteen years. In general, since 1954 in the north, and since 1975 in the south, there has been little serious intellectual formation for the clergy. Annual retreats for the clergy have been organized with the permission of the government to whom the name of the preacher and those of the participants must be submitted in advance.

A number of priests actively participates in the Committee for the Unification of Vietnamese Catholics (*Uy ban Doan Ket Cong giao Viet Nam*), known until 1990 as the Committee for the Unification of National Vietnamese Catholics. The bishops of five dioceses (Xuan Loc, Phu Cuong, Long Xuyen, Kon Tum, and My Tho) sent letters of congratulation to the organization on the occasion of its second general assembly in October 1990 attended by 133 priests, 17 religious, and 151 laypeople. Because this organization is part of the Vietnamese National Front, it is held suspect by some who regard it as an instrument of the government. To others it plays a useful role of liaison between the government and the Church under current political circumstances. All the priests, religious, and laypeople of this organization are in good standing with and faithful to the Church.

On 20 May 1992 Angelo Cardinal Sodano, the Vatican secretary of state, sent a communication to Bishop Nguyen Minh Nhat, president of the Vietnamese Episcopal Conference, stating that no priest is permitted to take part in the Committee for the Unification of the Vietnamese Catholics. In June 1992, a government representative protested this ruling of the Vatican as contrary to the Vietnamese constitution concerning the human and civil rights of the Vietnamese people and as violating the accord between the Vatican and the government of Vietnam on the necessity of holding prior discussion with each other about any measure to be taken with regard to the Church. On 20 August 1992, a representative of the Vatican officially responded that it falls within the competency of the Church to admonish its priests regarding participation in political organizations. It was added, however, that such participation is voluntary and that priests must observe the laws of their country. In light of this, a number of priests continues to be active in the Committee, and its weekly magazine *Cong giao va Dan toc* ("The Catholic Church and the People") continues to be regularly published.

Table 3
General Population (GP) and Church Population (CP) in the North, 1973 v. 1994

DIOCESE	**1973**		**1990**	
Ha Noi	GP	2,500,000	GP	3,200,000
	CP	155,000	CP	400,000
Hai Phong	GP	1,500,000	GP	2,900,000
	CP	54,617	CP	150,00
Vinh	GP	1,890,000	GP	3,990,000
	CP	156,195	CP	345,000
Bui Chu	GP	895,000	GP	1,200,000
	CP	165,000	CP	310,000
Bac Ninh	GP	2,000,000	GP	5,000,000
	CP	35,423	CP	90,000
Hung Hoa	GP	1,920,000	GP	5,384,000
	CP	70,181	CP	140,000
Phat Diem	GP	450,000	GP	1,700,000
	CP	58,900	CP	120,00
Lang Son	GP	350,000	GP	1,250,000
	CP	2,500	CP	4,000
Thanh Hoa	GP	1,500,000	GP	3,000,000
	CP	47,000	CP	120,000
Thai Binh	GP	1,660,891	GP	2,800,000
	CP	88,625	CP	90,000
TOTAL	GP	14,665,891	GP	30,424,000
	CP	830,868	CP	1,796,000
PERCENTAGE	5.96		5.81	

Seminarians and Seminaries. After 1975 all major seminaries were shut down, and the seminary property was confiscated by the government. In 1986, some seminaries were allowed to reopen. By the end of 1994 seminaries were in operation in six dioceses: Ha Noi, Vinh-Thanh, Nha Trang, Ho Chi Minh, Can Tho, and Hue. The number of seminarians grew so large that in the October 1993 the Vietnamese Episcopal Conference requested the opening of two more seminaries in the dioceses of Xuan Loc and Thai Binh. The Conference asked further that the buildings of St. Pius X Pontifical Institute be returned to the Church for the use of theological training. In its response, dated 17 January 1994, the government Committee on Religious Affairs made no mention of the request to open two more seminaries, but in paragraph 9 it stated that the buildings of St. Pius X Pontifical Institute are being used for nuclear research and that the request that they be returned to the Church would be taken into consideration in the future.

Besides these official seminaries, there are several underground centers where thousands of seminarians are being trained. One diocese has trained over a hundred seminarians at these centers. The lack of qualified professors is severe, and the level of academic preparation is far from satisfactory. The government has permitted a few priests to go to France and Rome for higher studies.

Religious. All religious institutions were confiscated after 1975. Religious were dispersed into small communities in new "economic zones" and forced to engage in various activities beside ministry to eke out a meager existence. Life was especially hard for female religious and those not belonging to international orders. Nonetheless, enthusiasm for and commitment to consecrated life flourished. Several religious orders, especially female ones, even went to the north and secretly recruited vocations and brought them to the south for formation. As a consequence, the police would search a religious community in the dead of night to look for "illegal residents." In general, however, after 1986 life for religious improved significantly. They were then able to move from place to place and community to community. Some were permitted to go abroad for studies, and religious superiors were allowed to attend general assemblies of their orders in other countries.

In 1993, there were 1,253 male religious and 7,569 female religious in about eighty religious orders and societies. The government has permitted Archbishop Nguyen Van Binh of Ho Chi Minh City to sponsor theological classes for religious: one session for female religious (a two-year program, full time, with seventy religious); one session for female religious (a five-year program, one month per year, with 400 religious, some of whom came from the north); one session for male religious (a six-year program, with seventy religious preparing for ordination).

In many places women religious conduct kindergartens. A secular religious society in Thu Duc runs a boarding school with nearly 1,000 students, from the sixth to the twelfth grade. Religious are working in hospitals, leprosaria, and retirement homes. Many are enrolled at state universities. A large number teach reading, catechism, and health care among the moutain tribes in the highlands. Some female religious orders have quietly sent missionaries to Kampuchea and Laos.

Catholic Publications and the Intellectual Life. With the victory of the Communists in 1975, all important Catholic educational institutions were either nationalized or shut down. Many books, documents, archives in libraries, diocesan chanceries, religious houses, and private homes were burnt for fear of harboring incriminating evidence. The library of the Vietnamese Episcopal Conference located in Ho Chi Minh City was as good as destroyed. Fortunately, the libraries of St. Pius X Pontifical Faculty in Da Lat and of St. Joseph Seminary of the Ho Chi Minh Archdiocese have been preserved in a relatively good condition.

Pre-1975 Catholic periodicals and magazines no longer exist, such as *Thang Tien* ("Progress"), *Phung Vu* ("Liturgy"), *Nha Chua* ("God's House"),

Table 4
Expansion of the Church in the South

Ecclesiastical Province	Catholics in 1938	Catholics in 1993
Ha Noi	1,151,655	1,874,000
Hue	170,573	524,000
Ho Chi Minh	179,603	2,068,000
TOTAL NORTH	1,151,655	1,874,000
TOTAL SOUTH	350,176	2,592,000

Tong Do ("Apostolate"), *Song Dao* ("Christian Living"), *Phuong Dong* ("The Orient"), *Trai Tim Duc Me* ("Mary's Heart"), *Cong Ly Hoa Binh* ("Justice and Peace"), *Duc Me Hang Cuu Giup* ("Our Lady of Perpetual Help"), and *Linh Muc Nguyet San* ("Priest's Monthly Magazine"). Diocesan weekly or monthly newspapers also disappeared. Only the Catholic *ordo* was permitted publication. The well-known bookstore Khai-Tri in Ho Chi Minh City was confiscated, and its owner sent to re-education camp. On 3 May 1977 a decree of the Information and Culture Department no. 1230/STTVH/XB published the names of 857 authors whose works were forbidden circulation. In December 1980, the Jesuit educational Alexandre de Rhodes Center with its central library of more than 100,000 volumes was confiscated.

This does not mean that all publication and circulation of Catholic writings ceased. An underground press ran a brisk business thanks to computer and photocopying technologies. Foreign books on the Bible, theology, spirituality, and canon law were smuggled into the country and quickly translated into Vietnamese and widely distributed. Sometimes the original volumes were disassembled and photocopied, and the copies bound with gilded letters on the cover and publicly sold at a much reduced price in bookstores such as those of the chancery of the Ho Chi Minh archdiocese, of the Redemptorists, and of Fatima Church at Binh Trieu. At times, the police would impound these bookstores, confiscate the books, and impose fines, but their owners would blithely resume their trade.

Since the late eighties restrictions on publication of religious works have been eased. Works on the Bible, theology, spirituality, liturgy, and liturgical music have appeared. Of special note are new translations of the Liturgy of the Hours and the Roman Missal (the new version is now in use throughout the country since 1992). Deserving the highest praise is a modern translation of the New Testament with scholarly introduction and notes, the fruit of twenty years of labor by a team of fourteen translators. Thirty thousand copies of this 1,299-page volume, published in August 1994, were sold out immediately. Its translators are now working on the Old Testament.

A new set of forty-five laws regulating publication, promulgated on 7 July 1993 by Nong Duc Manh, the president of the National Assembly, relaxes government control of publication. Article 18, which deals with religious publications, stipulates that the government will create favorable conditions for the publication of catechisms, prayer books, and other religious works. On 26 October 1993 Bishop Nguyen Minh Nhat, the president of the Vietnamese Episcopal Conference, sent a memorandum to Prime Minister Vo Van Kiet requesting, among other things, the establishment of a Catholic publishing house for Catholic books and of an official Catholic magazine.

Prospectives. Despite external difficulties, the Vietnamese Catholic Church is vibrant and dynamic. With regard to percentages, Vietnam has the second largest number of Catholics in Asia, after the Philippines. This fact testifies to the truth of Tertullian's statement that the blood of martyrs is the seed of Christians: 117 martyrs who died in Vietnam were canonized in 1988. Such vibrancy and vitality are all the more remarkable given the hostile conditions under which the Church has had to operate, first in the north, then in the south. Even with the recent policies of liberalization, religious freedom is still under threat. At any rate, there is no danger whatsoever of a Vietnamese "national church" comparable to the Chinese Church in Communist China, even with the Committee for the Unification of Vietnamese Catholics, both because the government itself has no wish to institute such a thing and because the Vietnamese Catholic Church is deeply united with Rome and the Church universal.

It is the conviction of many Vietnamese, both at home and abroad, that the Communist regime will sooner or later topple, not necessarily by means of external military intervention, but because of its internal weaknesses. There is a basic contradiction between the Communist ideology and the profound religious ethos of the Vietnamese culture. The grip of the Communist government, unless strengthened by repression and violence, is bound to be pried open unless it begins to relax, as it has attempted to do so since the late eighties.

Paradoxically, the greatest danger to the Vietnamese Catholic Church is not communism—it might be argued that communism has been a purifying fire for the Church—but unbridled capitalism that is now being viewed as the panacea of all social ills. In this context one of the urgent tasks of the Church seems to be dissiminating the entire body of Catholic social teaching, especially that of John Paul II. Connected with this must be a decisive "option for the poor" that the Vietnamese hierarchy has consistently urged upon Church members in its pastoral letters.

Another immediate task is the training or, as the case may be, re-training of the clergy and religious, and through them, the laity in all aspects of theology and ministry. It is easy to be seduced by external achievements such as the building of churches and other structures. Far more important is the building of the Church by means of what a Vietnamese archbishop calls the "living bricks" of personnel.

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[P. PHAN]

W

WARHOL, ANDY

Artist identified as the founder of American pop art and as a major cultural commentator from the 1960s into the 1980s; b. Pittsburgh, 6 August 1928(?); d. New York, 22 February 1987. Warhol studied art at Carnegie Institute of Technology. He was a successful commercial artist and illustrator in New York until 1960, when he turned attention to the creation of high art. Influenced by Marcel Duchamp and reacting against the tortured individualism of abstract expression, Warhol developed a new iconography of modern culture—isolated and careful renderings of everyday objects beginning with the Campbell Soup cans, Coca-Cola bottles, and other commercial products through his celebrity portraits to his social commentaries on violence and commercialism. From the first exhibition of the soup can series in 1962 and followed quickly by the Coca-Cola bottles and Brillo boxes, these large-scale visualizations elevated the recognizable to the level of a cultural religion and of spiritual icons. As he garnered public recognition and critical success, the artist's subject matter moved from inanimate commercial objects to celebrities, including Marilyn Monroe, Elizabeth Taylor, and Jacqueline Kennedy Onassis. He perfected the technique of the photo-silkscreen as an artistic expression of individual variation, and yet his artworks revealed little or no trace of being made by the human hand.

A Cultural Commentator. Through both his stylistic and thematic innovations, he redefined high art in the commercially-oriented 1960s and 1970s. Although Warhol claimed to be a neutral transmitter of American daily experience, he became an astute commentator on modern culture and values as well as a prolific writer and filmmaker. In 1985, he received a commission for an exhibition in Milan near Santa Maria della Grazia (site of Leonardo da Vinci's *Last Supper*). He created a series of large-scale reproductions and silkscreened details of Leonardo's masterpiece. Although privately Warhol evidenced an interest in retrieving the Christian art of the renaissance masters Leonardo and Raphael, this commission provided a forum to transform both a masterpiece of western art and a classic of Christian art in a manner similar to his earlier images of everyday commercial objects and celebrities. As ambiguous as his secular topics, these last works were interpreted either as a consumer-oriented productions created for mass appeal or as critical commentaries on contemporary American culture, especially the growing interest in the homeless. His re-presentations of the *Sistine Madonna* and *Last Supper* evidenced more an aura of cultural criticism than of religiosity or personal devotion.

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Museum of Modern Art, New York; The Solomon R. Guggenheim Museum, New York; The Whitney Museum of American Art, New York; Musée Nationale d'Art Moderne, Centre Georges Pompidou, Paris; The Andy Warhol Museum, Pittsburgh; Moderna Museen, Stockholm; Art Gallery of Ontario, Toronto; The Corcoran Gallery of Art, Washington, DC; The Hirshhorn Museum and Sculpture Garden, Smithsonian Institute, Washington, DC.

[D. APOSTOLOS-CAPPADONA]

WASHINGTON THEOLOGICAL UNION

The Washington Theological Union, located in metropolitan Washington, DC, is a Roman Catholic School for ministry and graduate theological studies owned and operated by several religious communities. Incorporated as the Washington Theological Coalition in 1969, the school was accredited in 1972 by the Maryland State Board of Education, the Commission of Higher Education of the Middle States Association, and by the Association of Theological Schools, to offer masters degrees in theology. In 1977 the school changed its name to the Washington Theological Union (WTU) in recognition of the reality that it was not a temporary alliance, but a unified and stable educational institution.

The Union was formed from several of the Roman Catholic seminaries in the Washington area that functioned independently before the Second Vatican Council. In 1968, in the aftermath of the Council, several leaders of those schools worked out a collaborative arrangement, which they first named the Coalition of Religious Seminaries. Their aim was to draw upon the resources of all of the schools, faculty, students, libraries, and classrooms, and pool them for more effective theological education, but maintain their independence as institutions. Their focus was on religious candidates for the priesthood, but they were open to others preparing for ministry in the church.

The interchange was successful and matured into a joint effort under the vigorous leadership of the first president, Conan Gallagher, ST. The trustees were the superiors of the six founding religious communities: Augustinians, Carmelites, Franciscans, Missionary Servants, Oblates of St. Francis de Sales, and Viatorians. Over the ensuing years several communities departed as corporate members, and others joined, e.g., Sacred Hearts of Jesus and Mary, Conventual Franciscans, and Redemptorists. Other religious communities of women and of men send their students to the school.

Robert Welch, OSA, former president of Villanova University, became president in 1972 and solidified the school's governance structures and academic procedures. At the time, the enrollment was 278 students, and non-ordinational candidates, including women students, were officially welcomed. The full-time faculty numbered twenty-nine. Over the years the student enrollment has remained between 210 and 280, with about twenty full-time faculty. Both faculty and students include lay persons as well as religious men and women. Under the third president, Vincent Cushing, OFM, lay persons joined the Board of Trustees, and WTU initiated a development program and established an endowment.

From the outset the Union stressed ecumenical engagement. It helped to found the Washington Theological Consortium, the grouping of all the theological schools in the Washington area, and remains a full and active partner in its activities. The Union's ethos, programs, and theology have been strongly influenced by the spirit and teachings of the Second Vatican Council. The school tries to read and respond to the ministerial needs of the contemporary church, adapting its theological and pastoral programs in view of "the signs of the times." Its current offerings include the Master of Divinity, Master of Theological Studies, and Master of Arts in Theology degrees, as well as certificate and sabbatical programs. It features special programs in Spirituality and Spiritual Direction, Mission and Cross-Cultural Studies, and Word and Worship.

[J. A. CORIDEN]

WHEALON, JOHN FRANCIS

Second archbishop of Hartford; b. Barberton, Ohio, 15 January 1921; d. Hartford, CT, 2 August 1991. John Whealon was the son of Dr. John and Mary (Zanders) Whealon. After graduating from St. Charles preparatory seminary in Catonsville, MD, he completed his studies for the priesthood at St. Mary Seminary, Cleveland, OH, and was ordained there on 26 May 1945 by Edward F. Hoban, bishop of Cleveland.

Immediately after ordination Whealon was sent for further studies and earned a licentiate degree in sacred theology from the University of Ottawa, Canada, in 1946 and a licentiate degree in sacred scripture from Pontifical Biblical Institute in Rome in 1950. When he returned from Rome he taught scripture at St. Mary Seminary, Cleveland, until 1953, when he was appointed founding rector of a new minor seminary for the diocese of Cleveland. For the next eight years Whealon directed the development of the physical plant of St. Charles Borromeo seminary from the original seven buildings to a complex that included five more dormitories to accommodate a growth in students from the original 77 to 500. Studying nights and summers at John Carroll University in Cleveland, he earned a master's degree in education in 1957. At the age of forty he was appointed by Pope John XXIII as titular bishop of Andrapa and auxiliary to the bishop of Cleveland. Whealon was ordained bishop by Egidio Vagnozzi, apostolic delegate to the United States, on 6 July 1961. Whealon attended all the session of the Second Vatican Council between 1962 and 1965. On 30 November 1966 he was named the sixth bishop of Erie, PA, by Pope Paul VI and installed as bishop of Erie on 7 March 1967.

To the surprise of many and the consternation of some, on 28 December 1968 Whealon was named the second archbishop of Hartford by Pope Paul VI to succeed the retiring Archbishop Henry J. O'Brien. The surprise was due to fact that he was unknown; many had expected an appointment of a new archbishop from among the bishops of New England. His reputation as an ultra-conservative produced anxiety among priests after many years of the benign O'Brien.

A shy man who gave the impression of being aloof, Whealon became known as a scholar, teacher, and ecumenist who took great pride in the fact that he had been one of the fathers of the Second Vatican Council. A tireless worker, he wrote weekly columns for the diocesan newspaper, *The Catholic Transcript*, and daily radio programs for station WJMJ (which he founded). He taught scripture at Holy Apostles Seminary in Cromwell each week. He was known to be a traditionalist on points of Church doctrine but was innovative and willing to experiment in practice. In addition to strong support for the development of the permanent diaconate and lay ministry within the archdiocese, Archbishop Whealon also introduced team ministry (enabling parish priests to be co-responsible for administering a parish), developed collaborative ministry among priests and other members of the Christian faithful in parish administration, and promoted the role of women in the Church to the extent that he was able. For example, he appointed the first woman chancellor in the archdiocese.

Whealon's interests and scholarship were also recognized on the national level. Always an active participant in the activities of the National Conference of Catholic Bishops, he was chairman of several important committees and projects during the years he was in Hartford, including the committees on doctrine and on ecumenism, the development of the National Catechetical Directory, the New American Bible Revision, and Biblical Fundamentalism Projects. He was co-chairman of the Anglican-Roman Catholic dialogue.

Whealon's ecumenical interests were also applied in Connecticut. He was a founding member and sometime president of the Christian Conference of Connecticut. At the time of his death he was serving as both secretary and was co-chair of the faith and order commission of that organization.

Whealon never passed up an opportunity to teach the faith. In an editorial on the occasion of his death, *The Catholic Transcript* expressed what many had come to know during his twenty-two years as archbishop: "What he tried to convey in words, he achieved in action through a simple life style. Upon his arrival in Hartford he sold the bishop's residence and moved into St. Mary Home in West Hartford (with the retired priests). While his health held up, he did most of the maintenance on his car, an aging Plymouth Valient." His simplicity of life and keen mind made him a careful listener, patient researcher, and just and fair in his decision-making. Although he always remained a shy man, those same characteristics overcame the initial anxiety among priests and endeared him to the Christian faithful.

Whealon's dedicated pursuit of his duties even when he developed difficulties with his health and was often in considerable pain was well known. He had hip replacement surgeries several times after 1976, cancer surgery five times, and a permanent colostomy in 1984 followed by several months of chemotherapy. His death due to cardiac arrest during routine surgery on 2 August 1991 was unexpected.

Bibliography: *The Catholic Transcript*, 19 March 1969; *The Catholic Transcript*, 16 August 1991.

[E. G. PFNAUSCH]

WOODSTOCK THEOLOGICAL CENTER

Woodstock College and Seminary was founded by the Society of Jesus in 1869. For several years the Jesuits at Georgetown University had given thought to moving their scholasticate from the university to a more remote location. With the end of the Civil War in 1865, the time proved favorable for such a change. In January 1866, Angelo M. Paresce, SJ (1817-1879), provincial of the Maryland Province, purchased a large tract of land in Woodstock, Maryland, some twenty-five miles west of Baltimore. The new scholasticate was to be the house of studies (philosophy and theology) for the Jesuits in the entire United States.

The first students moved into the new building in September 1869; Paresce was appointed its first rector. The faculty consisted of mostly Italian professors, all of whom had been driven from their homeland because of revolution and persecution. The college's first prefect of studies (or dean) was Camillo Mazzella, SJ (1833-1900); he was named a cardinal in 1886. In addition to philosophy and theology, the course of studies included languages (classical and modern), literature, history, mathematics, and science.

Renowned Faculty. During the college's more than a hundred years of existence, many of its faculty gained international reputations, and their manuals, originally written for Woodstock students, were often used as textbooks in other seminaries. Among these Jesuit professors were: Benedict Sestini (1816-1890), mathematician/astronomer; Aemilius M. De Augustinis (1829-1898), dogmatic theologian; Aloysius Sabetti (1839-1898), moral theologian; Gustave Weigel (1906-1964), ecumenist; John Courtney Murray (1904-1967), dogmatic theologian; Avery Dulles (1918-), ecclesiologist; Walter J. Burghardt (1914-), patristics; and Joseph A. Fitzmyer (1920-), biblical scholar.

When the building became too small for both philosophy and theology students due to the increase in vocations after World War II, the former moved (1952) to Bellarmine College in Plattsburgh, New York, and subsequently (1957) to Loyola Seminary in Shrub Oak, New York. With the departure of the philosophers, Woodstock became exclusively a theologate. Then in 1969, with the desire to do theology in an urban setting, Woodstock College, after celebrating the centenary of its founding in Maryland, moved to Morningside Heights, New York City. There the college entered into a collaborative relationship with Union Theological Seminary and the Jewish Theological School.

Due to diminishing number of Jesuit vocations, the college was closed in 1974, the library—one of the finest Catholic theological libraries in the United States—was moved to the Georgetown University campus, and a theological reflection center was established, also at Georgetown University, by the two Jesuit Provinces of Maryland and New York with the name, the Woodstock Theological Center. Its mission was described in the announcement as "theological reflection in the Roman Catholic tradition, but with openness to dialogue with other traditions and other disciplines, . . . responding to the need for a new development in theological method, which speaks clearly to the current situation." The provincials expressed the hope that this Center would "respond to Father General's [Pedro *Arrupe, SJ] call for 'theological reflection on the human problems of today,' e.g., national and world justice, power, population, environment, consumerism, etc."

Method of Reflection. The Center has developed a method of theological reflection that is rooted in the spirituality of discernment and decision making of St. Ignatius of Loyola (7:354), founder of the Society of Jesus. In addition, the cognitional theory and theological method of Bernard Lonergan, SJ (18:262), gives a contemporary philosophical foundation to Woodstock's Ignatian process of theological reflection. The Center engages in research, conducts conferences and seminars, and has published several dozen books and innumerable articles on a variety of topics and issues. The *Woodstock Report,* a quarterly newsletter, covers Woodstock activities, programs, and public education events.

Woodstock's first major publication set the tone for subsequent studies: *The Faith that Does Justice: Examining the Christian Sources for Social Change* (1977). Some of the specific issues on which Woodstock has published are the following: human rights in the Americas, nuclear deterrence, Third World development, public philosophy, personal values in public policy and government decision making, the Church, business ethics in corporate life and health care, the free market economy and Catholic social teaching, and the environment. As *theological*, Woodstock's reflection uncovers, analyses, and weighs the various viewpoints on such issues for the deep meanings and values they embody.

The trustees of the Woodstock Theological Center are the provincials and treasurers of the New York and Maryland Provinces, and the director of the Center. A board of directors has responsibility for the operation of the Center in its choice of projects, enlistment of fellows, financial stability, and overall direction. It is composed of members of the business community, government, the professions, and academia. Full-time senior fellows normally number about ten, associates fellows about six, administrative support staff five, and participants in the seven or eight projects that are in process at any given time can number close to one hundred.

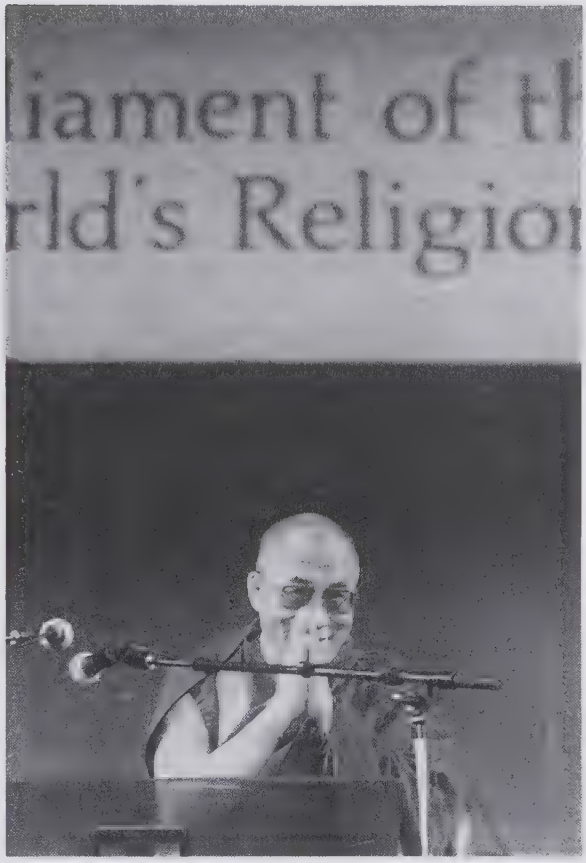
See also IGNATIAN SPIRITUALITY 7:349; JESUITS 7:898.

[J. L. CONNOR]

WORLD PARLIAMENTS OF RELIGION

The 1993 Parliament of World's Religions met in Chicago from 28 August to 5 September. Designed to encourage interfaith dialogue through the commemoration of the centenary of the 1893 World's Parliament of Religions, the 1993 Parliament brought together more than 8,000 registrants representing over 125 religions from fifty-six nations.

The 1893 Parliament. The 1893 World's Parliament culminated a series of World's Auxiliary Congresses of Religion. These were held in conjunction with the year-long (1892-93) World's Columbian Exposition in Chicago. The suggestion of incorporating a major interfaith dialogue into the Exposition came from a lay Swedenborgian, Charles C. Bonney. The Parliament, chaired by John Henry Barrows, a Presbyterian, included representatives from forty-one denominations. Several thousand participants gathered to mark this first modern interfaith dialogue. Catholic representatives at the Parliament included James Cardinal Gibbons, the archbishop of Baltimore, Archbishops Patrick Feehan of Chicago and Thomas Ryan of Philadelphia, and Bishop John Keane, rector of the Catholic University of America.



His Holiness, the Dalai Lama XIV welcomes participants at the World Parliament of Religions in Chicago (Catholic News Service/F. Cassella)

The objectives of the Parliament included reciprocal teaching and learning (with a focus on both common and distinctive beliefs and practices), defending theistic religion against nineteenth century secularism, amplifying the spiritual bonds and cooperation between different faith communities, and engaging religious communities in current social problems and institutions, including the movement toward international peace. These objectives were articulated by an organizing committee composed of Protestants, Catholics, and Jews. The explicit evangelical agendas of some Christian participants were downplayed. Catholic involvement in the 1893 Parliament led to some controversy within the Church about the legitimacy and purpose of such gatherings, and the development of Catholic positions on interreligious dialogue were to some extent shaped by this debate.

The Parliament had the effect of drawing Catholicism, as well as Judaism, into the mainstream of American religious traditions. It also introduced some Eastern traditions into North America. Notably, the participation of Shaku Soen (1859-1919), Angarika Dharmapala (1864-1933), and Swami Vivekananda (1862-1902) played a significant role in bringing Buddhist and Hindu influences to North America and provided impetus to the development of comparative studies of religion in North America.

The 1993 Parliament. Although the socio-cultural contexts and the magnitude of the two Parliaments differed in significant respects, their essential mandates and missions were remarkably similar.

The 1993 Parliament was led by David Ramage, Jr., chairman, and Daniel Gómez-Ibáñez, executive director. With the involvement of the Institute for 21st Century Studies, special attention was given to critical social problems confronting a global people preparing for the twenty-first century. Mutual understanding and respect in addressing the social crisis facing all participants was emphasized. Among the issues addressed were ecology, science, technology, business, social inequality, violence, community, health and healing, the media, pluralism, and women's issues. In general, controversial religious disagreements were avoided.

The 1993 Parliament included a relatively small section of academic papers and a very wide variety of dialogue media that emphasized informal discussion and praxis. These involved: festivals and performances of dance, music, song, drama, and poetry; exhibits, seminars, and workshops; sympo-

A Native American greets Joseph Cardinal Bernardin at the World Parliament of Religions (Catholic News Service/F. Cassella) sia and panel discussions; slide, video, and film presentations; as well as a wide assortment of exercise, meditation, and prayer groups. Moreover, the venue included Chicago area museums and local religious and cultural centers.

The varied program of over 600 scheduled entries was highlighted by plenary sessions and major presentations by secular, religious, and spiritual leaders and dignitaries. Also, noted academics and other personalities represented an eclectic range of churches, societies, missions, movements, and organizations far surpassing that of the 1893 World's Parliament.

Some 119 groups from around the world sponsored the event, and numerous non-mainstream movements were highly visible and active at the 1993 Parliament. The religious, spiritual, and cultural inclusiveness of the meeting led to the withdrawal of the Eastern Orthodox Diocese of the Midwest and four Jewish organizations. Nor did Christian evangelical and fundamentalist groups attend. Consistent with the Parliament rhetoric on cooperation and unity, however, differences and conflicts were muted and downplayed. This raises the question of the genuinely substantial results of such an inclusive gathering of disparate organizations, movements, and groups.

As in the 1893 World's Parliament, Roman Catholic participation occured at various levels of the 1993 Parliament: planning, presentations, panels, symposia, workshops, and the private Assembly of Religious and Spiritual Leaders. Official Catholic representatives included Joseph Cardinal Bernardin, archbishop of Chicago, and Archbishop Francesco Gioa of the Pontifical Council for Interreligious Dialogue. Thomas Baima, the director of the Chicago Office of Ecumenical and Interreligious Affairs, and Placido Rodriguez, auxiliary bishop of Chicago, were on the Parliament's Board of Trustees.

A Declaration of a Global Ethic. Hans Küng of the University of Tübingen drafted the basic formulation of "A Declaration of a Global Ethic." Remarkably, this 5,000 word document was signed, after Board debate and minor modifications, by ninety-five percent of the religious leaders in attendance. The document closely echoes many themes of the 1993 Parliament mandate and issues a direct and candid critique of current exploitive attitudes, institutions, and social structures.

The document begins with the premises of contemporary economic, ecological, and political crises. It clearly articulates a common foundational religious ethic based on the teachings of the world religions. The Declaration argues that this set of core values must be internalized in a transformation of consciousness if the current crises are to be overcome. "Irrevocable directives" of the Global Ethic are: 1) non-violence, respect, and justice towards humanity and the ecosystem as whole; 2) a condemnation of economic exploitation and an equitable restructuring of the world economy; 3) tolerance and truthfulness, especially in reference to politics, economics, the professions, and the mass media; and 4) an affirmation of respect and love, especially as this pertains to the equality of the sexes.

Future Interfaith Plans. Cited as an agenda for future dialogue, the Global Ethic is supported by the newly founded Metropolitan Interreligious Task Force. Directed initially by Dirk Ficca, this is a Chicago area organization representing thirteen religious groups. This organization was created to carry on themes of the 1993 Parliament through enhancing interfaith education and community relations, including the promotion of public policy and advocacy.

Besides interpreting and documenting the events of the 1993 Parliament, the Board of Trustees plans to augment this new metropolitan interfaith group through an international initiative focussed on dialogue mediation and conflict resolution. This is to be done either in conjunction with existing organizations or through new structures. Promoters of the Parliament hope that these measures will sustain the large scale networking that was realized in the Parliament, in order to secure a permanent legacy for the Parliament without replicating the various formal interfaith structures already in place.

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[M. STOEBER]

Pope John Paul II greets youths assembled in Mile High Stadium, Denver, CO, for World Youth Day. (Catholic News Service/J. Rimkus)

WORLD YOUTH DAY

The observance of a World Youth Day grew out of the United Nations International Youth Year in 1985. Pope John Paul II encouraged its annual observance by Roman Catholics. In most countries of the Catholic world, the observance is held on Palm Sunday, but in the United States it is customarily set for the last Sunday in October. Every second year, at the bidding of Pope John Paul, the Vatican Council for the Laity in collaboration with the bishops of the host country has organized an international gathering. Young adults and youth, thirteen to thirty, from all over the world come together to witness, proclaim, and celebrate their Christian faith. The 1987 assembly met in Buenos Aires, Argentina; in 1989 in Santiago de Compostela, Spain; in 1991, in Czestochowa, Poland; in 1993, in Denver, Colorado; and in 1995, in Manila, Philippines. John Paul II was present at these gatherings, attended in each case by several hundred thousand young people. The international celebration of World Youth Day in 1997 is planned to be held in Paris.

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[B. L. MARTHALER]

Z

ZAIRE, THE CATHOLIC CHURCH IN

Since achieving independence in 1960 the former Belgian Congo has been known successively as the Republic of the Congo (1960-1964), the Democratic Republic of the Congo (1964-1971), and the Republic of Zaire (1971-). Located along the equator, the country covers 2,344,000 sq. km. (905,000 sq. mi.) in the rich Congo drainage basin. Most of the 41.9 million people speak Bantu languages. Ciluba, Kikongo, Lingala, and Swahili are also widely used, but French is the official language. Although some follow traditional religious practices, the 1993-94 Yearbook counts twenty million Catholics (forty-eight percent of the population), the largest Catholic community on the African continent. There is also a significant number of independent black African Protestant groups. The principal cities are the capital, Kinshasa (formerly Leopoldville), Lubumbashi, and Kisangani.

The Yearbook lists forty-seven dioceses, many of which were created after the Second Vatican Council, and six archdioceses that head six ecclesiastical provinces: Kinshasa, Mbandaka, Kisangani, Bukavu, Lubumbashi, and Kananga. In addition to the cardinal archbishop of Kinshasha and the other forty-six residential bishops, it names four apostolic and diocesan administrators; twenty-two bishops emeriti; 2,169 incardinated diocesan priests; 117 Zairean religious priests; 1,260 foreign religious priests; 1,189 Zairean brothers; 328 foreign brothers; 3,615 Zairean sisters; 1,678 foreign sisters; and 1,397 seminarians. There are 1,120 parishes and missions.

The Zairean Episcopal Conference. In 1967, after the Second Vatican Council, the Zairean Episcopal Conference (*Conférence Episcopale du Zaïre*) was reorganized to conform with the directives and spirit of the decree *Christus Dominus.* Its headquarters is located at the Interdiocesan Center in Kinshasa. The executive arm of the conference comprises the Permanent Committee, which consists of the president and vice-president, the heads of the six Provincial Conferences, that is, the metropolitan archbishops, the heads of the eight commissions, and the General Secretariat. The plenary assembly that meets every two years to discuss a specific theme is composed of all residential, coadjutor, and auxiliary bishops.

The Permanent Committee meets twice a year. The day-to-day work of the conference, under the supervision of the General Secretariat, is in the hands of the eight commissions: Doctrine, Evangelization, Clergy and Seminaries, Religious, Laity, Christian Education, Justice and Peace, and Development. Three of these commissions have special technical services: the Service on Social Communication (within the Commission on Evangelization), the Office of the Catholic Schools (within the Commission on Christian Education), and the Caritas and Medical Services (within the Commission on Development). Each commission is made up of four bishops and a secretary who is not a bishop. The Commission on Evangelization undertook a monumental project of *inculturation of the eucharistic liturgy in Zaire in 1969, culminating in the approval of the *Missal for the Dioceses of Zaire by the Vatican in 1988.

The organization of the major superiors of the religious orders and congregations represented in Zaire also have their headquarters at the Interdiocesan Center: ASUMA (for men) and USUMA (for women). The ASUMA and USUMA collaborate with the episcopal conference but they are independent organizations.

Political Developments. Much of the work of the episcopal conference in the thirty years between the Second Vatican Council and the African Synod (1994) centered on defending religious freedom, the freedom of the Church, and the rights of individuals in a time of political upheaval and economic recession. The period corresponds to the long and autocratic reign of President Mobutu Sese Seko whom a military coup brought to power in November 1965, succeeding President Joseph Kasavubu.

At the beginning of his reign, President Mobutu succeeded in quelling the rebellion and the civil war in Katanga, Stanleyville, and the Kwilu. He restored peace and political stability, and the country began to rebuild itself. In the early 1970s Zaire had one of Africa's strongest economies. Then President Mobutu initiated the politics of "authenticity." Finding inspiration in the insights of Patrice E. Lumumba, the negritude movement, and his encounter with Mao Tse Tung, then the revolutionary leader of the People's Republic of China, Mobutu attempted to elaborate a political philosophy that would foster political revolution and cultural identity. In the end, Mobutu's policy of nationalization, a main focus of the politics of authenticity, led to a reign of economic mismanagement, corruption, and personality cult.

Because of his protest against the wrong interpretation of the politics of authenticity, Cardinal Malula was forced into exile in Rome (1972). In December 1974, the Central Committee of the *Mouvement Populaire de la Révolution* (MPR), Mobutu's party, adopted the so-called "great decisions of radicalization." President Mobutu was declared a Messiah; "mobutism" was granted the status of a religion, and the MPR was made a church. The MPR was also declared the only legal political party. Freedom of information ceased to exist, and the Catholic Church's means of communication were confiscated. Further, the "great decisions of radicalization" suppressed Christian names. All Christian solemnities were transferred to Sunday so that even Christmas ceased to be a holiday. Holy pictures and images were replaced by the picture of President Mobutu. Religion was suppressed in school curricula. All minor seminaries became public schools, and the MPR's youth units were introduced in the major seminaries. Meetings of the Zairean Episcopal Conference were forbidden. The policy of authenticity had gone astray, and the secular nature of the state had become synonymous with anti-Christian policies.

All this lead the country into chaos, in theory and in practice. The end of the Cold War, which gave the country its strategic position in the heart of the African continent, was followed by a loss of interest by the western superpowers in the Zairean situation. Extreme poverty, malnutrition, and disease were rampant. In 1990, the growing misery, the collapse of the country's economy, and what the Zairean bishops once called the "death" of the Zairean state evoked strong opposition within the country. President Mobutu was constrained to allow political pluralism. A fifteen-month long meeting brought together some 2,850 delegates from all over the country for a thorough review of the general situation of the country, the Sovereign National Conference (*Conférence Nationale Souveraine*). At the people's demand Archbishop Laurent Pasinya Monsengwo of Kisangani, then chairman of the Episcopal Conference, presided over the National Conference. It succeeded in drawing up a new constitution and a calendar for elections and set up ways of handling the crisis. But repeated fights between politicians did not allow the change to take place. By 1991, a state of anarchy existed. Zaire was without a working government, and the institutions that once provided the juridical context of power had ceased to function.

The Episcopal Conference on Political and Social Issues. Despite the restrictions placed on the Church, the bishops continued to address the social and economic issues of the country. In 1985 they published *Exhortation des évêques du Zaïre à l'occasion du 25e anniversaire de l'indépendance du pays*. The document is a meditation on the meaning of political independence and an evaluation of twenty-five years of independence in Zaire. *Le Chrétien et le développement de la Nation* (1988) is an extended analysis of important aspects of the life of the nation that, the bishops say, reached a "dramatic situation" (§ 2). The document draws the conclusion that, given the general state of corruption and destruction, personal conversion and moral rehabilitation are essential conditions for the revitalization of the country (§ 210). Most documents from 1990 to 1993 have the predominant theme of democracy and the rebuilding of the nation. *Notre foi en Jésus-Christ* (1975) and *Déclaration de l'Episcopat sur la situation présente* (1975) were written in the wake of the 1974 meeting of the Synod of Bishops that dealt with evangelization. The Zairean bishops reaffirm some foundational principles and tackle the issue of the secular character of the state and the policy of authenticity. *Tous solidaires et responsables* (1977) and *Appel au redressement de la Nation* (1978) courageously name the "Zairean Evil" and its causes while renewing the solidarity and the commitment of the Church to the efforts to fight evil and promote a sustainable development. To some extent *Notre foi en l'Homme, image de Dieu* (1981) represents the anthropological compliment to the 1975 *Notre foi en Jésus-Christ*. It grounds the struggle for human dignity, social justice, and respect for human beings in the fact that they are created in the image and likeness of God.

Other pastoral letters deal more directly with religious matters. Though published only in 1984, *Fonctions et tâches de la famille chrétienne dans le monde contemporain* was the contribution of Zairean bishops to the 1980 fifth assembly of the Synod of Bishops (18:493). As a follow-up, the *Exhortation des Evêques du Zaïre aux familles* was intended to implement the message of the synod on the Christian family. This document echoes the papal post-synodal apostolic exhortation *Familiaris consortio*. Its publication in 1985 was meant to highlight the celebration of the Nairobi International Eucharistic Congress on "Eucharist and Family" and, at the same time, present the beatification of Sister Anuarite as reminder that the African family can be a place where the call to holiness is heard and lived. Another indication of the Catholic Bishops' Conference's relevance was the joint statement on reconciliation made during the National Conference with the leaders of other religious denominations including the Orthodox, the Protestants, Kimbanguists, and Muslims.

Government Policy and Church Schools. Up to independence, the Church had a *de facto* monopoly on the educational system in the Belgian Congo. The dominant role played by the Church in education was particularly outstanding in programs for the elimination of illiteracy, the creation of the first national university in the country, and the development of schools, including those of fine arts, as a means of promoting various cultures, and the promotion of the use of native languages in education, youth movements, sports, theater, and movies. After independence exclusive control of education shifted to the state. This move occurred in 1974 when President Mobutu Sese Seko initiated his politics of *étatisation*: private schools, including seminaries, were placed under direct and strict control by the government. As a consequence, religion was no longer to be taught in schools. In 1986, the government reversed itself. It restored private education, reinstalling the pre-1961 educational policy that permitted families to educate their children in conformity with their religious beliefs as guaranteed by the Human Rights Declaration. The Catholic bishops played an important part in the reversal. Two months before the publication of the new law, the Catholic Bishops' Conference issued *Education nationale*, a declaration that reaffirmed what they considered indefeasible rights and principles of education for the child, the parents, the state, and the Church. The bishops urged a policy that would stimulate private initiative in education and insisted that the state renounce exclusive power and control over education. Subsequently, the number of private schools increased significantly.

Higher Education. There are three major state universities in Zaire, the universities of Kinshasa, Lubumbashi, and Kisangani, as well as several private universities, colleges, and professional schools. In 1971, the government created the National University of Congo, incorporating the University of Kinshasa (founded as Lovanium University under Catholic auspices), the Protestant University of Kisangani, and the state university of Lubumbashi. Three months later it became the National University of Zaire. The National University attempted to operate three campuses under the jurisdiction of the government; but the experiment failed, and the three universities regained their autonomy.

In 1974 when the government suppressed confessional schools within what had become the National University of Zaire, the Catholic bishops decided that the school of theology should continue to exist as a separate and autonomous unit. Thus, the first school of theology in black Africa was born. It developed into the Catholic Faculties of Kinshasa (1988) under the direct control of the Episcopal Conference of Zaire. One of the most respected universities in the country, it comprises a School of Philosophy, School of Theology, School of Development Sciences and Technology, and School of Social Communications. Its well-known center for the study of African religions, founded in July 1966, has played a major role in the study of religion in Africa. The Center publishes a journal, *Cahiers des Religions Africaines.* The aim of the Center is to provide scientific study and understanding of African traditional religions and culture as a matrix of authentic African theology. The *Semaines théologiques de Kinshasa,* held yearly since 1964, alternates since 1977 with the *Semaines philosophiques de Kinshasa.* They are the most systematic series in both theology and philosophy published in sub-Saharan Africa.

Other Church institutions of higher studies include five institutes of higher education in religious sciences for the doctrinal formation of lay leaders of Christian communities, twenty-two major seminaries for the study of philosophy and theology and the training of future Church leaders. Religious orders also organize their own institutes for the training of their members and for the study of philosophy or theology. Among the most important are the Institute Saint Peter Canisius of the Jesuits and the De Mazenod theologate of the Missionary Oblates of Mary Immaculate. The latter trains people from over twenty religious orders. The African Institute of Mission Studies, within the theologate, promises to play an important role in the study of religion and mission in the African context, facing the challenge of being the first of its kind in Roman Catholic Africa. The institute publishes the *African Review of Mission Studies* and houses the Malula Chair, named after the late archbishop of Kinshasa.

The Media. The Catholic Press has contributed significantly to the education of the people of Zaire. *Nkuruse*, the oldest journal of the Congo, which later became *Kasayi Wetu,* was founded by Catholic missionaries. In 1930 Joseph Dorvilers, a Scheut Father, founded *Courrier d'Afrique* (now *Elima*), the first Catholic newspaper. *Afrique chrétienne*, a Christian weekly magazine, was founded in 1961 as the successor of the weekly *Horizons.* From a printing of 25,000 copies in 1963, *Afrique chrétienne* reached a circulation of 40,000 copies in 1971. Suspended by the government in 1969, 1972, and 1973, the magazine was never published again. Twenty-two years later, in 1991, the Episcopal Conference founded the semi-monthly periodical *Renaître* as the "spiritual heir" of the late *Afrique chrétienne.* The first issue of *Renaître* appeared at Christmas 1991 under the editorship of the Jesuits' central Africa province. The Catholic Bishops' Conference runs a press agency, *Documentation et Information Africaine* (DIA). More specialized Church publications include the well-respected *Zaire-Afrique*, which started as *Documents pour l'Action, Telema* (1975), a review of pastoral theology, both under the auspices of the Society of Jesus, and *Aequatoria.* Another journal, the *Bulletin of African Theology*, ceased to be published in the 1980s. *La Bibliothèque de l'Etoile* has formed generations of Zairean elite. The audio-visual media played an important part in education and catechesis. The cartoons of St. Paul Missionaries and the tapes of religious chants of the Daughters of St. Paul contribute immensely to Christian formation at the grassroots level. *Radio Star* and the television studios supervised by a CICM priest, and the movie industry that produced such popular creations as *Les aventures de Pili-Pili et Mata-Mata*, contributed to raising a new collective consciousness, but they were confiscated by the government. Though the Catholic Church is still active in the press, it lost its leadership role in the audio-visual media due to repeated political restrictions.

Two Holy Figures of a Young Church. In 1980 Catholics celebrated a hundred years of missionary activity in Central Africa. This event was the occasion for Pope John Paul II's first pastoral visit to Africa [*see* NCE 18:224]. The pope visited Zaire again in 1985 at which time he presided over the beatification of Marie Clémentine Anuarite Nengapeta in Kinshasa. Anuarite (b. Matali, near Wamba [Upper Zaire], 1941) was baptized with her mother and sister in 1943. At age fifteen, she joined the Holy Family Sisters at Bafwabaka. She made her first religious profession on 5 August 1959, taking the name Sister Marie Clémentine Anuarite Nengapeta. At age twenty-three, she was assassinated by Colonel Olombe on 1 December 1964 because of her refusal to give up her virginity.

On 24 April 1994, at the time of the African Synod in Rome, Pope John Paul II beatified another Zairean, Isidore Bakanja. Born in Bokandela, Mbilankamba [northeastern Zaire], between 1885 and 1890, Bakanja first encountered Christianity at age eighteen when he took a job in Coquilhatville, where he was baptized three years later as Isidore. He returned to his home village when his contract expired. Isidore left his parents once more and found a job as a servant. He followed his master, Sir Reynders, to Ikili. It was there, while working as a catechist of the Trappist Catholic Mission of Bamanya and trying to convert his fellow workers, that he stirred the wrath of a Belgian officer of the anti-Christian colonial regiment. Bankanja was brutally scourged by the officer and died six month later around 15 August 1909.

Future Challenges. The Zaire bishops have envisioned a program of evangelization for the next century. The bishops urged that all Christians of Zaire, pastors and the faithful, make solidarity and sharing the distinctive sign of the Zairean Church. It was further explained that solidarity and sharing meant care for the poor, social justice, integral promotion of the people of God in Zaire. Solidarity, which is a traditional value in Africa and Zaire, should find concrete expressions: welcome and hospitality, greater sense and respect for life, communion with the ancestors, and solid confidence in God. Solidarity can thus be a genuine expression of Christian charity.

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[G. IWELE]

ZAIRE RITE

See MISSAL FOR THE DIOCESES OF ZAIRE.

ZAMBIA, THE CATHOLIC CHURCH IN

Zambia, located in south Central Africa, is a country of 290,323 square miles and a 1994 estimated population of 8.5 million people. It is the most urbanized country in Africa, with over 50% of its population in cities and towns, mostly along the railroad line that links the Copperbelt in the north to the Victoria Falls in the south. Zambia has one of the highest annual population growth rates in Africa, approximately 3.3%. Over 50% of the population is under the age of fifteen.

There are over seventy African languages used in the country, though English is the official language. The four largest linguistic groups are: Bemba, in the north; Lozi in the west; Nyanja in the center and east; and Tonga in the south. There is a small population of non-African race inhabitants. Despite ethnic diversities, Zambia is notable for a climate of peace among all its population.

Political and Economic Background. Independent from British rule since 1964, Zambia was governed by one party, the United National Independence Party, under one president, Kenneth J. Kaunda, until 1991. Elections in October 1991 under a new multiparty constitution brought Frederick T. Chiluba and the Movement for Multi-Party Democracy to power.

President Kaunda's governing philosophy was "humanism," a brand of African socialism with theistic influences. The political consequence of this philosophy was a turn toward the Eastern Bloc of Communist states for training of leaders, with a centralization of all authority within the ruling party. The economic consequence was a nationalization of most of the industry, commerce, and services in the country. Socially, however, the ideals of humanism that stressed equality, solidarity, and people's participation, were not realized as the government became more authoritarian, and the economy became more strained.

Under Kaunda's leadership, Zambia played a key role in the liberation struggles in southern Africa. It gave support to the independence movements in its neighbors, Zimbabwe (formerly Rhodesia), Mozambique, Angola, and Namibia; and it hosted the offices of the exiled African National Congress of South Africa. These activities brought political difficulties (military attacks from Rhodesia and South Africa) and economic problems (loss of shipping lines for exports and imports). Zambia has welcomed many refugees from the conflict areas of its neighbors.

At the time of its independence, Zambia was rich with earnings from its extensive copper mines. The wealth was early devoted to constructing roads, beginning a manufacturing sector, and providing hospitals and schools. All these investments had been neglected by the colonial administration. Health and education services were provided for free. However, the economic development of the country began to face difficulties in the early 1970s when the world price of copper declined and the price of oil increased. Like many developing nations, Zambia began to borrow heavily from international banks in order to maintain internal and external balances and to finance development.

By the mid-1980s, Zambia faced serious economic problems. Infrastructure of roads and communications had decayed, industry was operating at less than 50% capacity, agriculture was weak, and the social services of education and health had declined. Deeply in debt, Zambia was unable to meet even the interest payments. Initial arrangements were made with the International Monetary Fund and the World Bank to restructure the economy to enable the country to continue to receive outside assistance.

Political tensions heightened as the economic crisis deepened, and the Kaunda government backed away in 1987 from the IMF-mandated "structural adjustment program" (SAP) of liberalization of the economy. As a result, Zambia became isolated, cut off from most loans and assistance aid. In 1989, the government partially returned to the IMF conditions. The new government installed at the end of 1991 has gone ahead fully with SAP, with severe hardships being experienced as subsidies were withdrawn, workers retrenched, fees imposed for health and education services, etc. The external debt at the end of 1993 was over seven billion US dollars, which amounted to approximately US$800 for every man, woman, and child in Zambia. This is one of the highest per capita debts in the world.

The United Nations Development Program Human Development Report 1994 listed Zambia as 138 out of 173 countries in terms of the social quality of life of its citizens. In 1994, an estimated 70% of the population lived below the poverty line, with insufficient incomes to meet daily dietary needs. Most of the poor are concentrated in the rural areas.

There are abundant natural resources in the country, although the copper mines have faced falling production levels since the 1980s. Other minerals and precious stones are present. Two very large rivers, the Zambezi and the Kafue, provide hydro-electric power and are potential sources for agricultural irrigation. Most agricultural production is rain-fed, and severe droughts such as the one in 1992 have caused the country to rely occasionally on food aid from outside.

Church Structure. The Catholic Church has long played a major role in the country since the efforts of Portugese missionaries in the sixteenth century and subsequent missions at the end of the nineteenth century of the Jesuits and White Fathers [*see* NCE 1:182 and 14:1110]. In the latter part of the twentieth century, the Church has become more thoroughly Zambianized. Approximately 25% of the country's population is Roman Catholic. There are two archdioceses, Lusaka and Kasama, and seven dioceses, all headed by Zambian bishops who make up the Zambia Episcopal Conference. The Catholic Secretariat, based in the capital, Lusaka, coordinates the efforts of the dioceses through offices of education, development, catechetics, laity, and justice and peace. Zambia is part of the *Association of Member Episcopal Conferences of East Africa (AMECEA).

There are approximately 600 priests, 175 brothers, and 100 sisters; 25% of the priests, 25% of the brothers and 55% of the sisters are Zambians. The remainders are missionaries from Europe, North America, and a few Asian and African countries. Although the seminaries and novitiates in Zambia are well-populated, the number of vocations is inadequate to meet the demand for ordained ministers by rapidly growing numbers of Catholics.

The pastoral plan of the Zambian Church emphasizes the development of small Christian communities within the parishes. These communities are geographically based, meet regularly for bible study and prayer, and handle arrangements for catechetical instructions, preparation for sacraments, works of mercy, and funerals. Because of the scarcity of ordained priests, the active participation of the laity is strongly felt within the Church. Catechists, both paid and voluntary, take a key part in the building of the Christian communities, especially in the rural areas.

Both during the colonial times and in the early years after independence, the Church was actively engaged in education, health, and development efforts. However, in the early 1970s, the government took over the mission schools and hospitals. Only a few remained under the management of the Church. There is, however, renewed interest in Church re-involvement in education and health care. The health ministry of the Church has in recent years paid particular attention to the AIDS epidemic that has ravaged Zambia.

Reception of Vatican II. Responding to the call of the Second Vatican Council, the Zambian Church made efforts to promote an *inculturation of the faith, a task described in the 1991 pastoral letter as "making Christianity in all its aspects our own, truly African," with the Word of God "incarnated here in our culture." There have been conderable advances particularly in the field of liturgy. The lectionary and prayer texts have been translated into the main local languages. Liturgical music has been composed to use local melodies and traditional instruments such as drums. Moreover, traditional dances are incorporated into the liturgy, for example, at the Gloria, the preparation of the gifts, and the eucharistic prayer. The bible has been translated into the local languages in a cooperative effort among the Catholic Church and the several Protestant churches. In an effort to involve laity in the task of inculturation, two centers for inculturation studies and activities were established: one by the Missionaries of Africa (White Fathers) among the Bemba people in the North and the second by the Jesuits among the Tonga people in the South.

A significant challenge to the Church's ministry as it implements the directives of the Second Vatican Council is how to relate to the strong influence of African traditional religion and the belief in the world of spirits. The archbishop of Lusaka in the 1970s, Emmanuel Milingo, tried to address this challenge in a healing ministry that attracted wide attention and popular following nationally. He became embroiled in controversy that brought differences within the hierarchy and at times with the government. After resigning his see in 1982, he took up residence in Rome where he continued his ministry with the approval of the Pope.

Ecumenical Collaboration and Church-State Relations. A major conflict between the Church and the government and party of President Kaunda developed in the late 1970s when an effort was made to adopt "scientific socialism" as a governing ideology. School curricula were prepared with a strong Marxist interpretation of philosophy and history. The Catholic Church joined with Protestant and Evangelical churches to protest against the imposition of this ideology. Joint pastoral letters, seminars, and representations to the government were made by the churches. Their challenge was successful, as the curricula were never fully implemented.

In 1987, the Zambia Episcopal Conference, Christian Council of Churches, and Evangelical Fellowship of Zambia issued a joint pastoral letter, *Christian Liberation, Justice and Development*. The letter dealt with the churches' concern with human development issues in Zambia. Besides making several recommendations regarding the economic and social problems of the country, the letter repeated the churches' rejection of the ideological indoctrination of scientific socialism.

When Pope John Paul II visited Zambia in 1989, he praised the government's support of religious liberty, but he challenged the Church and society to address more effectively the increasingly severe problems of poverty. Following serious riots and an attempted coup in June 1990, the Catholic bishops wrote a pastoral letter calling for greater accountability by the government and ruling party. This letter, *Economics, Politics and Justice*, was seen by both the government and the growing opposition groups as a significant catalyst in the struggle to end one-party rule and establish a multiparty democracy.

The Zambian Catholic Church celebrated its centenary in 1991. The White Fathers opened the first Catholic parish in the present territory of Zambia in 1891, in Mambwe Mwela in the far northeast. A pastoral letter, *You Shall Be My Witnesses*, laid out three priorities as the Church moved into its second century: evangelization (especially strengthening the small Christian communities), inculturation (making the faith more African in meaning and expression), and justice and peace (promoting political and economic rights).

During the 1991 elections, the Church cooperated with other churches and civic groups to monitor the electoral process in order to assure free and fair elections. Since the transition to democracy, the Church has been active in civic education groups and in efforts to speak out on behalf of the poor who are suffering from the economic reforms adopted by the government. Thus, a pastoral letter, *Hear the Cry of the Poor*, was issued in July 1993, criticizing the "structural adjustment program" mandated by the International Monetary Fund and the World Bank. The bishops challenged the government to take stronger measures to protect the vulnerable who were experiencing great economic hardships. Additional statements on economic justice have been made by the bishops and by the National Catholic Commission for Justice and Peace.

Tension developed between the Catholic Church and the government when President Chiluba, a short time after his inauguration, declared Zambia to be a "Christian Nation." The bishops cautioned the government that such a declaration should not provide any pretext for discriminating against other religions or denying basic religious freedoms guaranteed in the Zambian Constitution. Moreover, they emphasized that "a nation is not Christian by declaration but by deeds," especially the deeds of justice and concern for the poor.

The bishops of Zambia took an active role during the African Synod that met in Rome in April 1994. Besides addressing the basic theme of evangelization, they spoke of the need to include justice and peace efforts in the approach of integral proclamation of the Gospel. They also sounded a strong call for the cancellation of Africa's enormous debt burden that is stifling hopes of social and economic development on the continent.

Despite its many problems, Zambia has enjoyed peace, even amidst conflict within its neighboring countries. With the transition to multiparty democracy in 1991, a spirit of renewed hope and commitment to progress has been directed toward the challenges of more appropriate development, regional integration, and self-reliance. The Church is involved in these efforts with its programs of justice and peace and local development.

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[P. HENRIOT]

ZIMBABWE, THE CHURCH IN

Zimbabwe, formerly known as Southern Rhodesia, is a landlocked nation in southern Africa bordered by Botswana, Zambia, Mozambique, and South Africa. Measuring 150,804 square miles in area, it has a population of 10.5 million persons (1992 census). Approximately 58 percent of the total population is Christian with just a little over one million people belonging to the Catholic Church. More than 40 percent of the people practice the religion of their ancestors.

The Church is comprised of the Archdiocese of Harare (created in 1955) and six dioceses: Bulawayo (1955), Gweru (1955), Mutare (1957), Hwange (1963), Chinhoyi (1986), and Gokwe (1991). These are responsible for 120 rural missions, which include more than 800 outstations, and 57 urban parishes, as well as numerous schools, hospitals, clinics, and development projects.

Church personnel in 1994 included 354 priests, 106 brothers, 1,123 sisters, and 13 permanent deacons. The majority of the priests and brothers are expatriate missionaries from Europe and North America while more than 50 percent of the sisters are local.

The Zimbabwe Catholic Bishops' Conference (ZCBC) began to function in 1961, although it was not recognized by Rome as an entity distinct from the South African Catholic Bishops' Conference until 1969. In addition to its General Secretariat the ZCBC includes the following episcopal commissions: Catholic Commission for Justice and Peace (JPC), Catholic Development Commission (CADEC), Commission for Christian Formation and Worship, Education Commission, National Catholic Youth Council, National Marriage Tribunal, and Social Communications Commission. The Bishops' Conference has been issuing joint pastoral letters about matters of national concern since 1962 when the bishops published *Peace Through Justice*, which dealt with the subject of racial equality.

Several interdiocesan organizations of the laity are very active such as the Catholic Women's Organization of Zimbabwe, St. Vincent de Paul Society, the Society of Catholic Doctors, and the Catholic Media Workers' Association. The Conference of Major Religious Superiors and the Conference of Major Women Religious bring together the congregations of religious men and women respectively while the diocesan priests have formed the Zimbabwe Association of Diocesan Clergy. The Holy See established diplomatic relations with Zimbabwe in 1980. The *Inter-Regional Meeting of Bishops of Southern Africa (IMBISA), comprising the countries of Zimbabwe, Angola, Botswana, Lesotho, Mozambique, Namibia, Sao Tome e Principe, South Africa, and Swaziland, has its headquarters in Harare with two departments: Refugee Service and Social Communications.

Early Christian Missions. The Catholic Church was first planted on Zimbabwean soil in 1561 when Goncalo da Silveira, a Portuguese Jesuit, converted the king of the Munhumutapa Empire and members of his court. Three months after his arrival, Silveira was murdered at the instigation of some Arab traders, Shona religious leaders, and court officials who viewed the priest's influence as a threat to their own interests.

Successive generations of Jesuit and Dominican priests labored in the northeast of present-day Zimbabwe for more than one hundred years, continuing to win converts among the Shona royalty and their families. The first Zimbabwean to be ordained to the priesthood was the son of Mutapa Kapararidze who ruled from 1624 until 1632. Baptized as Dom Miguel, he earned a Master of Theology in Goa in 1670, serving as the vicar of St. Barbara's parish in Goa until his death. In 1699, Prince Mapeze, the son of Mutapa Mhande, was baptized and later ordained in Goa as Constantino. His brother, Prince Joao, was also ordained in Goa as Joseph de S. Agostinho.

Jesuit missionaries were expelled from Africa in 1759 by an edict of the anti-clerical Portuguese leader, the Marquess de Pombal. The Dominicans, who could not manage the work alone, were recalled to Goa sixteen years later. Catholic missionaries did not reappear until 1879 when, inspired by the missionary revival in the Protestant churches, the Jesuits sent an international team of six priests and five brothers to evangelize the area. A combination of sickness, death, and hostility from local leaders forced the team to withdraw in 1889. The Church celebrates 1879 as the anniversary of its founding, however, in order to distance itself from the colonial enterprise that followed.

British Rule. In 1890 Catholic missionaries entered the country again, this time in the company of the "Pioneer Column" of the British South Africa Company, sent to look for gold by Cecil John Rhodes, the British magnate who made his fortune in gold and diamond-mining in South Africa. This third attempt, with the protection and support of the British, led to a permanent presence and expansion of the Catholic Church in what was known as the Zambezi Mission that covered parts of what is now Mozambique, Zambia, Botswana, and present-day Zimbabwe.

Early missionaries to Zimbabwe considered the traditional religion of the people they encountered as pagan superstition, seeing themselves in competition with traditional religious leaders: *svikiro* or spirit mediums whose tasks are to bring rain and link the living with the dead; and *n'anga* or healers or diviners who treat the sick, foretell the future, and provide unity and stability within the community.

At the beginning of the twentieth century, missionaries in Zimbabwe segregated converts from their society by relocating them in "Christian villages" on mission farms where they would have little contact with their customs and traditions. Supporters of this approach point out that the villages were a form of basic Christian community and that many of the first vocations to the priesthood and religious life came from them. Critics maintain that by isolating the neophytes from their culture and extended families, the villages created social and psychological problems among their inhabitants. It also led to a false conscience whereby Christians continued to practice their traditional rites in secret. This problem continues to the present day as Christians consult *n'anga's* and spirit mediums behind closed doors or when they visit their relatives in rural areas. The so-called Christian villages survived in Zimbabwe until the 1930s when industrialization lured many men and women to urban areas and mines in search of paid employment.

As the number of European settlers taking up permanent residence in the colony grew, the local inhabitants resisted this invasion of their land. Led by traditional religious leaders, they took up arms to expel the European invaders in 1893 and again in 1896-97. Christian missions were among the targets attacked, including Chishawasha Catholic Mission founded by the Jesuits near the capital city of Harare (then Salisbury) in 1892. British reinforcements were brought in to put down the resistance. Its leaders, Ambuya Nehanda and Kaguvi, were captured and hung, becoming national heroes who inspired later generations of freedom fighters to again take up arms against colonial rule.

The British South Africa Company ceased to administer the colony in 1923 when the settlers voted to become a self-governing colony under the

British Crown. The Church focussed on its own internal expansion for the next fifty years, building many large rural missions on farms, complete with primary schools and clinics or hospitals. In 1931 Anton Chichester, SJ, was nominated vicar apostolic of Salisbury, while Bulawayo, in the southwest of the country, became an independent mission under the Marianhill Missionaries.

Among Chichester's first acts was the promotion of local vocations to the priesthood and religious life. He founded a congregation of local religious, the Little Children of Our Blessed Lady (LCBL), in 1932. Several congregations of African women already existed by that time in other parts of the country, and some indigenous women had joined the Dominican and Precious Blood Sisters. Among the local congregations of women religious are the Sisters of the Child Jesus (SJI) in the Gweru Diocese and in Mozambique, the Handmaids of Our Lady of Mt. Carmel (HLMC) in the Mutare Diocese, and the Servants of Mary the Queen (AMR) in the Bulawayo Diocese. Rocha Mushona was elected the first Zimbabwean mother general of the LCBL sisters in 1965, retaining the post throughout much of the liberation war.

In 1936, Archbishop Chichester founded the national major seminary at Chishawasha. Simon Tsuro and Isidore Chikore, its first graduates, were ordained in 1947. The first local bishop, Patrick Chakaipa, was ordained in 1973 and continues to serve as archbishop of Harare. Archbishop Chichester also internationalized the Church by inviting missionaries from various congregations and nationalities. This led to a plurality of ideas and approaches within the Church as well as to further expansion.

As it grew, the Church established cordial relations with the colonial government that paid the salaries of staff at church schools and hospitals. There was little criticism of race relations, the inequality in standards of living between white and black citizens, or the absence of African political voices in the running of the colony.

Church-State Relations. The first turning point in church-state relations occurred in 1959 with the publication of Bishop Donal Lamont's pastoral letter, *Purchased People*. A Carmelite priest from Ireland, Lamont had been appointed bishop of the Mutare (then Umtali) Diocese in 1957. In his letter he pointed out the legitimate grievances of the African majority and criticized white racism. This was the beginning of growing criticism of government policies by the Church.

Bishop Aloysius Haene, SMB, of the Gweru (then Gwelo) Diocese was another outstanding church leader who promoted majority rule. His diocese was among the first to foster inculturation by introducing African music in church services and African art and architecture in its church buildings. He advanced African political views through Mambo Press, the diocesan publishing house, which produced *Moto*, a monthly newspaper that became the voice of the majority.

The Second Vatican Council (1962-65) was another turning point for the Church in Zimbabwe as it exposed the bishops to new ideas, reinforcing their opposition to the racist policies of the Rhodesian Government. The formation in 1964 of the School of Social Work and Silveira House, a leadership training center, brought the Church into closer contact with African nationalists and their views.

When Ian Smith, the recently elected Prime Minister of the country and leader of the Rhodesia Front Party, issued a unilateral declaration of independence (UDI) in 1965, the Catholic bishops challenged it in *A Plea For Peace*, calling for social justice and equality.

Tension between church and state grew in 1969 over the new constitution and the Land Tenure Act that divided the country into racially segregated areas, giving the minority white population 50 percent of the best land and restricting the movement of Church personnel. Michael Traber, SMB, publisher of *Moto*, was deported in 1970 for printing a cartoon that criticized the 1969 Constitution. When African political parties took up arms in the late 1960s after peaceful means had failed to address their grievances, the churches were forced to take sides in the conflict.

As the liberation war engulfed rural missions in the 1970s, the Church was divided between those who supported the forces of change and those who sided with the minority government or claimed to be neutral. The killing of missionaries further polarized the Church, though in most cases the perpetrators were never known. When seven missionaries were slain at St. Paul's Mission Musami in February 1977 many in the Church believed that the murders had been carried out by the Selous Scouts, a unit of the Rhodesian army that masqueraded as guerrillas. A senior official from the former Rhodesian intelligence service indicated in 1988 that the Rhodesian forces had indeed been responsible for the attack in a misguided attempt to discourage the Church from supporting the guerrilla forces.

African Culture and Worship. African nationalism in the 1950s led to the growth of political parties demanding majority rule. Some nationalists supported a return to the religion of the ancestors, condemning Christianity as a foreign religion meant to keep the African population meek and submissive.

In response to this challenge, the Catholic Church became conscious of the need to separate Western culture from Christianity, introducing local languages and traditional melodies and musical instruments into the liturgy, and drawing on local artists to design and decorate church buildings. Many of these innovations coincided with the Second Vatican Council, which encouraged such efforts to incorporate local customs into Catholic worship.

In 1984, after much study and discussion, the church in Zimbabwe adopted a Christian rite of *kurova guva*, based on traditional funeral rites. Some Christians continue to celebrate twice, however, repeating the traditional ceremony because the *n'anga* is not included in the Christianized version.

When Pope John Paul II visited Zimbabwe in 1988, more than 100,000 Catholics thronged to the outdoor Mass in Harare, where the congregation danced to lively Shona hymns, accompanied by drums and other local instruments. At the Preparation of the Gifts, women moved to the altar on their knees, carrying water pots on their heads as is done in traditional ceremonies. The service was conducted in Shona, one of Zimbabwe's three national languages, the other two being Ndebele and English, while the Pope's sermon in English was translated into both Shona and Ndebele.

The Pope also held an outdoor service with the youth, met with lay leaders, as well as priests and religious. He praised the Church in Zimbabwe for standing with the people during the war for liberation, calling on Catholics to continue to take a stand on matters of justice and peace.

Commission for Justice and Peace. The formation of the Catholic Commission for Justice and Peace (JPC) in 1971 was intended to popularize the Church's social teaching. Its role changed with the escalation of the war, as it was increasingly called upon to investigate war crimes committed by the opposing forces. While the JPC is best known for its reports about the conduct of the government forces including *The Man in the Middle*, *Civil War in Rhodesia*, and *Rhodesia—The Propaganda War*, it also investigated the conduct of the guerrilla forces, making several visits to guerrilla leaders in Zambia and Mozambique. In many cases, guerrilla commanders took action on JPC reports of guerrilla misconduct and indiscipline while the leaders of the Rhodesian Government refused to acknowledge the truth of the reports, seeking instead to silence and discredit the Commission.

In 1977 the Rhodesian Government arrested four leading members of the JPC, Dieter Scholz, SJ, John Deary, Arthur Dupois, FMS, and Janice McLaughlin, MM, eventually deporting two of them. The government brought charges against the Commission for publishing subversive literature, but these were eventually dropped, and the case never went to court.

The Catholic Church suffered many casualties during the liberation war: twenty-five missionaries were murdered and eighteen deported. Sixty-five missions, outstations, schools, and hospitals were closed. Bishop Gregor Schmitt, CMM, of Bulawayo was shot and killed, and Bishop Donal Lamont, OCarm, was tried and deported. Many priests and sisters were imprisoned, and some were tortured. LCBL sisters, candidates, and a Jesuit brother were kidnapped from a rural mission and held by guerrilla forces in Mozambique for four months. Church publications were banned, and Mambo Press was blown up.

During the liberation war, Church personnel choose to stay in the war zones, taking the same risks as the people they served. Missionaries became dependent on the African laity and on indigenous communities of religious women who protected them, encouraged lay Christians in the practice of their faith, and conducted services in homes and village communities. Some catechists gave their lives for their faith including Mr. Sambaza of the Mutare Diocese, who was shot by guerrillas for refusing to replace the Sunday worship service with a traditional service to the ancestors.

As the war intensified, the Catholic Church became involved in diplomatic activities aimed at ending the conflict. Members of the JPC travelled to London, Washington, and Rome to lobby leaders of Church and State to bring the various parties to the conference table. They also visited Maputo and Lusaka to carry their message to the liberation leaders and met with members of Ian Smith's government and army as well. Both Archbishop Chakaipa and Bishop Helmut Reckter, SJ, then Chairman of the JPC, were involved in varying stages of this diplomatic initiative.

Independence: Recent Developments. An all-party conference was convened at Lancaster House in London in 1979, leading to a cease-fire and elections in March 1980. Zimbabwe became independent in April 1980 after fourteen years of war between the white settler government of Ian Smith and the liberation forces of the Zimbabwe Africa National Union (ZANU) and the Zimbabwe Africa People's Union (ZAPU), led by Robert Mugabe and Joshua Nkomo respectively. Mugabe's party won an overall majority of fifty-seven seats in the independence elections, while Nkomo's party won twenty, and Bishop Muzorewa's United African National Congress (UANC) won three. The Lancaster House Constitution gave the white minority twenty seats in the 100-seat Assembly, all of which were won by Smith's Rhodesia Front candidates.

The Catholic Church was highly visible at the time of independence because of the important role it had played during the liberation war. Archbishop Chakaipa blessed the flag at the independence celebrations, and the following morning Prime Minister Mugabe and members of his Cabinet attended a Mass of Thanksgiving in the Catholic Cathedral in Harare. In their pastoral letter to mark the new order, *Welcome, Zimbabwe*, the bishops called for a separation of Church and State, while pledging their cooperation and support to the new government in the task of nation building.

Since independence, the Church has rebuilt many of its institutions destroyed during the war, intensified rural development work, and focussed on family life, women, and youth. The education system, including schools run by the Church, impart technical as well as academic skills, with a particular emphasis on agricultural training. New ministries have been founded to assist single mothers and persons who are HIV-positive or have full-blown AIDS. Another new initiative is the Catholic Ancillary Teachers for Rural Zimbabwe (CATORUZI) established by Dominica Siegel, OP, shortly after Independence to upgrade poor schools in the rural areas. In 1994, more than 100 CATORUZI volunteers were teaching in several dioceses.

The JPC continues to be an outspoken voice exposing injustice. The Catholic Church was instrumental, for instance, in bringing to light the excessive violence of the Fifth Brigade, a government force sent to quell the dissident movement in Matabeleland several years after independence. It also helped to pave the way for the Unity Agreement that brought ZANU and ZAPU together to form one political party, ZANU-PF, in 1989.

Vocations to the sisterhood continue to grow while vocations to the priesthood remain in short supply. The laity and religious women exercise growing influence in the Church due to the shortage of priests and to the vital role they played during the liberation war. Catholic sisters and catechists are running many rural parishes that rarely see a priest.

The bishops' conference regularly issues pastoral letters and statements on matters of national importance such as the debate on the death sentence, the economy, corruption, the AIDS epidemic, and the role of the family. The National Pastoral Center organizes an annual winter school and theological updating courses, while the communications office publishes a monthly national newsletter, *Crossroads*, which focusses on church news.

African Synod. *Inculturation was one of the leading themes of the *African Synod, held in Rome in April 1994. Compiling responses to the *lineamenta* from all parts of the Church in Zimbabwe, the Zimbabwean bishops pointed out that since "African traditional culture is centered on the family," discussion on inculturation should deal with the family, marriage, and ministry.

Referring to a "Eucharistic famine" caused by a lack of ordained priests, the bishops raised the possibility of ordaining married men "who have proven their commitment to the church through long service" and called for the synod "to talk about an African understanding of celibacy and about the lifestyle of our priests that goes with it, starting with the formation of our future priests in the seminaries."

They also called for dialog with African traditional religion and new religious movements. Stating that "emotional reactions drive Catholics back to the old ancestral worship system or to new syncretistic or fundamentalist sects," they urged the synod to deal with the reality of sickness and death, healing and suffering, and to stress the ongoing formation of the laity after baptism.

In 1992 IMBISA issued a study document on inculturation that considered the challenges of African culture to the Gospel at four critical moments in life: the birth of a child, rites of initiation, marriage, and death. "The Church should apologise for the past errors and mistakes," the documents urged, "and learn more about the customs and values of the people and how they themselves experience Jesus Christ, their ancestor, who is present with them in their daily lives in the mystery of the Incarnation."

In its final presynod consultation (29 November to 3 December 1993), the members of IMBISA called for a "serious study of Traditional African Religion." They suggested that inculturation of liturgy should be a priority since liturgy is central to the life of the Church. Preparation for the celebration of marriage, the role of the ancestors, the place of healing, and the role of ritual blessings, were singled out as key areas for attention.

Finally, the IMBISA document described inculturation as "a process inherent in the life of the church" rather than a movement, highlighting its inclusion in the formation of present and future seminarians, priests and pastoral workers, and in the curriculum of theological institutes.

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SEIBERT, Mary Kevan, SND, Chancellor, Diocese of Lexington.
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Article: Commission of the Bishops' Conferences of the European Community (COMECE).

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TRISCO, Robert F., Hist. Eccl. D., Professor of Church History; Editor, *The Catholic Historical Review*, The Catholic University of America, Washington, DC.
Article: Melville, Annabelle McConnell.

VALCOUR, Frank, M.D., Medical Director and Vice-President of Medical Affairs, The Saint Luke Institute, Suitland, MD.
Article: Pedophilia.

WALLACE, Ruth A., Ph.D., Professor of Sociology, George Washington University, Washington, DC.
Article: Fichter, Joseph H.

WEIGEL, George, President, Ethics and Public Policy Center, Washington, DC.
Article: Poland, the Church in.

WELLS, Joel F., Vice President and Editor, The Thomas More Association.
Article: Herr, Dan.

WHITE, Maragaret, Medical Practitioner, Diplomate of the Royal College of Obstetricians and Gynecologists; Vice-President of the Society for the Protection of Unborn Children; founding member of the World Federation of Doctors Who Respect Human Life.
Article: Lejeune, Jérôme.

WIDDICOMBE, Catherine, M. Phil., President of the Grail, 1993-1996, Great Britain.
Article: Drakestein, Yvonne Bosch van.

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Article: Asian Bishops' Confernences, Federation of.

WYSE, Alexander, OFM, M.A., St. Anthony Shrine, Boston, MA.
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BIBLIOGRAPHICAL ABBREVIATIONS

ctApS	*Acta Apostolicae Sedis* (Rome 1909-).
mEcclRev	*American Ecclesiastical Review* (Wash., DC 1889-1975).
mHistRev	*American Historical Review* (New York 1896-).
mPsychol	*The American Psychologist* (Lancaster, PA 1946-).
nalBibl	*Analecta Biblica* (Rome 1952-).
ncChrWr	*Ancient Christian Writings* (Westminster, MD-London 1946-).
ngelicum	*Angelicum* (Rome 1924-).
ngThRev	*Anglican Theological Review* (Evanston, IL 1918-).
rchRefgesch	*Archiv für Reformationsgeschichte* (Gütersloh 1903-).
ETL	*Bibliotheca ephemeridum theologicavum lovaniensium* (Louvain 1924-).
iblArchaeol	*The Biblical Archaeologist* (New Haven 1938-).
iblArchaeolR	*Biblical Archaeology Review* (Wash., DC 1975-).
iblica	*Biblica* (Rome 1920-).
athBiblQuart	*The Catholic Biblical Quarterly* (Wash., DC 1939-).
athHistRev	*American Catholic Historical Review* (Wash., DC 1916-).
athTheolSoc	*Catholic Theological Society of America Proceedings* (New York 1946-).
CC	*Catechism of the Catholic Church* (1992).
CEO	*Corpus canonum ecclesiarum orientalium* (Rome 1990).
hHist	*Church History* (Philadelphia 1932-).
IC	*Codex iuris canonici* (Rome 1983).
oncilium	*Concilium: Religion in the Seventies/Eighties/Nineties* (New York 1971-).
orpChrist	*Corpus Christianorum. Series latina* (Turnhout, Belgium 1953-).
SEL	*Corpus scriptorum ecclesiasticorum latinorum* (Vienna 1866-).
ocCath	*La Documentation Catholique* (Paris 1919-).
EcclRev	*The American Ecclesiastical Review* (Wash., DC 1889-).
Ecumenist	*Ecumenist* (New York 1962-).
EcumRev	*Ecumenical Review* (Geneva and New York, World Council of Churches 1948/49-).
EphemThLov	*Ephemerides Theologicae Lovanienses* (Bruges 1924-).
ExposTimes	*Expository Times* (Edinburg 1889-).
FathCh	*The Fathers of the Church: A New Translation* (New York 1947-60; Washington 1961-).
Greg	*Gregorianum* (Rome 1920-).
HarvThRev	*Harvard Theological Review* (Cambridge, MA 1908-).
HeythropJ	*Heythrop Journal* (Oxford 1960-).
HistZ	*Historische Zeitschrift* (Munich 1859-).
Hor	*Horizons: Journal of the College Theology Society* (Villanova, PA 1974-).
JAAR	*Journal of the American Academy of Religion Thematic Studies* (Missoula, MO 1979-).
JBiblLit	*Journal of Biblical Literature* (Philadelphia 1881-).
JEcumSt	*Journal of Ecumenical Studies* (Pittsburgh 1964-).
JRel	*Journal of Religion* (Chicago 1921-).
JScStRel	*Journal for the Scientific Study of Religion* (Wetteren, Holland 1961-).
JSOT	*Journal for the Study of the Old Testament* (Sheffield, England 1976-).
JSNT	*Journal for the Study of the New Testament* (Sheffield, England 1978-).
JSOTSuppl	*Journal for the Study of the Old Testament Supplement* (Sheffield, England 1976-).
JThSt	*Journal of Theological Studies* (London 1899-1949; new series 1950-)
Jurist	*The Jurist* (Wash., DC 1941-).
LivLight	*The Living Light: An Interdisciplinary Review of Christian Education* (Wash., DC 1964-).

NCE	*New Catholic Encyclopedia,* 15 vols. (Wash., DC 1967); Suppl. v. 16 (Wash., DC 1974); Suppl. v. 17 (Wash., DC 1979); Suppl. vol. 18 (Wash., DC 1989).
NovTest	*Novum Testamentum* (Leiden 1956-).
NTSt	*New Testament Studies* (Cambridge, Eng.-Wash., DC 1954-).
Origins	*Origins. National Catholic Documentary Service* (Wash., DC 1971-).
OTA	*Old Testament Abstracts* (Wash., DC 1978-).
PL	*Patrologiae cursus completus series latina,* 221 vols. (Paris 1957-66).
ProcCLSA	*Canon Law Society of America. Proceedings of the Annual Convention* (1969-); from the 31st; prior proceedings were published in the *Jurist.*
RechScRel	*Recherches de science religieuse* (Paris 1910-).
Rev&Exp	*Review and Expositor* (Louisville, KY 1904-).
RevDrCan	*Revue de droit canonique* (Strasbourg 1951-).
RevHist	*Revue Historique* (Paris 1876-).
RevRelRes	*Review of Religious Research* (New York 1950-).
RevScPhilTh	*Revue des sciences philosophiques et théologiques* (Paris 1907-).
RcvScRel	*Revue des sciences religieuses* (Strasbourg 1921-).
RevThPhil	*Revue de théologie et de philosophie* (Lausanne 1868-).
RevThL	*Revue théologique de Louvain* (Louvain-la-Neuve, Belgium 1970).
SourcesChr	*Sources Chrétiennes* (Paris 1941-).
SBT	*Studies in Biblical Theology* (London 1950-).
StCan	*Studia Canonica* (Ottawa 1967-).
TheolDig	*Theology Digest* (Kansas City, MO 1953-).
ThLitZ	*Theologische Literaturzeitung* (Leipzig 1878-).
ThRev	*Theologische Revue* (Munster 1902-).
ThRu	*Theologische Rundschau* (Freiburg 1897-1917; new series Tübingen 1929-).
ThSt	*Theological Studies* (Wash., DC 1940-).
ThToday	*Theology Today* (Notre Dame 1968-).
ThZ	*Theologische Zeitschrift* (Basel 1945-).
TPS	*The Pope Speaks* (Huntington, IN 1954-).
TSK	*Theologische Studien und Kritiken* Theologische Studien (Zurich 1938-).
VetTest	*Vetus Testamentum* (Leiden 1951-).
WaySuppl	*The Way Supplement* (London 1966).
Worship	*Worship* (Collegeville, MN 1951-), supercedes *Orate Fratres* (1926-51).
ZATWiss	*Zeitschrift für die altestamentliche Wissenschaft* (Giessen-Berlin 1881-).
ZNTWiss	*Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* (Giessen-Berlin 1900-).
ZTheolKirche	*Zeitschrift für Theologie und Kirche* (Tübingen 1891-).

Documents of Vatican Council II (chronologically)

SC	*Sacrosanctum Concilium* (Constitution on the Sacred Liturgy) ActApS 56 (1964) 97-138.
IM	*Inter mirifica* (Decree on the Instruments of Social Communication) ActApS 56 (1964) 145-157.
LG	*Lumen gentium* (Dogmatic Constitution on the Church) ActApS 57 (1965) 5-71.
OE	*Orientalium Ecclesiarum* (Decree on the Eastern Churches) ActApS 57 (1965) 76-89.
UR	*Unitatis redintegratio* (Decree on Ecumenism) ActApS 57 (1965) 90-112.
CD	*Christus Dominus* (Decree on the Bishops' Pastoral Office in the Church) ActApS 58 (1966) 673-701.

C	*Perfectae caritatis* (Decree on Appropriate Renewal of Religious Life) ActApS 58 (1966) 702-712.
T	*Optatam totius* (Decree on Priestly Formation) ActApS 58 (1966) 713-727.
E	*Gravissimum educationis* (Decree on Christian Education) ActApS 58 (1966) 728-739.
A	*Nostra aetate* (Declaration on . . . Non-Christian Religions) ActApS 58 (1966) 740-744.
V	*Dei Verbum* (Dogmatic Constitution on Divine Revelation) ActApS 58 (1966) 817-835.
AA	*Apostolicam actuositatem* (Decree on the Apostolate of the Laity) ActApS 58 (1966) 837-864.
DH	*Dignitatis humanae* (Decree on Religious Freedom) ActApS 58 (1966) 929-946.
AG	*Ad gentes* (Decree on the Church's Missionary Activity) ActApS 58 (1966) 947-990.
PO	*Presbyterorum ordinis* (Decree on the Ministry and Life of Priests) ActApS 58 (1966) 990-1024.
GS	*Gaudium et spes* (Pastoral Constitution on the Church in the Modern World) ActApS 58 (1966) 1025-1120.

Acronyms

MECEA	Association of Member Episcopal Conferences in Eastern Africa
CL	Bishops' Committee on the Liturgy (National Conference of Catholic Bishops)
CEE	Council of European Bishops' Conferences
ELAM	Consejo Episcopal Latinoamericano
OMECE	Commission of the Episcopal Conferences of the European Community
ABC	Federation of Asian Bishops' Conferences
BISA	Inter-regional Meeting of the Bishops of Southern Africa
ICEL	International Commission on English in the Liturgy
ITC	International Theological Commission
LCWR	Leadership Conference of Women Religious
NCCB	National Conference of Catholic Bishops
SECAM	Symposium of the Episcopal Conferences of Africa and Madagascar
USCC	United States Catholic Conference

PAPAL DOCUMENTS
A SELECT LIST OF STATEMENTS AND WRITINGS OF POPE JOHN PAUL II
1988-1995

This list continues the one found in NCE 18:577-578, which covers up to July 1988.]

988 15 Aug *Mulieris dignitatem:* (Apostolic Letter) On the Dignity of Women.

Origins Vol. 18 No. 17 (6 Oct 1988) 261-283 (English)
TPS Vol. 34 No. 1 (Spring 1989) 10-47 (English)
ActApS 80 (1988) 1653-1729 (Latin)

4 Dec *Vicesimus quintus:* (Apostolic Letter) On the 25th Anniversary of the Constitution on the Sacred Liturgy.

TPS Vol. 34 No. 3 (Sep/Oct, 1989) 221-232 (English)
Origins Vol. 19 No. 2 (25 May 1989) 17-25 (English)
ActApS 81 (1989) 897-918 (Latin)

989 27 Aug *Tu m' as mis:* (Apostolic Letter) Apostolic Letter to mark the start of World War II.

Origins Vol. 19 No. 15 (14 Sep 1989) 253-256 (English)
TPS Vol. 34 No. 4 (Nov/Dec, 1989) 371-378 (English)

8 Dec *Si avvarte:* (Papal Address) Message of Pope John Paul II for the 1990 World Day of Peace.

TPS Vol. 35 No. 3 (May/Jun 1990) 200-206 (English)
Origins Vol. 19 No. 2 (14 Dec 1989) 465-468 (English)

990 29 Jun *Plurimum significans:* (Apostolic Letter) Letter of Pope John Paul II to all Bishops, Priests, and the faithful for the fourteenth centenary of the elevation of St. Gregory the Great to the Papacy.

TPS Vol. 35 No. 6 (Nov/Dec 1990) 433-436 (English)
ActApS 82 (1990) 1469-1475 (Latin)

15 Aug *Ex corde Ecclesiae:* (Apostolic Constitution) Norms for Catholic Universities (Apostolic Constitution of Pope John Paul II on Catholic universities, the first pontifical document in the Church's history on the topic of Catholic universities, issued by the Congregation for Catholic Education).

TPS Vol. 36 No. 1 (Jan/Feb, 1991) 21-41 (English)
ActApS 82 (1990) 1475-1509 (Latin)

991 22 Jan *Redemptoris missio:* (Encyclical) On the permanent validity of the Church's missionary mandate.

TPS Vol. 36 No. 3 (May/Jun 1991) 138-183 (English)
ActApS 83 (1991) 249-339 (Latin)

1 May *Centesimus annus:* (Encyclical) Commemorating the centenary of *Rerum novarum* and addressing the social question in a contemporary perspective.

TPS Vol. 36 No. 5 (Sep/Oct 1991) 273-310 (English)
Origins Vol. 21 No. 1 (16 May 1991) 1-23 (English)
ActApS 83 (1991) 793-867 (Latin)

1992 7 Apr *Pastores dabo vobis*: (Apostolic Exhortation) Post-Synodal Apostolic Exhortation on the formation of priests in the circumstances of the present day.Origins Vol. 21 No. 45 (16 Apr 1992) 717-759 (English)TPS Vol. 35 No. 2 (Mar/Apr 1992) 262-295 (English)ActApS 84 (1992) 657-804 (Latin)

" 12 Nov *De Sententia:* (Papal Address) Lessons of the Galileo case.

Origins Vol. 22 No. 22 (12 Nov 1992) 369-374 (English)
TPS Vol. 35 No. 1 (Jan/Feb 1992) 49-51 (English)
ActApS 85 (1993) 764-772 (Latin)

1993 6 Aug *Veritatis spendor:* (Encyclical) Regarding certain fundamental questions on the Church's moral teaching.

Origins Vol. 23 No. 18 (14 Oct. 1993) 297-334 (English)
ActApS 85 (1993) 1134-1228 (Latin)

1994 22 May *Ordinatio sacerdotalis:* (Apostolic Letter) On Reserving Ordination to Men.

Origins Vol. 24 No. 4 (9 Jun 1994) 49-52 (English)
ActaApS 86 (5 July 1994) 545-548 (Latin)

" 10 Nov *Tertio millennio adveniente:* (Apostolic Letter) On the coming of the third millennium.

TPS Vol. 40 No. 2 (Mar/Apr 1995) 85-1113 (English)
Origins Vol. 24 No. 24 (24 Nov. 1994) 401-416 (English)
ActApS 82 (1995) 5-41 (Latin)

1995 30 Mar *Evangelium vitae:* (Encyclical) On the inviolable good of human life.

OssRomIt 31 March 1995 (Latin)
Origins Vol. 24 No. 42 (1995) 689-727 (English)

" 2 May *Orientale lumen*: (Apostolic Letter) On the churches of the East.

Origins Vol. 25 No. 1 (18 May 1995) 1-3 (English)

" 30 May *Ut unum sint:* (Encyclical) On commitment to ecumenism.

OssRomIt 31 May 1995 (Latin)

GUIDE TO THE USE OF THE INDICES

Volume 19 of the *New Catholic Encyclopedia* contains two indices. The first lists all the articles in lume 19 (indicated by capitals), names of individuals, places, and organizations, titles of Church cuments, and references to significant subjects. Church documents are indexed under their official tin title. Names and titles in the bibliography do not appear in the index. The second is an inte-ated list that brings together all the entries in supplementary volumes 16, 17, 18, and 19.

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